

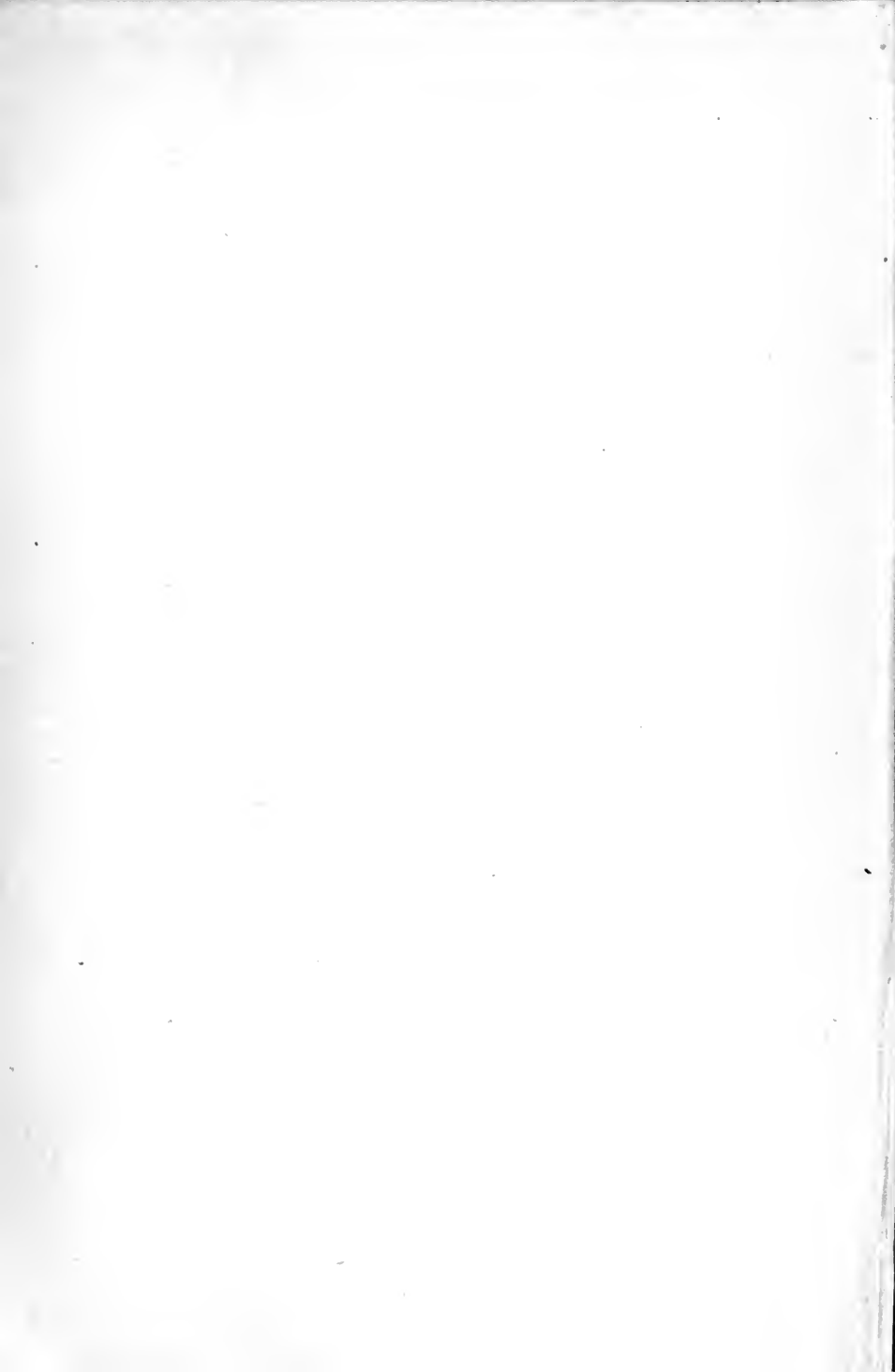
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Official Report of the Proceed-
ings and Debates of the

Twenty-Fourth General Conference

of the United Brethren in Christ, held in
Topeka, Kansas, May 11-22, 1905

CHARLES J. HALL, Official Reporter

Dayton, Ohio
United Brethren Publishing House
1905

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EMANUEL

PROCEEDINGS OF THE Twenty-Fourth General Conference of the United Brethren in Christ

FIRST DAY'S SESSION.

THURSDAY, May 11, 1905.

THE Twenty-Fourth Quadrennial Session of the General Conference of the Church of the United Brethren in Christ convened in the Hall of Representatives, State Capitol Building, Topeka, Kansas, at 2:00 P. M.

Bishops N. Castle, D. D., E. B. Kephart, D. D., LL. D., J. S. Mills, D. D., Ph. D., and G. M. Mathews, D. D., occupied seats on the platform as the presiding officers of the Conference.

Bishop N. Castle, D. D., Senior Bishop of the Church, called the Conference to order and said:

The Conference will now come to order. I take sincere pleasure in calling to order this Twenty-Fourth Quadrennial Session of the General Conference of the Church of the United Brethren in Christ. I congratulate you, brethren, in being permitted to meet in this growing western city, the capital city of Kansas, and in this commodious State building. I need not remind you that you are the most numerous of all the gatherings in the history of this distinguished body. For the first time in our history the ministry and laity meet on the common ground of equal representation. I hope this may not prove to be experimental.

I need not remind you that grave duties confront you. The legislative, judicial, and administrative powers of the Church are now in your hands. What you do here will be far-reaching, affecting not only the ensuing quadrennium, but whole decades of years, and possibly, if our Lord should delay his coming, whole centuries of church life. Do you each feel sufficient for the part you are to take in this grave work? Who of us can say in himself, "I am sufficient"? Our fathers

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delivered to us this Church, and we in turn must deliver it to those who come after us. What kind of a Church will we deliver to them? They are helpless, and must finally accept just such a church as we turn over to them. This, you must grant, is a grave responsibility. Whatever we are now as a Church, and whatever may be our history in the past, there is a church that ought to be. This church that ought to be will not build or make itself. This after-church ought to be a goal sufficient for the highest effort of every member of this General Conference. This after-church is away out yonder in the twenties, thirties, and fifties of this twentieth century, awaiting its time. Its brain, its heart, its equipment for its great mission in the world are in our hands; it cannot help itself. What will we bequeath to it? Will it be an inheritance unspoiled by taints of evil and thus prepared to respond to highest truth about it, or will we throw away the inheritance before it has touched it, and thus say that the church you might have been shall never be?

This is the problem that is before us, and no more important problem ever confronted us in time. We are now in the twentieth century life; we are not in the thirteenth century of cathedral building, not in the sixteenth century of the revolt of intellect, not in the eighteenth century of constitution making, or in the nineteenth century with its discoveries and inventions; we are in the twentieth century. In this century you and I are to do our work, are to live, do our work, and die. This great century confronts every one of us, confronts the church of Jesus Christ. In this she must do the greatest work of all the ages. For this she will require steady, level-headed men, whose feet stand on rock and not on sea-foam, whose eyes are clear of vision, who can see realities and act accordingly. There must be a resolute facing of the world as it is, with all the garments of make-believe thrown off. We must know right from wrong and have principles of life beyond all mere policy or expediency. We are not now living in or dealing with an imaginary world, but a world intensely realistic. We are not fighting wind-mills in mid air, but are enlisted in a plain matter-of-fact work. Not in air-built fancies, but in flesh and blood, in things as solid and real as wood, flint, and steel we are to work out our own and the Church's destiny.

We are working amid varied multiform and mighty forces. We cannot single out any one of these forces as of dominant value and ignore or despise the others. All progress large or small is the result of many forces. We are dealing to-day with fundamentals, the real beginning of things in this new century. We are laying foundation principles. The beginning indicates and largely determines the character of what shall follow, for no great life, either individual or church life, can be lived and maintained on a low beginning.

The Church, I grant, is not what it was once, and it is well that it is not. Great and mighty changes have been wrought in our brain and heart life. Much of the low level of vision, of the lowland of vision,

has been left for the foothills and the regions beyond; but however far we may be on the way up, we are not yet at the summit. There is a broader sunlight and a wider landscape far yonder for us. Let us go on up. Why should we come thus far unless we intend to go on? No sailor makes mid-ocean his goal, no traveler the half-way place when his home crowns the mountains. The runner that stops in the race will never make the goal, and the bridge that does not fully span the stream fails as a bridge.

I am glad to believe, brethren, with you that there are better things for us on upward and ahead. Let us not stop. The fog-banks are thinning and the sun is growing brighter as we ascend. I pray you to resolve to be the best delegate that it is possible for you to be, with your advantages. Let one thing be said of every one; namely, that there is a man or a woman behind this delegate. This is one of the most important things in our life. Character is above all. No one can throw his whole life into a life that he himself is false to. Tomorrow success may follow a man of a contradictory life, but results will be neither good nor lasting in the case of such a man.

Those that will control the religious thought of this century will be preëminently spiritual men, not religious monks, not ascetics, not mystic dreamers or ignorant zealots. They will not be active in debating societies, grim polemics, discussing the intricacies of greed; they will not give much attention to religious millinery. They will be simple, earnest, God-fearing men. There is nothing, my brethren, beyond higher and grander than the development of the inner spiritual life that will always actuate its possessor. Let us cultivate this inner light and life during this General Conference session.

These are the best safeguards against unworthy motives; they cannot flourish in such a sun and such a soil. We need during this General Conference pentecostal gifts and pentecostal grace in order to do the work committed to us. We must be true to the spirit of our historic name. Of course we cannot be anything else but brethren, because we have the family bond; and we cannot be other than united, because we are in him—Christ. Let us firmly resolve to live and die in peace if we have to fight to do it.

Now, before we join in singing the doxology, I want to give you Paul's doxology in Ephesians the third chapter and twentieth verse; mark the language where the apostle uses the words, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Will you note the analogy here for a moment, "Who is able to do"? Oh, those two little words there! Emphasize them, "*Able to do.*" First, all we ask; second, all we think; third, above all we ask; fourth, above all we think; fifth, abundantly above all we ask; sixth, abundantly above all we think; seventh, exceedingly abundantly above all we ask; and eighth, exceedingly abundantly above all we think.

I wonder if we have not reached, are not on a limitless, shoreless

sea, and do you not say that this is a time for mercies unlimited? But, my brethren, sad as it may be—oh, think of it for a moment—there is a limitation, and do you catch that? It is according to the power that worketh in us. God cannot go any faster than his church goes; he cannot go any faster than you and I go. Let me illustrate, and I have done.

Away back when I was a small boy I used to drive an old lolling ox team on a hot summer day with a small grist to the old mill that we called the Bonnierville mill, about two and a half or three miles away from my mother's home. There was a little stream coming down by that mill that was arrested by a dam that had been thrown across it to hold the waters in check, and then a narrow channel that led on down from this dam to the mill, and the surplus water went over the dam, laughing away to join the waters beyond. But some days when we were at that mill it was still. Old Lampeer, the miller, flour-covered, stooped as many a miller is stooped, was walking around and doing nothing. There was no singing in this mill. The farmers came and brought their wheat, but they took no flour away with them, nothing for their families. But there came a time when things changed. The waters were up against that mill, pressing and pressing and wanting to get in. The waters were saying: "Oh, I could turn such a little mill as this if I could only get at it. Why, I could turn twenty such mills or a hundred such mills as you are, but I cannot get at you." But there was a time when old Lampeer walked up there a little way and lifted a gate, and then the waters came rushing and laughing on their way down to that mill. They went on and started the old massive wheel, and in a few moments there was singing in that mill, and the flaky flour fell thick and fast in sack and barrel, and the farmers went away with bread for their families.

Oh, my brethren, are we not something like this? There is power all about you and me, beating about us, knocking at every door and avenue of our natures, wanting to get in. Oh, may the divine Spirit help us to lift up the gates and swing wide the doors of the heart and intellect and brain and let the power of God in during this General Conference. [Voices, Amen.] Will you pray for it? Will you expect it? God grant it.

I wish that this might be the most spiritual General Conference we have ever held, and I am sure that it is God's pleasure to make it so to every one of us.

Now I want you all to stand and sing. Brother Lorenz, whom you know so very well throughout this whole Church, and who is known beyond these homes of our own land, known in other countries because of his musical ability, will lead the singing. I desire that you should sing the long meter doxology, and if you ever made it swing, make it swing here at this place. "Praise God from whom all blessings flow."

THE PRESIDING BISHOP. While you are standing, I will ask Bishop Mathews to lead us in repeating the Lord's Prayer.

Bishop Mathews led the Conference in the repeating of the Lord's Prayer.

THE PRESIDING BISHOP. We will now join in singing Number 204, that old familiar hymn, "Rock of Ages, cleft for me," and I am sure that we shall be delighted to have every one who can join in the singing.

THE PRESIDING BISHOP. We will now be led before the throne of grace by Bishop Mills, all standing during this prayer.

PRAYER.

Bishop Mills offered the following prayer :

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein, for he hath founded it upon the seas and established it upon the floods. Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. The heavens declare thy glory, the earth showeth thy handiwork. Day unto day uttereth speech and night unto night revealeth knowledge of thee. There is no place to which human beings may go out of the reach of thy presence and power and love. Oh, thou eternal God, Father of our spirits, giver of all good gifts; oh, thou eternal Son, who did come into this world and take the form of man and empty thyself of the eternal form, becoming a servant, thou who didst give thyself a ransom for us all; oh, thou Holy Spirit, who hast come to renew life in us and to lead us into all truth, to bring to our remembrance what Jesus said, and to carry forward the good work which thou hast begun even unto completion, thou eternal triune God, we bring to thee our gratitude, our praise, and our thanksgiving. We thank thee for the blessings that have come to us in thy daily providences—food and clothing and shelter. We thank thee for the blessings that have come to us through the civil government under which we live—life and liberty and the pursuit of happiness, each one permitted to sit in the light of his own home, no one daring legally to molest or to make us afraid. We thank thee for this good land in which we have our lot and for this great nation which thou hast raised up. We thank thee for its providential beginning, its providential history, for the light it now radiates out over other nations, to secure for them larger liberty, greater equality, and greater opportunity. We thank thee for the spiritual benefits that have come to us, exceeding abundant above all that we can ask or even think, according to thy power that worketh in us. Thou hast brought to us

light and life when we were in darkness and death, the spiritual privilege of having Jesus for our Savior and the Holy Spirit for our comforter and guide, and heaven for our eternal home.

We thank thee for the church, for its beginning and its history down to this present time, its glorious list of prophets and apostles and martyrs and holy men and women. We thank thee for what has been wrought in this world through the church. We thank thee for the part of the church with which we are associated. Thou hast brought us here as representatives of it, from the East and from the West, from the North and from the South, and caused us to sit down in this heavenly place in Christ Jesus, that we might commune with thee and counsel with each other concerning the advancement of the kingdom of God. We thank thee for counting us each worthy thus to be associated with Jesus Christ in this great work.

We come to thee with our petitions, for we are weak, we are helpless, we need thy forgiving love, thy pardoning grace. We need that inspiration that comes from above, that will fill us with light and life and love, that we may carry forward the work which thou hast committed to our hands. O God, be pleased to look upon us. May thy spirit help our infirmities. May this gathering be characterized by that wisdom that cometh down from above, that is peaceable and gentle and easily to be entreated, that is without guile and without hypocrisy. May each one strive to excel the other in his effort to find and to do the will of God. May each strive to excel the other in that kindness and gentleness and forbearance that is the expression of the love of God in human hearts. And do thou grant thy blessing upon the Church with which we are associated. As thou hast guided it and prospered it in the past, so wilt thou continue to add thy blessing to all the labors of thy people. Bless each officer, delegate, and visitor in this great national Conference. May each have health and discretion and wisdom and courage to act his part nobly in the fear of God. Bless the homes from which they come. Preserve their loved ones in their absence from all evil, from the pestilence that walketh in darkness and from the destruction that wasteth at noonday. Make this Conference a blessing to this city, to this State, to this nation, and to the whole world.

And while we pray for the Church with which we are associated, we pray for every part of the body of Christ upon earth, that it may be unified in all its efforts to glorify thee, that it may have a large vision to see what is for the glory of God; that it may have the courage of the apostles and martyrs of old to carry forward the banner of the King, storming the strongholds of sin and Satan everywhere, and hastening the coming of the reign of the Prince of Peace.

To this end, O God, do thou share thy blessing with the state as well as the church. May it protect the lives and liberties of the people, and may this nation of which we are a part illustrate the fact that happy is the people whom the Lord hath chosen and that people

which devotes itself to his service. And while thou art blessing this nation and the rulers that are over us in high places, guiding and prospering them, we pray for this commonwealth in which we are assembled. We rejoice in its noble history and the grand conflict it has waged against the various forms of national evils and the triumphs that have crowned its labors in the past; and we pray that the blessing of God may be upon its efforts for human freedom and civic righteousness in its present struggles against the spoiler and oppressor.

And do thou thus lead us all so that this occasion will bring greater glory to thee, the Father, the Son, and the Holy Spirit, in time and in eternity, for his name's sake. Amen.

THE PRESIDING BISHOP. We will now join in singing hymn No. 183, "Jesus, Savior, pilot me."

MR. LORENZ. It seems to me, brethren, we can sing this hymn with peculiar earnestness, for many of us are on unchartered waters here; we do not know just what currents to guard against, but we may be sure that if the Lord Jesus Christ is our Pilot, we can reach the desired haven. Let us pray, "Jesus, Savior, pilot me." God help us.

The songs used in the Conference were selections made by E. S. Lorenz, entitled "Sample Pages from Hymns that Help, Otterbein Hymnal, and Crowning Day, for the use of the General Conference of the United Brethren in Christ, convening at Topeka, Kansas, May 11-22, 1905."

THE PRESIDING BISHOP. We will now hear the reading of the Word of the Lord. Brother Washinger will read the Nineteenth Psalm.

REV. W. H. WASHINGTON, of Pennsylvania Conference. Hear the Word of the Lord as we find it recorded in the Nineteenth Psalm. (Reads Nineteenth Psalm.) God bless the reading of the Word.

THE PRESIDING BISHOP. The second lesson we will have from the New Testament, by Brother A. P. Funkhouser. Ephesians, third chapter.

Rev. A. P. Funkhouser, or Virginia Conference, then read the third chapter of Ephesians.

THE PRESIDING BISHOP. You will now please join in singing hymn No. 177. We will stand during this singing, and at the close of the hymn I will ask Rev. J. L. Parks and Rev. F. P. Rosselot to lead in prayer, following in the order named.

Conference stands and sings, "I must tell Jesus."

Rev. J. L. Parks, of the California Conference, delivered the following prayer:

O God, thou who art from everlasting to everlasting the same unchanging God; thou who art full of love and mercy and compassion, to thee we lift up our hearts and our voices in prayer at this moment. We would return grateful thanksgiving and praises to thee for thy loving kindness and for all the tender mercies which we have received from thine hand since we have had a being in this world. O God, thou hast led us in ways that we knew not of and in ways which we would have turned aside from, had we been permitted to take our own choice; but to-day as we look out over the road we have come, we thank thee for the way in which thou hast led us and pray that thou wouldst help us that we may see more clearly than ever that the hand of God is upon us, that God is interested in us, that he is willing to help us onward and upward to greater achievements, to greater attainments, if we have the willingness to follow where he leads us.

We thank thee, Almighty God, for the privilege of meeting in this General Conference with these brethren, thy servants. Thou hast blessed us as a Church during the quadrennium that has passed, and we come before thee now, praying that Heaven's blessing may rest upon each one of us as we come before thee to transact the business for the coming years.

O God, help each one of us to do this work as if Christ himself were here in person; yea, help us to realize that he is here more emphatically than if he were here in person, and grant, O God, that thy Holy Spirit may take full possession of each heart, and lead thou us. Guide thou us in all our deliberations and in all our plans and in all of our undertakings that God may be honored and that the world may be blessed.

We thank thee for the lives of our dear bishops, for the success that has crowned their efforts. O God, guide them; would thou pour out of thy Spirit upon them and give them to realize that God is very near to their hearts.

Bless all these general officers, who have had upon their hearts and upon their minds the burdens of the Church in the years past. Sometimes the task was very tedious and very laborious, but through it all thou hast brought them, and we thank thee for it. Bless all these delegates, and grant, our Father, that the Spirit of the Holy One may rest upon each one of us, and may we all do thy will and thy service. We pray thee, our Father, especially that this meeting may be characterized by the old-time revival power. O God, we pray thee to-day to open the windows of heaven upon the Church; pour out of thy Spirit upon us, and make us a helpful influence that thousands of souls may be led from nature's darkness into the larger light of the gospel of Jesus Christ. Bless us and lead us and guide us and eventually save us all, we ask in the name of Jesus Christ our Lord. Amen.

Rev. F. P. Rosselot, of Sandusky Conference, delivered the following prayer:

UNITED BRETHREN IN CHRIST

Our Father and our God, we come before thee with our hearts filled with gratitude for thy mercies and for thy kindness to each one of us and for thy presence and power in the Church of our choice, in the efforts of the denomination to bring men back to God and to home and to heaven; and we come remembering that without thee we are the most helpless of men, and when thou art with us we can do all things through Christ strengthening us; and at this moment we pray, our Father, that we may neither go too fast nor too slow, but that we may be steadied by thy Word and thy truth and the presence of the Holy Spirit in our lives and in our midst.

And we pray, our Father, that thou wilt open the way on all sides for greater service and the bringing of greater glory to thy name. We pray our Father for those coming together from all parts of our own fair land and from far-off shores. Oh, grant, our Father, to unite us with the Holy Spirit, to send us out into the world for greater service and for greater usefulness in the hands of our Master and our Lord. To this end we pray that the hush of God may fall upon us. O our Father, our Father, put thy hand upon every one of our unworthy lives and use us after thine own plans and purposes and desires.

So lead us and control us to thy name's honor and glory. We ask it in Jesus' name. Amen.

THE PRESIDING BISHOP. Our final and last hymn, or as much of it as the leader may indicate, is numbered 191, "No, Not One."

The second verse was sung by the brethren East of the Alleghenies and the last verse by the sisters of the Conference, all joining in the chorus.

THE PRESIDING BISHOP. The time is now here for the calling of the roll and effecting the organization of the Conference. I will ask the former secretary of this Conference, Brother J. H. Snyder, of North-east Kansas Conference, to call the roll, and each member will answer promptly when his name is called.

Rev. J. H. Snyder called the roll in alphabetical order.

MINISTERIAL DELEGATES.

Albright, I. H., Arford, A. W., Ayers, A. R., Baber, E. R., Baker, D. P., Ballinger, A. W., Barkemyer, H., Bearss, I. W., Beatty, W. I., Bell, W. M., Bennehoff, I., Berry, Wm. R., Boyd, A., Brandenburg, J. L., Brane, C. I. B., Bremer, J. C., Burger, D. L., Burkert, C. J., Buswell, W. M., Camp, P. M., Carlton, V. A., Chambers, J. R., Connett, J. B., Cornell, L. S., Cox, C. H., Craig, Henry, Cronk, W. F., Cummins, A. M., Curtis, E. W., Davis, G. A., Dawson, M. F., Deal, H., Deever, J. B., Doub, D. L., Drury, M. R., Flory, H. H., Fout, H. H., Fries, W. O., Fritz, G., Funk, W. R., Funkhouser, A. P., Gabel,

TWENTY-FOURTH GENERAL CONFERENCE

H. S., Garner, A. A., Geiger, Geo., Good, Eli, Gossard, G. D., Grimm, J. L., Gruver, W. F., Gunnels, H. J., Hammack, A. S., Harner, J. R., Harper, W. O., Hawkins, J. A., Herndon, W. D., Hess, H. R., Hinchshaw, W. L., Hinton, G. H., Hobson, J. T., Hott, Geo. P., Hough, S. S., Howard, A. T., Huber, J. G., Keister, S. W., Kendall, J. S., King, J. A. F., King, J. R., Kiracofe, J. W., Lake, J. W., Lilly, J. W., Lloyd, W. R., Long, C. S., Lowery, D. D., Macklin, G. P., Mater, Elmer, McIntyre, N. J., McKee, C. U., Miller, D. R., Miller, Geo., Morgan, F. M., Mumma, M. J., Myer, A., Neff, F. H., Norviel, J. B., Orr, A., Overton, V. W., Parker, W. F., Parks, J. L., Patterson, J. H., Paul, S. W., Porter, G. O., Recard, C. W., Reese, A. H., Ressler, J. I. L., Richardson, J. A., Rigney, A., Roberts, J. T., Roberts, W. Z., Robins, W. A., Roop, H. U., Rosselot, F. P., Schell, W. E., Schofield, J. W., Schoonover, L. L., Seneff, D. R., Shaffer, H. C., Shannon, J. E., Sherrick, G. W., Siffert, W. O., Simons, J., Smith, W. A., Snyder, A. M., Snyder, J. H., Sprinkle, D. W., Stahl, L. W., Stanley, W. E., Statton, A. B., Stratton, W. D., Tasker, W. H., Testerman, F. M., Thorn, C. A., Todd, S. L., Trueblood, H. W., Vezie, N. L., Vine, W. W., Walls, J. H., Washinger, W. H., White, R. J., Whitney, A. D., Willis, J. W., Wilmore, A. C., Wood, W., Wright, W. H., Wyandt, J. D., Zuck, R. M.

LAY DELEGATES.

Airhart, W. E., Altaffer, J. M., Anderson, A., Bair, J. U., Barnes, John, Barr, R. J., Bear, I. J., Bell, J. A., Bennett, R. H., Bierman, E. Benj., Booker, Kate, Brubaker, H. F., Bronson, Lizzie, Burgess, W. E., Burt, F. A., Caldwell, S. C., Cheadle, W. H., Cowden, A. J., Cowden, Robert, Craig, Emma, Davis, J. S., Dean, N. A., Dillenbach, G. W., Donly, D. E., Drury, J. L., Edmonds, Matt, Engle, B. H., Dennis, Frank, Fisher, Mrs. Sarah, Funk, C. M., Garber, J. N., Garber, Mrs. Mary, Gard, C. L., Gage, Mrs. O. J., Gillingham, W. E., Goshard, J., Giesler, Mrs. Fred, Grooms, A. A., Goodwin, Mrs. J. W., Gruver, B. F., Gould, Mrs. Helen, Guyer, W. C., Haffner, W. F., Heckert, J. C., Heckman, Frank, Henry, F. N., Henkle, Mrs. N., Hilborn, I., Hockett, J. M., Hottell, G. A., Howard, Le Roy, Huber, S. F., Hulitt, John, Kirkpatrick, Miss Ella J., Jack, W. H., Johnston, A. P., Juday, A. J., Keezel, W. C., Keister, A., Keppel, Mark, Kerr, F. E., King, Mrs. Zella B., Koch, Charles, Kumler, S. E., Hunt, S. H., Laughbaum, A. H., Lee, B., Lorenz, E. S., Lott, S. W., Love, S. M., Lowe, W. G., Lutz, W. A., Mater, G. W., Mead, Mrs. Mary, Michener, Wm., Miller, E. D., Miller, G. H., Miller, H. B., Miller, M. P., Mills, W. O., Money, O. S., Moore, A. A., Mullen, C. E., Munch, F. N., Myers, E. W., Myers, J. C., Neuding, E. S., Patterson, Mrs. J. H., Peck, J. C., Peters, D. A., Pool, J. H., Porterfield, J. G., Raymond, C. L., Rhinehart, Mrs. A. M., Richard, E. H., Richards, Mrs. Celia, Robbins, W. W., Richer, Mrs. Jos., Roop, H. J., Roose, A. E., Ruebush, J. H., Sage, Chas. W., Schell, Mrs. W. E., Schaeffer, E., Shaffer,

D., Shambaugh, John, Shatzer, J. B., Sickafoose, Mrs. Geo., Smith, E. R., Snyder, G. C., Spangler, Geo., Spangler, T. G., Spencer, Mrs. A. J., Spiegel, F., Stoker, D. R., Stehman, J. G., Stoner, Mrs. Mattie, Streich, P. M., Baisch, H. B., Van Cleve, Ed., Warner, Grace, Weber, Henry F., Wertz, S., White, D. D., Johnson, Chas., Williams, G. C., Williams, Ida, Wilson, A. E., Witt, Mrs. B. F., Wolfe, Geo. A., Wright, F. B., Wright, Henry, Zeigler, W. O.

THE PRESIDING BISHOP. The first thing in order will be the election of your secretary or secretaries.

REV. J. B. CONNETT, of Lower Wabash Conference. Mr. Chairman, one of our laymen is detained on account of illness, and the alternate is here, Mr. Frank Dennis, in place of Mr. George Fredenberger.

REV. S. W. KEISTER, of Allegheny Conference. One of our delegates, Mr. John Thomas, is sick, and I hold in my hands the credentials of Prof. H. B. Baish, of Altoona, as alternate.

THE PRESIDING BISHOP. I am not sure how far you want to canvass this matter now. Possibly this is the time. I think there is a Committee on Credentials, and these matters might go to that committee and come in later. My own thought is that you had better leave this matter for correction at a later time.

REV. L. W. STAHL, of Allegheny Conference. Mr. Chairman, I think there are some other names on the ministerial roll. In the case of death the names were added and the change was made. If one name ought to go to the committee, I would think all ought to go.

THE PRESIDING BISHOP. I will say this, brethren, that we are not organized. You had better elect your secretary or secretaries and get into an organized body, and then you can do business. You elected, I believe, four years ago, a secretary and a recording secretary. What is your pleasure this time?

DR. W. R. FUNK, of Allegheny Conference. Mr. Chairman, I move you that there be a secretary and an assistant secretary elected.

The motion was seconded.

THE PRESIDING BISHOP. It is moved and seconded that a secretary and an assistant secretary be elected. Are you ready for this?

REV. J. H. SNYDER, of Northeast Kansas Conference. If it is intended as four years ago, the stenographer was elected the stenographic secretary.

DR. W. R. FUNK. It is not so intended.

THE PRESIDING BISHOP. All favoring this motion will give consent

by uplifted hand. Any opposed to it, like sign. The motion prevails. You will now prepare your ballots for these secretaries, writing the two names on the same ballot.

DR. W. R. FUNK. Mr. Chairman, I would like to say that we have prepared paper for ballots, to give to each delegation, a number of which may be held in their possession for the different miscellaneous elections that come. Mr. Senseny, who has charge of them, will please hand them to the page boys.

THE PRESIDING BISHOP. Now, we have selected Rev. A. M. Snyder, J. H. Ruebush, J. L. Parks, Prof. Mark Keppel, W. H. Wright, A. H. Laughbaum, and C. W. Recard to act as tellers. You will circulate these blanks, and then when they are prepared you will collect them.

DR. W. R. FUNK. The question is asked whether the stenographer will be the assistant. The motion was made in order that we might have a secretary and assistant secretary. Heretofore the stenographer has been the recording secretary, a distinct thing from the regular reading secretary.

THE PRESIDING BISHOP. Now your motion had reference to the secretary and assistant?

DR. FUNK. The secretary and assistant; the recording secretary will come later.

PROF. E. B. BIERMAN, of Eastern Pennsylvania Conference. Shall we vote for two at once, the secretary and assistant? If you will let that order obtain, the first name is the secretary and the second the assistant; first name the secretary and then the assistant; otherwise you must designate.

THE PRESIDING BISHOP. Brethren, just a moment. What is your wish? that these names shall be called here and tallied, or will you allow these tellers to retire and give us the result, and possibly in the meantime we might do some miscellaneous business? What is your pleasure?

VOICES. Retire, retire.

THE PRESIDING BISHOP. Are you all agreed?

VOICES. Agreed.

PROF. E. S. LORENZ, of Miami Conference. I further move that the tellers report to us the names having the plurality instead of the majority, in order that we may save time.

The motion was seconded.

THE PRESIDING BISHOP. The motion is that the tellers report the plurality as well as the majority.

PROF. E. S. LORENZ. That in case there is no majority they report the candidates having the plurality.

THE PRESIDING BISHOP. You don't mean that the plurality vote shall elect?

PROF. E. S. LORENZ. That is it exactly.

DR. W. R. FUNK. Sure.

THE PRESIDING BISHOP. The motion is that the plurality shall elect; the candidates having the highest shall be elected. Are you ready for the question? All favoring the motion will give their consent by up-lifted hands. Any opposed, like sign. It prevails.

DR. W. R. FUNK. Mr. Chairman, will we elect the recording secretary now?

THE PRESIDING BISHOP. Proceed to do that.

REV. G. W. SHERRICK, of Allegheny Conference. Mr. Chairman, I move you that Mr. Charles J. Hall be elected the official recording secretary of the Conference.

THE PRESIDING BISHOP. Just hold a moment, brethren, before we recognize that.

THE PRESIDING BISHOP. Brethren, I take pleasure in introducing to you Governor Hock, of the great State of Kansas, whom you will be permitted to hear to-night. [Great applause.]

GOVERNOR HOCH. Mr. Chairman and my friends, I should not and shall not at this time take your time with an extended speech; only glad to look into your faces a moment and to express to you personally and in my official capacity the great pleasure which I have in common with our people that you have honored this State and this city by coming to hold your great convention here. Further than this I shall not at this time speak. I am glad, however, to see you. [Applause.]

THE PRESIDING BISHOP. I am sure that this body recognizes at once the great courtesy shown it in Governor Hoch giving up his room here to the members of this body during its business sessions, and I am sure that we shall gladly know more about him and hear more from him as the days go by. To-night, especially, we shall have the pleasure of a little more formal introduction when the governor will address us in a way that will be most pleasant to himself, and I am sure it will be a great delight to all of us.

TWENTY-FOURTH GENERAL CONFERENCE

REV. G. W. SHERRICK, of Allegheny Conference. I move that Mr. Charles J. Hall be elected as the official recording secretary of the Conference.

The motion was seconded.

THE PRESIDING BISHOP. It is moved and seconded that Brother Charles J. Hall, your stenographer, be your recording secretary. Are you ready for this? All in favor indicate by uplifted hands. Opposed, like sign. The motion prevails.

REV. S. W. KEISTER, of Allegheny Conference. I hold in my hand a provisional program as published in the Telescope a few months ago, and I move that it be made the official program of the Conference and carried out, or as near as we are able to do so.

The motion was seconded.

THE PRESIDING BISHOP. It was by order of the last General Conference that this program was provided, and the motion is that it be adopted as your official program so far as it may be appropriate. Are you ready to vote? As many as are in favor of this, lift the hand. Opposed, like sign. It is adopted.

THURSDAY, MAY 11, 1905, 2:00 P. M.

(House of Representatives.)

General Conference called by Bishop N. Castle, D. D.

Address by Senior Bishop N. Castle.

THURSDAY, 3:00 P. M.

Organization.

THURSDAY, 7:30 P. M.

(Auditorium.)

Bishop Castle presiding.

Addresses of welcome, Governor Hoch, of Kansas; Charles M. Sheldon, D. D., author of "In His Steps"; Hon. Matt Edmonds, and Rev. T. D. Crites. Responses by Rev. H. S. Gabel and Rev. T. C. Carter, D. D.

FRIDAY, MAY 12, 1905, 8:00 A. M.

(House of Representatives.)

Bishop E. B. Kephart, D. D., presiding.

Business session.

FRIDAY, 2:00 P. M.

(House of Representatives.)

Bishop E. B. Kephart, D. D., presiding.

Business session.

UNITED BRETHREN IN CHRIST

FRIDAY, 7:30 P. M.

(House of Representatives.)

Bishop E. B. Kephart, D. D., presiding.
Fraternal delegates from other denominations.
Addresses and responses.

SATURDAY, MAY 13, 1905, 8:00 A. M.

(House of Representatives.)

Bishop J. S. Mills, D. D., presiding.
Business session.

SATURDAY, 2:00 P. M.

(House of Representatives.)

Bishop J. S. Mills, D. D., presiding.
Business session.

SATURDAY, 7:30 P. M.

(Auditorium.)

Concert and entertainment, De Moss Lyric Bards.

SUNDAY, MAY 14, 1905, 10:30 A. M.

(Auditorium.)

Sermon by Bishop J. S. Mills.

SUNDAY, 3:00 P. M.

(Auditorium.)

Sunday-school rally, Colonel Robert Cowden presiding.

SUNDAY, 7:30 P. M.

(Auditorium.)

Missionary mass meeting, Dr. William M. Bell, Missionary Secretary, presiding.
Addresses by returned missionaries and others.

MONDAY, MAY 15, 1905, 8:00 A. M.

(House of Representatives.)

Bishop G. M. Mathews, D. D., presiding.
Business session.

MONDAY, 2:30 P. M.

(House of Representatives.)

Bishop G. M. Mathews, D. D., presiding.
Business session.

TWENTY-FOURTH GENERAL CONFERENCE

MONDAY, 7:30 P. M.

(Auditorium.)

Church-union meeting, Bishop J. S. Mills in charge.

Addresses by Congregational and Methodist Protestant representatives, Rev. Washington Gladden, D. D., Congregationalist; Rev. D. S. Stephens, D. D., Methodist Protestant.

TUESDAY, MAY 16, 1905, 8:00 A. M.

(House of Representatives.)

Bishop N. Castle, D. D., presiding.

Business session.

TUESDAY, 2:00 P. M.

(House of Representatives.)

Bishop N. Castle, D. D., presiding.

Business session.

TUESDAY, 7:30 P. M.

(Auditorium.)

Hon. J. Frank Hanly, Governor of Indiana, lecture, subject, "The Patriotism of Peace."

Governor Hanly will be introduced by Governor Hoch.

WEDNESDAY, MAY 17, 1905, 8:00 A. M.

(House of Representatives.)

Bishop E. B. Kephart, D. D., presiding.

Business session.

WEDNESDAY, 2:00 P. M.

(House of Representatives.)

Bishop E. B. Kephart, D. D., presiding.

Business session.

WEDNESDAY, 7:30 P. M.

(Auditorium.)

Lecture, Rev. L. S. Cornell, D. D., Denver, Colorado, subject, "The Moral Evolution of Man."

THURSDAY, MAY 18, 1905, 8:00 A. M.

(House of Representatives.)

Bishop J. S. Mills, D. D., presiding.

Business session.

THURSDAY, 2:00 P. M.

(House of Representatives.)

Bishop J. S. Mills, D. D., presiding.

Business session.

UNITED BRETHREN IN CHRIST

THURSDAY, 7:00 P. M.

(House of Representatives.)

"Prison Work," twenty minutes' address, by Rev. E. A. Fredenhagen, National Secretary of Society of Friendless.

Y. P. C. U. rally, Rev. J. G. Huber, A. M., presiding.

FRIDAY, MAY 19, 1905, 8:00 A. M.

(House of Representatives.)

Bishop G. M. Mathews, D. D., presiding.

Business session.

FRIDAY, 2:00 P. M.

(House of Representatives.)

Bishop G. M. Mathews, D. D., presiding.

Business session.

FRIDAY, 7:30 P. M.

(Auditorium.)

F. W. Gunsaulus, D. D., Chicago, lecture, "Savonarola."

SATURDAY, MAY 20, 1905.

(House of Representatives.)

Bishop N. Castle, D. D., presiding.

Business session.

SATURDAY, 2:00 P. M.

(House of Representatives.)

Bishop N. Castle, D. D., presiding.

Business session.

SATURDAY, 7:30 P. M.

(Auditorium.)

Smith Sisters, concert and entertainment, assisted by Quartet of Campbell College.

SUNDAY, MAY 21, 1905, 10:30 A. M.

(Auditorium.)

Sermon, Bishop G. M. Mathews, D. D.

SUNDAY, 3:00 P. M.

(Auditorium.)

Church-extension rally, W. M. Weekley, D. D., presiding.

SUNDAY, 7:30 P. M.

(Auditorium.)

Evangelistic meeting, Rev. F. P. Rosselot.

· TWENTY-FOURTH GENERAL CONFERENCE

MONDAY, MAY 22, 1905, 8:00 A. M.

(*House of Representatives.*)

Bishop E. B. Kephart, D. D., presiding.

Business session.

Mr. E. S. Lorenz will be director of music for the Conference.

DR. W. R. FUNK, of Allegheny Conference. May I introduce at this time the page boys, Mr. Chairman?

THE PRESIDING BISHOP. Yes, sir.

DR. FUNK. This is Master Ora Crites, the splendid son of the pastor of our congregation in this city. I will just have him stand up on this chair that you may all see him. [Applause.] He will serve you on this side (the left) of the house. On the other side of the house, we have here a splendid young man, Lowell Hoatson, who may stand on this chair, if he will, and you will see him. He will gladly do your bidding, and I am sure he will serve you well. I would like to have the pages distribute the programs which were approved just a moment ago.

THE PRESIDING BISHOP. Can we at this time determine what shall constitute the bar of this Conference?

REV. L. W. STAHL, of Allegheny Conference. Mr. Chairman, I move you that this Conference be governed by the rules by which the last General Conference was governed, and that will settle the question.

The motion was seconded.

REV. D. R. MILLER, of Sandusky Conference. Mr. Chairman, it seems to me, at this stage in the Conference, at this stage in the history of this Church, that we need to look at these rules a little before we adopt them. We have been adopting them a number of times at sessions of this Conference, and therefore no revision and extension have been made. I move that these rules be referred to a committee of eight, to be appointed by the bishops, and to consist of four ministers and four laymen, one each from the respective bishops' districts, and that such committee be requested to report to this Conference to-morrow morning at the opening of its session.

DR. FUNK. Mr. Chairman, I second the motion.

THE PRESIDING BISHOP. It has been moved and seconded as you have heard. Is this to take the place of a substitute, or do you so move that it be referred to the committee?

REV. L. W. STAHL. I will withdraw my motion.

THE PRESIDING BISHOP. That is very good. The motion is now that there be a committee of eight persons appointed, two selected from each bishop's district, one layman and one minister, and that these report back not later than—when?

DR. D. R. MILLER. To-morrow morning at the opening of the session.

THE PRESIDING BISHOP. Are you ready to vote? All favoring this motion signify by uplifted hands. All opposed, like sign. It prevails.

DR. FUNK. Mr. Chairman, I move that this floor be considered the bar of this Conference.

The motion was seconded.

THE PRESIDING BISHOP. It is moved and seconded that this floor be considered the bar of this Conference. As many as are in favor of this give your consent by uplifted hands. All opposed, like sign. It prevails.

REV. H. J. GUNNELS, of Missouri Conference. I would like to ask a question. Will it exclude the visitors from this floor?

THE PRESIDING BISHOP. If the room is not all occupied, courtesy would give it to the visitors. I would think it would be a good idea for all the delegates to take the front seats and leave the space in the rear to be occupied by persons who may be transiently here.

DR. L. S. CORNELL, of Colorado Conference. I believe that there ought to be a motion passed by this house to have some means of designating the different conferences; a card prepared and placed in such a way that each conference as to its location, not only can be seen by the chair, but by the members of the Conference. It seems to me something of that kind should be done here; and Colonel Cowden, who is very handy with the brush, has said to me that he would be very glad to prepare the cardboard for each conference. It could be attached to a small piece of lath or something of that kind and fastened to the chair, so that it could be seen. Now I move that Brother Cowden be chairman of that committee, and two local persons be appointed to assist.

THE PRESIDING BISHOP. The suggestion of Dr. Cornell is that Colonel Cowden be requested to prepare cards designating each conference, and that he is to seek such assistance as he may require. Is there a second to this motion?

The motion was seconded.

THE PRESIDING BISHOP. All favoring this will lift their hand. Any opposed to it, like sign. It prevails.

DR. D. W. SPRINKLE, of East Ohio Conference. I think now I can see an advantage in this. While we have voted that the floor be the bar, I would suggest that, as we have small delegations, that Colonel Cowden arrange them in the center, so it will leave space at the rear and at the sides. That will leave the visitors a place for themselves, and they will not be embarrassed, and we will not be embarrassed. In that way the Conference will have a bar and also a place for the visitors.

REV. G. H. HINTON, of Neosho Conference. Mr. Chairman, there is a gallery for our visitors. I am not sure we have as much room as Dr. Sprinkle indicates.

THE PRESIDING BISHOP. What is your further pleasure? Anything further in the line of miscellaneous business?

REV. J. H. SNYDER. I would like to make a suggestion, that when these reports are circulated a copy be sent to the secretary. I fail to get these reports, and oftentimes you proceed with them, and if they are not in my hands it makes delay. I also include the recording secretary; that is, if I am to be your secretary, or whoever is your secretary.

DR. W. R. FUNK. I would like to say in connection with what Dr. Snyder has said that the Publishing House has provided blanks for the resolutions, and if you will ask the pages for these blanks, you can have them. Also, paper has been provided for the preparing of committee's reports instead of having them come in on miscellaneous pieces of paper. The Publishing House will furnish you this paper prepared for that purpose. I also have here Disciplines to supply to the delegates, and the proceedings of the last General Conference, a copy for each delegation, and Mr. Senseny, Superintendent of the Circulation Department of the Publishing House, will furnish the delegates and the committees with these blanks.

THE PRESIDING BISHOP. The following will compose the Committee on Rules of Order, which you provided for: Rev. A. P. Funkhouser, Prof. E. B. Bierman, Rev. D. R. Miller, S. E. Kumler, Rev. J. A. F. King, Rev. George Geiger, Prof. Mark Keppel, and W. O. Zeigler.

THE PRESIDING BISHOP. I hold a little request in my hand. Lay delegates are requested to meet immediately after adjournment of this

meeting in this room. Signed by Dr. E. R. Smith, Hon. Matt Edmonds, and Prof. E. S. Lorenz.

THE PRESIDING BISHOP. I have the pleasure to announce to you that Dr. J. H. Snyder and Eugene Schaeffer have been elected as your secretary and assistant secretary.

THE PRESIDING BISHOP. Now if there is nothing else of a miscellaneous character, I presume the next thing in order will be the hearing of the address that has been prepared, the address of the bishops to this General Conference. Will it be your pleasure to hear that address at this time?

VOICES. Hear, hear.

THE PRESIDING BISHOP. Bishop Kephart will read the address.

BISHOPS' QUADRENNIAL ADDRESS TO THE GENERAL CONFERENCE OF 1905.

BRETHREN BELOVED: Grace, mercy, and peace from God the Father Almighty and from Jesus Christ our Lord, and from the Holy Spirit. Amen. We, your servants, greet you as brethren and as the delegates chosen by the ministry and the laity of the Church, and as workers together with us in the kingdom and patience of Jesus our Lord.

I. 1. It is but fitting that with bowed heads and an abiding consciousness of the presence of the indwelling Christ, we acknowledge at the opening of this quadrennial session God Almighty as our Father and the keeping power of his Son, our blessed Lord, through the most blessed Holy Spirit. None of us have kept ourselves, either in body or spirit, and it is alone through the good mercy of the adorable Trinity that we are permitted to honor God in this presence.

There is a sense in which this great body is cosmopolitan, for we come here from the East and from the West, and from the North and from the South, yet we represent one common cause; namely, the kingdom of God on earth. For its coming, in its entirety, all eyes are turned, all hearts are uplifted and devout in prayer. Possessed of a consciousness not only that the eye of God is upon us, but also that not less than 250,000 devout souls in the pews at home are petitioning the Holy Spirit to guide our deliberations aright, it will doubtless be a holy inspiration to each member of the body in discharging the trust committed to him; and, as Christ is the central truth in the Christian system, so also should the glory of God and the conversion of the whole world be the central thought and mo-

tive of all in our deliberations. More than one hundred years of human history have been made and written and swept by since we developed into a distinct ecclesiastical organization. Should not this fact remind us that we are not but of "yesterday," and that God's seal that our origin was wrought in him is the marked success which crowns our history. In thus scanning the past, let us rejoice with trembling, remembering our delinquencies and the unmeasured responsibilities of the hour. It is meet and reverent that the Church in its highest council assembled should acknowledge "it is God that worketh in you both to will and to work, for his good pleasure"; and hence, "not unto us, O Lord, but unto thy name give we glory." Thus recognizing its true source of strength, power, go forward, brethren beloved of the Lord and build upon the foundation which others have laid, whose labors the "Head of the church" has so strangely yet so marvelously blessed; "for other foundation can no man lay than that is laid, which is Jesus Christ."

2. At this moment may we not pause and ask whether we, the professed servants of God, ministers and lay members of the Church, have a zeal and devoutness commensurate with those who laid the foundation, whether the vital doctrines and principles of the gospel constitute the themes of our messages to the lost and perishing, and whether our system of itinerancy retains the purity and force so characteristic in the primitive history of our denomination, and whether the spirituality and piety that obtain among us now measure up to that which obtained among the fathers. These are fundamental points around which devout thought should linger, and to which the best wisdom of your body should devote its energies.

3. While we rejoice with you, brethren, in this opening session, the first in the history of the denomination where equal representation obtains between the ministry and the laity of the Church, yet a somber shadow falls upon us. At least ten of our number who sat with us in this high council of the Church four years ago in the historic city of Frederick, Maryland, have been called from labor to rest and reward; from the ministerial ranks, Bishop J. W. Hott, D. D., John Howe, R. P. Burton, J. D. Droke, J. H. Richards, H. Doty, and J. D. Donovan, and from among the laymen John Dodds, C. Howard, and F. B. Arford, all of whom were devout followers of their blessed Master.

For many years Bishop Hott, John Howe, and R. P. Burton sat in the councils of the General Conference of the Church, and always proved themselves worthy of the confidence reposed in them by their constituents and the Church in general. Their lives were models of their profession and worthy of imitation by their brethren. John Dodds and C. Howard were laymen well known to the Church for their bounteous giving to the different benevolences of the Church and their zeal as laymen in the spread of the gospel among men. Brother Dodds especially was a generous giver to the cause of missions, to church erection, and to the different departments of our educational work and to other benevolences. These servants of God were efficient in church work and competent officers and earnest, followers of the Lord Jesus. They all "died in the faith," and gained "the city whose builder and maker is God."

4. The Church mourns the loss of its beloved Bishop Hott, who was so bright, so genial, and so devout and untiring in the Church, to the service of which he devoted his whole life. His death left his district, the Central, without a bishop. The remaining members of your Board took measures at once, under disciplinary provisions, to supply the vacancy, which resulted in the election of Dr. George M. Mathews as bishop of the Central District.

5. Through the great mercy of the Almighty God we most gratefully record the fact that the bishops have presided at all the sessions of the annual conferences in the United States, Territories, and Canada, except in several instances on the Central District, owing to the affliction of Bishop Hott, but in all these instances other brethren presided. The annual sessions of the mission districts were also held by the bishops so far as possible; otherwise by some general officer of the Church or a brother recommended by the bishop of the district. In 1903, Bishop J. S. Mills, in accord with the regulations of the Board of Missions, visited our missions in Africa and presided at the conference while there; and it was his intention also to visit our missions in Japan and China, but, the war breaking out in the Far East, it was deemed not advisable to attempt to make the trip. The report of this visit has been made to the Church at large through the Board of Missions, and will be submitted to you by the Secretary of the Board himself.

6. Under the enabling act of the General Conference of 1901, during the same year the Georgia Conference was or-

ganized. Also under an enabling act of the above-named General Conference the Kentucky Mission District was developed into a conference at its fall session in 1901. These two conferences, not strong at their organization, now give evidence of much vigor and promise for the future. It would doubtless be wise for you and for the future of the Church which you represent to formulate the law more specifically under which a conference may be organized, and to state more definitely by whom and under what circumstances.

7. In accord with your action four years ago, which created your Board of Bishops a committee to confer with sister churches on the subject of church union or federation, we are pleased to state the following results: Having received proposals for a conference from three sister denominations; namely, the Congregational, the Methodist Protestant, and the Christian churches, we proceeded to appoint a committee of thirteen members to meet a like committee from the other three denominations named, which committees met in joint session in Pittsburg, Pa., April 22, 23, 1903. At the first meeting a sub-committee of five, chosen from the original thirteen of each committee, was appointed to meet in Washington, D. C., May 27 and 28, 1903, and to formulate the details of the plan agreed upon and to report to the full committee, which was called for its final meeting in Pittsburg, Pa., July 1, 1903. At this meeting all the questions of the federation were carefully gone over and unanimously adopted by the full committee.

The "Church Union Syllabus and Pastoral Letter" will be submitted to you in due form at the proper time for your action. It is as follows:

To the National Council of the Congregational churches, the General Conference of the Methodist Protestant Church, and the General Conference of the United Brethren in Christ:

DEAR BRETHREN: The undersigned have been acting as a committee under the authority of your respective bodies for the purpose of considering the question of uniting these bodies.

The first meeting was held in Pittsburg, April 22 and 23, 1903, where the whole question was thoroughly discussed, both in conferences between the committees meeting each other separately and in joint conferences.

A committee was appointed at this meeting to formulate the details of the plan agreed upon and report to the full committee.

This sub-committee, consisting of five from each committee, met in Washington, D. C., May 27 and 28, 1903, and agreed upon a report to the full committee, which was called for its final meeting at Pittsburg, July 1, 1903. At this meeting the various questions

UNITED BRETHREN IN CHRIST

relating to the matter of union were gone over very thoroughly, and the committee now respectfully submits the results of their deliberations:

1. We are agreed that the formulated statements of doctrine as held by each of these bodies at present are essentially the same; and we affirm them all as expressing "the truth as it is in Jesus."

2. We are agreed that these bodies shall retain their present name and their autonomy in respect to all local affairs, but that they add to their official title the words, "in affiliation with the General Council of the United Churches."

3. We recommend that these bodies authorize the creation of a General Council, composed of representatives elected from their respective bodies, on the basis of one representative for every five thousand members.

4. The powers of the General Council shall be advisory, and any recommendation it may make shall be referred to the constituent bodies for approval.

5. A committee of three from each of the general bodies represented shall be appointed to arrange for the time and place of the first meeting of the General Council.

6. At the first session of the General Council, a temporary organization shall be effected by the election of a chairman and secretary; and the Council itself shall determine the officers it may need and the manner of permanent organization it may prefer.

7. The purposes of the General Council shall be:

(1) To present, as far as we possibly can, a realization of that unity which seems so greatly desired by Christian churches.

(2) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.

(3) To secure the coördination and unification of the three bodies in evangelistic, educational, and missionary work.

(4) To adopt a plan by which the three bodies may be brought into coördinate activity and organic unity, a unity representing some form of connectionalism.

(5) To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to invite and encourage the affiliation with this Council of other Christian bodies cherishing a kindred faith and purpose.

8. Your committee has also united in a letter addressed to our churches at large, which we append, as explaining somewhat more fully the conclusions we have reached in our deliberations, and we submit our whole work with the prayer and hope that it may be approved by you, and promote the coming of the kingdom of God.

LETTER TO THE CHURCHES.

To the Members of the Congregational, the Methodist Protestant, and the United Brethren Churches:

DEAR BRETHREN: The general committee appointed by your national bodies to confer together concerning the union of the three denominations, have had repeated meetings and extended and careful consultation upon the subject committed to them. All these conferences have been pervaded by the spirit of unity and fraternity. Practical difficulties have been recognized and frankly discussed,

but we have not faltered in the belief that they may be overcome.

Doctrinal differences did not appear. In our beliefs we are in essential harmony. With respect to forms of church organization and methods of work, there are diversities, and for the removal or adjustment of these, time and patience will be needed. But we believe it is possible for the three denominations to form, at an early day, not merely a goodly fellowship, but a compact union, by means of which unnecessary divisions and frictions may be avoided, and force economized in the common work of the kingdom.

We believe that the mission and educational boards of the three denominations should, as soon as possible, form a working agreement by which they may be coordinated in service, and ultimately united. It will be well for the officers of these boards to enter into correspondence with this end in view.

Weak churches could often be united, with gains to the kingdom of God; and members from any church, removing to homes in the neighborhood of either of the affiliated churches, could be cordially commended to their fellowship.

By proper methods of correspondence, ministers could pass from one denomination to another, thus facilitating the supply of vacant churches.

Other practical methods of united work will, undoubtedly, suggest themselves, as we come to know one another better. And all these things would be preliminary to and preparatory for that complete unity in the organization and working of all our ecclesiastical bodies, local, state, and national, which in all our consultation we have had constantly in view. The method which we recommend, by which such practical unity may be secured, is the formation of a national body, to be called "The General Council of the United Churches," to meet once in three or four years, in which each of the denominations shall be proportionately represented.

The purpose of this General Council should be to study the things that make for unity and peace, to promote fraternal and helpful relations among all the churches, and to formulate and recommend to the churches methods by which such coöperations as are named above could be carried into effect. Such a council would have only advisory powers; nothing could be done without the agreement of all the constituent bodies.

To give definiteness to our suggestion, we have recommended that the General Council consist of one delegate for every five thousand members, the choice to be made by such methods as the national body of each denomination shall direct.

We have recommended that the details of its organization be left to the General Council; and that, if the several national bodies shall approve this plan, a committee of three be appointed by each of them, which committee shall, by conference or correspondence, arrange for the time and place of the first meeting of the General Council.

We have recommended that, if possible, the national meetings of the several denominations be held at the same time and place as that of the General Council, the same delegates being chosen for both services; and that frequent recesses of the council be taken, to allow of the holding of the necessary business meetings of the constituent bodies.

UNITED BRETHREN IN CHRIST

We recommend that State, district, and local organizations of the three denominations, ministers' meetings in the cities, Sunday-school and Young People's conventions plan, as far as practicable, for meetings at the same time and place, and, where that is not feasible, for exchange of fraternal delegations.

We recommend the exchange or interchange of literature to the end that the membership of our respective bodies may be informed fully with regard to this great movement, that each may become familiar with the spirit, polity, and methods of the others, and that the church life of all may be broadened.

It will be seen that your committee has in view a working union, which is much more than federation; which contemplates large and important combinations of resources and efforts, and which looks toward organic unity. It is surely not impossible that these denominations, standing together, consulting together, and seeking first, not Methodist Protestantism, nor United Brethrenism, nor Congregationalism, but the kingdom of God and his righteousness, will be able to find ways by which they may adjust their differences of local administration, and unite their forces all along the line. Each would make some concessions for the common good, and each might receive valuable contributions of practical wisdom from the others.

We are sure that in making these earnest endeavors after unity we are only following the revealed will of Him whose we are and whom we serve; and we know that the people of the churches whom we represent strongly desire that such an answer to our Lord's prayer for his disciples be not delayed. They would not forgive us if we failed to find some way by which this hope of theirs could be realized.

We therefore heartily and prayerfully recommend to the three bodies to which this committee owes its existence—the General Conference of the United Brethren in Christ, the General Conference of the Methodist Protestant Church, and the Triennial Council of the Congregational Churches, that, at their next meetings, they carefully consider and act upon the suggestions of this report; and we trust that in all the State and local bodies of the three denominations, and in the newspapers representing them, and in the pulpits and the prayer-meetings of the churches themselves, this report and its recommendations may be studied with earnest prayer that the spirit of truth and unity may guide us to results which shall be for the glory of God and the peace and prosperity of his church on the earth.

Here we should say that, at the first meeting of the committee in Pittsburg, the Christian Church ceased to further cooperate with the committee. Already the syllabus has been submitted to and adopted by the National Council of the Congregational churches and the General Conference of the Methodist Protestant Church. Is not the handwriting of the coming of the kingdom seen upon the wall in this syllabus of a federated union?

II. The state of the Church now is such that we can record and report to you, her representatives, that great peace from

God the Father Almighty prevails throughout her borders. The storm of destructive criticism, growing out of the old dead Greek evolution and philosophy, revived by scientists, falsely so called, during the latter half of the last century, has not affected us much as a denomination. The shock which it produced in the Christian world, and which swept many half-hearted believers from their mooring, is about gone, and evolution and higher criticism, as advanced and advocated by the supercilious, is now becoming a system of the past, but "nevertheless the foundation of God standeth sure." During its fiercest rage and storm the kingdom of God knew no abatement, and we face the first decade of the twentieth century with more than 500,000,000 believers in the Son of God.

It may be said in truth and thanksgiving to God that the quadrennium now closing marks one of the most prosperous in the history of the denomination. While our people are becoming less sectarian and more Christlike, they at the same time are becoming more churchly.

1. Our statistics to date of 1904 show a membership of 253,641, and when we take into account the unprecedented gatherings of the past six months, we can safely conclude that, at the present sitting of this great council, our membership numbers not less than 260,000. In our Y. P. C. U. the enrollment is 63,132. Our Sabbath-school enrollment is 272,336. Our ministry numbers 2,394. While our growth has been steady and permanent, we rejoice with you that we have entered the wave of revival spirit that is now sweeping the Christian world; and, thank God, this revival spirit, which is of the Lord, is not new with us, for, as a rule our ministry and laity have ever been born into the kingdom of God in a revival. Our financial prosperity has been more than keeping pace also with our numerical growth.

Our missionary debt is paid. Our institutions of learning are now practically out of debt. Our ministry is better supported. More church debts have been paid, and a greater number of better churches have been built during the quadrennium than in any former one.

Paid for preachers' salaries, \$2,973,007.96; for church expenses, \$2,628,661.75; for Sabbath schools, \$432,105.05; for missions, \$404,125.43. Total for all purposes, \$6,763,691.83. The value of our church and parsonage property up to date is \$8,273,470.

These statistics show that the Lord is with us, and that the

spirit of our Church fathers is yet in our midst, and that never in the history of the denomination was she better organized or so well equipped for aggressive work.

2. The Sabbath school is one of the most important factors in church work of this age. The religious instruction of the children and homing them in the church of Christ has, as never before, stirred the heart of Protestant Christendom. The fact that at least four-fifths of the present Christian world became Christians before they attained to the age of twenty-two is a startling one, and shows where the fruitful field for work in the kingdom of God really is. What a reflection it is upon Christian parental life to rear a family in sin! The work done in our Sabbath schools is an inspiration of hope; but the increasing opportunities in this field call loudly and promise much for a more vigorous effort upon the part of our beloved Zion at this vital point of church life, the salvation of her children.

As stated above, our Sabbath-school enrollment is 272,336. This exceeds our Church membership. Oh, what a field of operation for God and humanity! The work done in this department is more systematic than formerly, hence more satisfactory, in that a richer yield of fruit—conversions—is reported yearly. The system of normal instruction for teachers in connection with the various helps furnished them has been successful in bringing into the schools a corps of instructors peculiarly fitted for their work. With pleasure and thankfulness to God, we note the increase and growing interest in Sabbath-school conventions, in forming Bible classes for adults, and the Cradle Roll for infants; and may we not hope, brethren, that this conference will recommend to pastors and superintendents the importance of giving more attention to these important departments of their work.

3. The quadrennium has been one of marked interest in our mission fields. The union formed between the Parent Board and the Woman's Board respecting our missions in Africa, under one superintendent, is a wise arrangement, and should receive the hearty approval of the whole denomination.

(1) The war in the Far East has been a hindrance to our Japan mission, yet under the wise direction of Superintendent Howard and wife the work has been steadily pushed forward with success. The failing health of Rev. J. Edgar Knipp compelled him and his devoted wife to return from Japan early in the quadrennium, and left the mission short of workers. When

peace comes to the Far East, this great Empire of the Rising Sun will afford one of the most hopeful mission fields on earth.

(2) Our mission work in Porto Rico is a success. Many have been won to Christ by our faithful missionaries, and the work is now on a permanent basis.

(3) Africa is now well-nigh recovered from the shock of the terrible war and massacre of 1898 under the judicious superintendency of Brother King and wife. Not only a large per cent. of the old charges, but also many new fields have been opened and are now occupied.

The day schools and the Sabbath schools are again opened, in which hundreds of heathen children are taught letters and a knowledge of the way of life by men and women of God. The material interests of the Church in all of our mission fields have greatly increased. Substantial improvements have been made in the way of house and church building in which to live, to teach, and to preach, and new farms are being opened as object-lessons to the natives. In Freetown, West Africa, under the joint action of the Parent Board and Woman's Board, aided by the munificent gift of Mr. F. Lininger, the Albert Academy has been established for the higher education and training of the native African, in his home country, for Christian work among his own people. This school is now opened, and arrangements are in process for its endowment.

(4) God has been with our people in the Fatherland and greatly blessed them with true Christ-life. We now have in that field 12 pastors, 20 organized churches, 13 Sabbath schools with an enrollment of 605, and a church membership of 972.

(5) The sisters of the Church, under the name of the Woman's Missionary Association, acting in accord with the missionary authorities of the Church, are doing a great and good work for our blessed Lord. In Africa, in China, and in the Philippine Islands their missions are assuming a permanent form, and God is most graciously blessing their labors. In Africa they have not only rebuilt their property destroyed by the war of 1898, but they have greatly enlarged their work and built more substantially, and their effective energies promise to be a potent agency for good among all classes in this and other lands. A report in due form will be submitted to you by this most worthy association.

(6) In our home missions, during the quadrennium, the Parent Board has given support in whole or in part to about seventy or more missionaries annually, either directly or in-

directly. These contributions have been distributed throughout the Church in the United States and Canada. This has been regarded as wise under our present policy, for it has strengthened weak points and enabled conferences to open strong works in the great centers of population when otherwise it would have been impossible to do so. We must keep our home centers vigorous and strong if we would accomplish anything worth while in our foreign fields.

a. Our work on the Pacific Coast has taken on, to all appearances, new life, and gives much promise and hope for the future. Our failure to give sufficient support to competent men in that field has been a mistake, and, as a result, some have gone from us.

b. Work in the Southern field is now becoming permanently organized, and some strong and efficient men have been added to the ranks of the ministry. A number of gracious revivals have obtained in the different conferences in this Southland resulting in many accessions to the Church; and if the Southern work is duly supported and judiciously managed, it will yield a great harvest to the kingdom of God. We have already entered and are now established in some of the best and leading cities of the South, such cities as Louisville, Ky., Knoxville, Tenn., Atlanta, Ga., Jennings, La., and many others. But we would most humbly suggest to you that our Southern, as well as all other of our home and foreign mission fields, receive your closest possible scrutiny, with a view to a better understanding of their needs, and to considering also whether it would not be wise to direct that the contributions for foreign missions be taken separately, and that there be no division of this fund for home and frontier mission purposes; and also that the home and frontier fund be collected as such, and no part of this fund thus raised go to foreign missions.

(7) The organization of an Evangelistic Committee under the direction of the Board of Missions, to conduct an evangelistic revival movement, with Rev. F. P. Rosselot as its director, has been a success, and a great uplift to those sections of the Church where the evangelists and the Evangelistic Committee have directed their efforts. A sum of about \$8,000 was provided through the committee to defray the expenses of the carrying forward of evangelistic meetings. This subject will doubtless come before you in due form for your consideration and action, and we recommend that the quadrennium upon

which we are entering be constituted an evangelistic quadrennium.

In a word, brethren, we have great cause for gratitude to Almighty God that the reports coming from the home, frontier, and foreign fields show that the spirit of revival has been poured upon the Church. Many of these revivals have been deep and abiding, evincing the presence and power of our blessed Lord. Let the words of the Lord Jesus, "Without me ye can do nothing," be upon the ear of the Church, and her watchword be, "I can do all things through Christ, which strengtheneth me."

4. The Church-Erection Society in this closing quadrennium has grown beyond the expectation of the most sanguine. Its funds now amount to more than \$100,000, and its beneficence is felt throughout the denomination. Weak churches have been strengthened, and new ones have been built in the great centers of population by aid from this fund; and yet many of the most promising fields are now open to us as a denomination, but a lack of means to build forbids us to enter. And is not the time here when we should arrange for a separate fund from which aid might be given to assist in establishing the Church where, without such aid, we are helpless? Surely the time is here and our people have the means and a mind to give. May we not hope that in the quadrennium upon which we are about to enter we shall see yet greater results in this department of our Zion?

5. The Young People's Christian Union, like the Sabbath school, is vital to the church of Christ in this age. Organization is the watchword of this rushing, thinking hour. Save all the young, and in a generation the world will be brought to Christ. This is possible if each professed disciple of Christ will discharge his duty to his Lord as his Lord wrought for him on Calvary. Brethren, this possibility thrills me. Does it not you? At the present these societies number 1,560, with a membership of about 80,000. What an army of young people for the Lord! Through their efforts not a few of our important churches have received financial aid. The conventions held in Lebanon, Pa., and in Warsaw, Ind., during the quadrennium were meetings of great power. The cultivation of Christian giving, as taught in the Word of God by the society, is now beginning to be felt throughout the whole denomination. Its paper, the Watchword, has grown so marvelously that its circulation now numbers 33,000. But is it not probable, after all,

that only a part of our ministry and laity are really awake to the utility and possibilities of this arm of the Church for work in the Master's kingdom?

6. We record with great pleasure the increased and enlarged prosperity of our Publishing House. The great work done in this broad field of usefulness during the quadrennium is most satisfactory indeed. The report of the Publishing Agent will show that almost the entire sum (\$50,000) ordered by the General Conference of 1901 to be distributed among the conferences of the Church for support of worn-out preachers, their widows and orphans, has been paid, while many thousands more have been wisely expended in increasing the facilities for greater and more effective work. But while there has been a steady increase in the circulation of our periodicals and books as a whole among our people, yet we are not blind to the fact that but a small per cent. of our Church literature is read by many of our church members, and as a result of this inexcusable neglect many, very many of our children and youth of the Church are growing up destitute of a knowledge of the history, doctrine, and government of the Church. We note, however, with great satisfaction the zeal, energy, and efficiency of our editors and Publishing Agent in bringing their publications up to the high standard necessary to meet the wants of this age of thought and investigation, and make their work acceptable to the Church.

Through the enterprise of the Publishing Agent and his helpers two series of valuable books have been published, especially adapted to the Church. The first of the series is strictly doctrinal; the second is devotional. These books had a commendable sale, and show that our people are becoming a reading and thoughtful people.

The advance in real merit, as well as the largely-increased circulation of the Religious Telescope, the Watchword, the *Froeliche Botschafter*, the Children's Friend, the Searchlight, and the United Brethren Review, together with our Bible Teacher, Our Bible Lesson Quarterly, Home Department Quarterly, Lessons for the Little Ones, Our Weekly Bible Lesson Leaves, and all the other Sabbath-school helps is not only indeed truly gratifying, but also a fair promise of yet greater prosperity in the future. Aside from the Word of God and the blessed Holy Spirit, there is no element of strength more potent in denominational life to preserve unity in doctrine and spirit than pure, wholesome literature diffused among

the membership. What this General Conference may or can do to vitalize this strong arm of church power will be for the glory of God and the bringing in of his blessed reign among men.

To avoid prolixity and not weary you in this address, we humbly refer you to the report of your Trustees and your Publishing Agent, which will be submitted to you in due form at the proper time.

7. A preparation for life's work is of first importance. Whether the architect, the hod-carrier, the man who lays the brick or shoves the plane, whether the teacher, the doctor, the judge, or the preacher, he must prepare for his work if he would do it well. That schools of learning are the best places for this elementary training is no longer a debatable question, for with us as a denomination that problem has been wisely solved. In the last quarter of a century the educational work of the Church has made commendable advancement.

(1) The increase of patronage in all our schools is very marked and justly inspires hope. The large number of young men and young women who have been educated in our institutions, and have entered the ranks of the sacred ministry and other departments of church work, are adding new life and giving great strength to our department of the kingdom of God.

It is with joy of heart that we record the fact that, if possible, more than ever supreme importance and stress is laid upon the vital religious training and life of the students in our institutions of learning. In many of them the Bible is just as systematically taught as are any of the natural sciences or other branches of study by a special professor prepared for Biblical teaching. A department of this character should be in every school in the land.

(2) Moreover, brethren, we are conscious that you are delighted with the growing interest among our people in the cause of higher Christian education and the increased per cent. of our young people now in the schools of the Church.

Four years ago, in Frederick, Maryland, the General Conference there assembled constituted this an educational quadrennium, for the lifting of the debts of our schools and their better endowment. The end in view has been largely realized. The cumbersome debts which have been embarrassing these institutions for so many years are now paid or at least so completely under control that they have ceased to be troublesome factors. The Seminary at Dayton, Ohio, which is directly

under your control, will by your financial manager be reported "out of debt." Otterbein University is out of debt. The same is true of York College, Philomath, Westfield, and Western colleges. The same is about true of White Pine, Sugar Grove, and all other of our seminaries and academies. Lebanon Valley College has more than provided for her debt by the raising of \$50,000 for the debt and improvements; but on Christmas eve, 1904, from some unknown origin a fire consumed the Administration Building of the college, at a cost of about \$80,000. Its insurance was \$48,950. Through the benevolence of Mr. Carnegie's gift of \$50,000, conditioned on the Church's raising \$50,000, which is being rapidly accomplished, the institution is enabled to rebuild at a cost of about \$125,000, which will include Administration Building, Mens' Dormitory, Science Building, Ladies' Hall, and heating plant. These buildings are now well under way of construction. Through the generosity of Brother John Hulitt York College has built and paid for a conservatory of music, and Otterbein University is now erecting a magnificent Ladies' Hall, the result of a gift of a friend. Also, the three conferences of Indiana; namely, the White River, the St. Joseph, and Southern Indiana, through the generosity of Mr. William L. Elder, of the city of Indianapolis, has come into possession of a magnificent new college building and property worth \$60,000.

At Lawrenceburg, Tennessee, we now have an excellent school property worth about \$10,000. On this property there is yet some debt. The school is under the management of President Tyler and doing excellent work.

(3) In all our schools the work of developing and equipping for higher efficiency in educational work has been and is now being pushed forward with great vigor, and the class of work done by your instructors in your institutions merit high commendation, and those engaged so earnestly, encouragement at your hand.

The instruction imparted in Union Biblical Seminary is from its doctrines and precepts we have not departed. Heaven most satisfactory and gives assurance that the Church will in the future, as in the past, reap a rich harvest from the labors of those trained in this "school of the prophets."

(4) But while the debts of these institutions were being provided for, and large sums for improvements and equipments collected, the work of endowment has been pushed forward and special funds provided, so that now our schools are

running about on their income and avoiding the yearly accumulation of a debt which used to be the rule. But we are not oblivious to the fact that our people are not up to where they should be on Christian benevolences, for so long as Christendom pays only fifteen millions for the support of its ministry, and twenty-five millions for its pet dogs, according to Chancellor James Day, of Syracuse University, and Christian colleges remain unendowed, there is something radically wrong in the church. And now that the debts are at least measurably paid, let these right arms of the Church be speedily and amply endowed.

(5) Our educational statistics show that we have one theological Seminary and fifteen colleges, academies, seminaries, and schools of higher grade. The valuation of their buildings and grounds are estimated at \$703,075. Their approximate endowment is about \$250,000. The number of teachers, about 175. The number of students in our schools in 1904-1905, not less than 2,700. The gradual increase of our Educational Beneficiary Fund is very commendable, yet not all of the conferences throughout the Church are deeply interested in increasing this fund as they should be. Many, many young men and women are now in the ministry of the Church that could not have secured an education to fit them for the work, had it not been for the aid they received from this fund. Let more ample provision be made for this much-needed benevolence. One thing justly complained of by the Secretary of the Board of Education is the extreme laxity upon the part of some of our educators in reporting to the Board. This should be remedied if we would have correct statistics.

The recognized fact is that our educational work stands side by side with the missionary and other leading interests of the Church, and to retrograde in this would be disintegration and leading the way to speedy decay in all our Church enterprises. That the denomination may reap the highest possible benefits from these foster children of the Church, and make the deepest salutary impression upon the world from this department of its work, a higher unification in our educational system and a broader adaptability to the needs of the States in which the schools are located would seem to be of high utility.

To accomplish this we would suggest, first, that the Board of Education keep in close touch with these schools, and, second, that all assistance possible be given by the Board to aid these schools in properly adjusting their system of instruction

and course of study to the needs of the States in which they are located, and, third, that a general Secretary of the Board of Education be elected by the General Conference for the department of education.

8. Moral reform. (1) The momentous moral problems of the age have not been ignored by our Church. Both the pulpit and our periodicals, without an exception, have given no uncertain sound respecting these great questions, but have been frank and outspoken. On the vital subject of temperance our ministry and laity have been aggressive and firm, and ever ready to support any and all reasonable methods to suppress that hideous monster, intemperance.

The great headway made east, west, north, and south, through prohibition, the Anti-Saloon League, local option, and other organized effort, and the success already achieved in crushing the vile evil, is a cause for thanksgiving to the whole Christian world. The fact that, in this great struggle for temperance, in not a few of the States our people have been firm, earnest, and devoted to the principles of constitutional prohibition should especially be gratifying to us as a denomination.

(2) While in some of the States wholesome divorce laws are being enacted, yet in others there seems to be increasing laxity on this subject. This latter, taken in connection with the spread of polygamous doctrines in some of the States and Territories, and the non-enforcement of laws on the latter subject, together with the growing, sickly sentimentalism of the age, which in some instances seem to be settling down upon the Christian world and threatening to make void the sacredness of the marriage vow is, we believe, cause for alarm. We regard the legislation already had by us on this subject as wise and good, but anything you may do to strengthen the sacred bond of family and home will be of great service to the kingdom of God.

(3) The increasing laxity of Sabbath laws and the open violation of the Lord's day by corporations, by organized societies, associations, and clubs, together with unnamed social parties and by private individuals, is a subject of sorrow to every Christian heart. Too often, we fear, the church, for money-making and to "catch the crowd" does on the Sabbath day what more rightfully belongs to the six days of the week.

We are sure we are right when we direct your thought to "Remember the Sabbath day to keep it holy." But not the

church only, but the state as well, should be a bulwark of righteousness; and to have God's favor and blessing she must obey his commandments, for "righteousness exalteth a nation, but sin is a reproach to any people."

(4) Lynching, like all deadly contagions, is liable to become epidemic. This demonized practice of taking life, both South and North, in our fair land is not only a burning disgrace, but a curse on our escutcheon of government. Signs of governmental improvement to check this accursed method of punishment, even if not larger than a man's head, are now visible on the moral horizon. The church of Christ with united voice should rebuke this menace to human life and insist upon the legitimate exercise of the civil court in the violation of all laws.

(5) As to amusements: That asceticism has been more of a hindrance than a help to true godliness is now generally conceded. The attitude of the church to this question, both past and present, has not been uniform. Some of the ecclesiastical bodies have been legislative and restrictive relative to amusements, while others have always left this question to the good sense of the believer, which we have found and still believe to be safe.

a. This we recommend to you as wise: (1) Any amusement which degrades or lowers the standard of morals in the individual or in the community, directly or indirectly, is of doubtful character and should be shunned. (2) If it in any sense loosens the hold of the Christian life upon the believer such diversions should not be indulged.

b. As to the amount of time to be given to amusements: (1) They should not consume time which legitimately belongs to devotion. This applies both to time and thought-meditation. (2) Amusements should not occupy the time of any person which rightfully belongs to labor, study, or business.

9. The American and British Bible Societies: Some one has said, "The Bible contains a republication of natural religion." This, in a sense, is true, but it is not all of the truth. It is without exception the most wonderful book in existence. It carries the student back to the very dawn of creation and then sweeps him into the future and unfolds to him a sphere of life where matter holds no place, and by an inscrutable mystery the bodies of the redeemed are transformed into spirit, where exists those ideal realities of which the things of sense are but the fleeting shadows, where truth, and joy, and love.

and praise are known and felt and uttered by thought alone, unseen, intangible, unheard as the essence of God and the souls of his happy children.

Yes, the Bible is a wonderful book, wonderful in its history, wonderful in its eloquence, wonderful in its philosophy and science, but, above all, most wonderful in its morality and religion. Its influence upon the heart of man has no parallel. The Zend-Avesta influenced the Persian mind, Hindu character is molded by the doctrines of the Shashtra, the Koran has had much to do in making the Arab what he is, but the Bible by its divine truths permeates every fiber of the human soul, and under its teachings has been evolved the crowning civilization of the race of man. By its magic touch the savage is transformed into the civilized, the idolater into the Christian, and wandering tribes are consolidated into great nations. This blessed book, in the hand of the thoughtful, in the Quiet Hour, has always lifted the recipient into communion with God. On this book our denomination was founded by our fathers, and rejoices this morning over the crowds which have already gone up from our ranks and are now safe in "Father's house."

Whatever agency used for the diffusion of the Word among men is a force under God engaged in bringing in the "kingdom."

The Bible societies, jointly, are one of these agencies. Their lines have gone out through all the earth, and their mission is the circulation of the Word to the end of the world. They are interdenominational in character, and distribute the Word free to the needy, and depend upon voluntary contributions for funds to carry on their great work.

Through these societies alone the Holy Scriptures are translated into five hundred languages and dialects, so that more than nine-tenths of the world's inhabitants have the sacred Word in their own tongue. Says Doctor Pearson: "As to the question of totals of translations, it is variously stated. The best information I have is based upon an article by Rev. B. Pick, Ph. D., D. D., in the April 10 number of the Lutheran Quarterly and the great centennial work of Doctor Dennis, published about the same time. They almost exactly agree. They said that the whole Bible was then translated into 121 languages, the New Testament into 119, and some portions into 234. Total, 475. This total is now carried up to at least 500." We recommend that the Bible society and its great and good work done receive by you favorable recognition.

10. The great Father Almighty be praised, brethren, in that in the past he has dealt bounteously with us. In doctrine, in polity and purpose we are one, each recognizing for himself, and in his own way, that in spiritual as in physical life there are stages of development, from the germ form, the Christ-life in the abstract, to the full-grown man in Christ Jesus. Christ is the perfect ideal. The end or culmination of the Christian character is to be like him. Through this conception in our church life we have been and are now blessed with a self-sacrificing and consecrated ministry and laity, and under the baptism of fire her war against transgression and sin has been unceasing.

But let us not be blind to the sad fact that not all of Zion's ministry received have been really profitable in their high calling. A lack of proper qualification and fitness for the work has been the cause of this failure oftener than a lack of disposition upon the part of the recipient.

If ever a higher qualification and fitness for the work of the ministry was demanded for the highest good of mankind it is now. Such have been the advances in knowledge and such the facilities for the diffusing it widely and rapidly that it is impossible for ignorant men, or for men possessing less intellectual furniture than belongs to educated men generally, to exert that influence for truth and the good of souls which the cause of Christ requires. While the adversaries of the church are burnishing their armor and preparing for new modes of attack, it does not become the soldiers of the Cross to throw away the weapons of defense which the Head of the church has put within their reach. When we remember that in almost every conference the labors of the efficient are retarded, yes, in some instances almost rendered nugatory, and their compensation cut short through the failures of inefficient and unfaithful collaborators, we are constrained to recommend that your legislation relative to the ministry be with a view to guarding well the threshold to the "sacred calling," and to providing for retiring more easily the inefficient and unsuccessful.

We have watched with regret the growing tendency of some ministers, in not a few of the conferences, not to go to the fields of labor to which they are assigned, if perchance the field happens to be among the less important or less inviting ones. This we regard as the result, largely, of receiving men not trained and qualified in heart and life for the work, and who have but little if any apprehension of the mission in which they are en-

gaged, and, we fear, place a higher estimate on the "loaves and fishes" than they do on the cause of their blessed Lord.

While we would attach due importance to intellectual and moral culture as necessary in a well-qualified ministry, yet the one thing especially needful, and without which all other qualification is nugatory, is the endowment of the Holy Spirit. The great question relative to ministerial qualification and church life after all is, Have you received the Holy Spirit?

The history of the denomination clearly demonstrates three things essential to her success: (1) An energetic, self-sacrificing, and aggressive ministry and laity. (2) A consecrated, pious ministry and membership. (3) The endowment of the Holy Spirit which the Head of the church has promised alike to his ministers and people. Without these the church may despair of success. With them her star of hope and holy influence will continue to rise.

Holy and beloved of the Lord Jesus Christ, the Father Almighty has placed you with us in the van in this crisis hour of the church's great work. His Spirit in your midst alone can qualify you and guide you aright in the work of the hour. We beg leave to suggest to you that, in all your acts of legislation on the great interests of the Church, you have a single eye to an open Bible, the exigencies of a dying world, and the glory of God rather than to ancient creeds, peculiar dogmas, modern church fads, or opinions of men.

In providing disciplinary regulations we recommend that you keep in view the purity, the doctrines, the harmony, peace, and prosperity of the Church in the light of an open Bible. In this we do not, dear brethren, presume even to admonish you or exhort you, but simply to arrest your thought. Once more, brethren, with gratitude to Almighty God we turn to the past and remember his mercies to our fathers, together with his peculiar fostering care to us, their children, and to our beloved Zion to this sacred hour. As we remember the deeds, the virtues, and devotions of the past, let us not forget that, inasmuch as we have, in addition to these lessons, the accumulated lessons and experiences of the ages, our devotion to truth and righteousness and our legislation in the interests of the Church must be in accord with what we have and the light and needs of this age in which we live.

And finally, brethren, we commend you to God and to the word of his grace, praying the Holy Spirit that the spirit of wisdom may be given to you and to us, remembering ever that

the primary condition of success in the kingdom of God is a consistent reliance on the guidance of the Holy Spirit. We are, dear brethren, most affectionately your colaborers in the gospel of our Lord Jesus Christ.

N. CASTLE.

E. B. KEPHART.

J. S. MILLS.

G. M. MATHEWS.

Great applause followed the reading of the bishops' address.

THE PRESIDING BISHOP. I come at this moment to ask how you will obtain your committees.

REV. W. E. SCHELL, of East Nebraska Conference. Mr. Chairman, I wish to speak just a word in reference to this report, if I may. I speak it with some hesitancy, yet I feel that I ought to make the statement. In the report concerning our educational institutions reference was made to the difficulty of getting accurate reports from them. On account of this, I presume that there is an inaccuracy concerning our college. It is not out of debt, as the report states. I am not so very much concerned as to what these, my brethren here, think about it, but I wouldn't like to have it go to our constituents in Nebraska that York College is out of debt, for it is not. We are yet in debt about four thousand dollars. I made this statement to the secretary of the Board of Education recently, but somehow or other it is not quite correct in the report.

THE PRESIDING BISHOP. I will ask you how you will obtain your committees.

REV. J. A. F. KING, of Northern Illinois Conference. I move that the committees be appointed by the chair.

VOICES. No, no. By the Board of Bishops.

REV. J. A. F. KING. I move, then, that the Board of Bishops appoint the committees.

THE PRESIDING BISHOP. Are you all agreed to that?

VOICES. Agreed, agreed. Without any dissenting voice.

SECRETARY SNYDER. I will say, Mr. Bishop, some one sent a certificate of election up here. Should it go into the hands of the Committee on Credentials when that committee is appointed?

THE PRESIDING BISHOP. Will it be your pleasure to hear the reading of the committees, for we as a Board, in anticipation of your ordering it, as you have provided, have appointed these committees and they are published.

VOICES. Agreed.

The presiding bishop then read the list of standing committees and called attention to the two notes at the head of the printed list.

STANDING COMMITTEES.

If the first-named person on any committee is not present, the second shall take the chairmanship.

In any case where a delegate named may not be in attendance, the alternate who takes the seat of the absent delegate in the Conference shall also take his place on committees.

1. *Devotional*—E. R. Baber, Mrs. Nannie A. Henkle, S. W. Paul, J. L. Grimm, J. B. Norviel, W. R. Berry, Mrs. A. J. Spencer.

2. *Credentials*—W. O. Fries, W. H. Tasker, I. W. Bearss, George M. Spangler, G. O. Porter, A. R. Ayers, J. H. Walls, Alonzo Myer, H. F. Brubaker.

3. *Correspondence*—C. I. B. Brane, Mrs. W. E. Schell, J. N. Garber, A. D. Whitney, H. B. Miller.

4. *State of the Church*—George Miller, M. P. Miller, Jasper Goshard, George A. Wolfe, W. E. Stanley, C. H. Cox, S. L. Todd, J. W. Schofield, J. L. Brandenburg.

5. *Moral Reform* (Discipline, Chapter XII.)—H. C. Shaffer, C. S. Long, Miss Kate Booker, Mrs. O. J. Gage, D. D. White, Mrs. J. H. Patterson, G. A. Davis, A. Rigney, B. Lee.

6. *Missionary Interests* (Discipline, Chapters XVIII., XIX.)—C. J. Burkert, A. T. Howard, J. R. King, W. M. Bell, Mrs. B. F. Witt, Mrs. Fred Geisler, D. W. Sprinkle, J. H. Patterson, F. M. Testerman, R. J. Barr, Mrs. Snyder Rinehart.

7. *Church Erection* (Discipline, Chapter XXI.)—S. W. Keister, W. M. Buswell, Eugene Schaeffer, J. C. Heckert, V. A. Carlton, J. W. Lilly, E. S. Neuding, A. H. Reese, Henry Weber, A. E. Wilson, John Shambaugh, J. B. Shatzer, J. C. Peck.

8. *Educational Institutions* (Discipline, Chapter XXIII., except Section 4)—D. R. Seneff, E. S. Lorenz, Mark Keppel, H. U. Roop, F. P. Rosselot, W. I. Beatty, Leroy Howard, Mrs. George Sickafoose, A. P. Funkhouser, F. M. Munch.

9. *Union Biblical Seminary* (Discipline, Chapter XXIII., Section 4)—W. H. Wright, S. Wertz, J. I. L. Ressler, C. A. Thorn, W. O. Mills, G. A. Hottell, S. S. Hough, J. A. Hawkins, Mrs. Celia Richards.

10. *Boundaries* (Discipline, Chapter XXVI.)—J. T. Roberts, F. H. Neff, F. M. Morgan, I. Bennehoff, J. B. Connett, John Barnes, G. Fritz, W. A. Robins, H. W. Trueblood, E. W. Myers, W. E. Airhart, V. W. Overton, D. R. Stoker, F. B. Wright, B. H. Engle, W. Wood, H. Barkemyer, D. L. Burger, N. J. McIntyre.

11. *Publishing Interests* (Discipline, Chapter XXII.)—H. S. Gabel, W. O. Harper, P. M. Camp, Albert Keister, W. F. Cronk, H. J. Gunnels, W. A. Smith, G. C. Snyder, D. L. Doub, J. G. Porterfield.

12. *Sunday Schools* (Discipline, Chapter XV.)—R. M. Zuck, S. C. Caldwell, H. H. Fout, R. J. White, Alex. Anderson, Robert Cowden, Isaac Hilborn, J. S. Kendall, J. L. Drury, T. G. Spangler.

13. *Superintendency* (Discipline, Chapter VI., Section 8, and Chapter XXV.)—L. S. Cornell, W. R. Funk, W. O. Zeigler, A. W. Ballinger, W. H. Washinger, J. H. Snyder, E. B. Bierman, N. L. Vezie, Eli Good, A. M. Snyder.

14. *Ministry of the Church* (Discipline, Chapter VI., except Section 8)—John Simons, A. Orr, W. D. Herndon, W. R. Lloyd, L. W. Stahl, E. W. Curtis, A. W. Arford, D. P. Baker, M. J. Mumma, E. Mater, S. M. Love.

15. *Itinerancy* (Discipline, Chapters VII. and VIII.)—J. D. Wyandt, J. W. Lake, I. H. Albright, W. L. Hinshaw, G. C. Williams, A. A. Moore, W. E. Burgess, Henry Wright, Miss Grace Warner.

16. *Courses of Ministerial Study* (Discipline, Chapter IX.)—M. R. Drury, J. E. Shannon, D. D. Lowery, J. B. Deever, A. B. Statton, J. H. Ruebush, W. Z. Roberts, W. W. Vine, J. S. Davis.

17. *Government of the Church* (Discipline, Chapter V.)—W. E. Schell, D. C. Whiting, G. P. Macklin, G. W. Sherrick, J. A. F. King, W. H. Jack, C. Koch, W. A. Lutz, G. H. Hinton.

18. *Church Membership* (Discipline, Chapter IV.)—J. C. Bremer, E. H. Richard, A. C. Wilmore, J. G. Stehman, J. A. Richardson, W. C. Keezel, A. A. Grooms, J. A. Bell, Mrs. Mary A. Garber.

19. *Young People's Societies* (Discipline, Chapter XVI.)—G. D. Gossard, J. G. Huber, Mrs. Mary Mead, D. E. Donly, Mrs. Joseph Richer, G. W. Miller, Charles Sage, C. L. Raymond, Mrs. Zella King, Ida Williams.

20. *Formulas* (Discipline, Chapters XXVII. and XXVIII.)—J. R. Chambers, N. A. Dean, A. M. Cummins, C. W. Recard, Ed. Van Cleve, J. M. Hockett, W. W. Robbins, A. H. Laughbaum.

21. *Judiciary* (Discipline, Chapters X. and XI.)—C. U. McKee, J. C. Myers, S. S. Hunt, S. F. Huber, R. H. Bennett, Frank Dennis.

22. *Churches, Parsonages, etc.* (Discipline, Chapters XIII. and XIV.)—W. D. Stratton, A. Boyd, S. E. Kumler, E. D. Miller, W. H. Cheadle, F. N. Henry, John Hulitt, C. E. Mullen, J. H. Pool.

23. *Circulation of the Bible*—H. R. Hess, Mrs. Mattie.

Stoner, J. W. Willis, D. Shaffer, W. C. Guyer, Miss Helen Gould, Mrs. J. W. Goodwin, B. F. Gruver.

24. *Expenses of Delegates, etc.*—J. R. Harner, F. E. Kerr, P. M. Streich, Henry Craig, C. M. Funk, H. Baish, A. J. Juday, Frank Heckman, W. E. Gillingham.

25. *Christian Stewardship* (Discipline, Chapter XVII)—J. L. Parks, A. P. Johnston, M. F. Dawson, J. W. Kiracofe, Mrs. Ella J. Kirkpatrick, G. W. Dillenbach, O. S. Money, J. U. Bair, A. J. Cowden.

26. *Salaries*—Matt Edmonds, F. A. Burt, William Michener, E. R. Smith, J. T. Hobson, W. G. Lowe, I. J. Bear, A. Roose, J. M. Altaffer, A. S. Hammack, W. O. Siffert.

27. *Nominations of Members of Church Boards*—W. F. Gruver, D. R. Miller, W. F. Haffner, H. H. Flory, George Geiger, S. W. Lott, D. A. Peters, Mrs. Sarah Fisher, A. A. Garner.

28. *Memoirs*—H. Deal, L. L. Schoonover, W. F. Parker, George P. Hott, G. W. Mater, Emma Craig, C. L. Gard, H. J. Roop, Mrs. Lizzie Bronson.

REV. A. P. FUNKHOUSER, of Virginia Conference. I move that we do now adjourn.

The motion was seconded.

REV. J. R. CHAMBERS, of Neosho Conference. Does the chairman of the Committee on Credentials or the Committee on Credentials want each of us to appear if our name appears on the list? Is it essential?

THE PRESIDING BISHOP. No, only those that appear as alternates; if I understood your question.

THE PRESIDING BISHOP. Let me have this added word. If there is any seat contested, of course that matter will have to go to the committee.

At this point Rev. T. D. Crites, pastor of the Topeka Church, announced the different rooms in which the committees were to meet, and also made other announcements respecting the Conference, following which the motion to adjourn was carried.

THE PRESIDING BISHOP. Will you sing a stanza?

MR. LORENZ. We will sing "Blest be the tie that binds."

The Conference arose and sang. Following the singing, Rev. J. I. L. Ressler, of Allegheny Conference, pronounced the benediction.

THE PRESIDING BISHOP. Conference stands adjourned until tomorrow morning at eight o'clock.

FIRST DAY—EVENING SESSION.

THURSDAY, May 11, 1905.

Conference met at 7:45 P. M. in the great Auditorium, located on Quincy Street, between Seventh and Eighth streets, in Topeka, Kansas, Bishop Castle presiding.

The song-service was conducted by Mr. Lorenz. The following songs were sung: "Power in the blood," "Stand up for Jesus," "My country, 't is of thee," and "Rock of Ages."

THE PRESIDING BISHOP. We will now be led in prayer by Brother J. Simons, of St. Joseph Conference, the audience standing.

Rev. J. Simons delivered the following prayer:

O our Father, we desire to come into thy presence at this hour in a suitable way; we come to acknowledge thee as the giver of every good and perfect gift; we come to wait before thee in the spirit of awe and reverence, and grant that while we gather upon this great occasion, and while we meet in this greeting, we pray that the Holy Spirit may specially preside over this evening's service, and may the addresses that may be given and the words of welcome which may be spoken—may these words come to us with great comfort, with great helpfulness, and with great inspiration. And we pray that we may all appreciate the great provisions that thou hast made for us, so that we may come to thee and be welcomed by thee into thine own immortal presence, and wait before thee and receive such help and such grace and such blessings as each of us and all of us need on this occasion. We pray especially thy blessing upon this gathering, and grant that the spirit of wisdom as well as power may rest upon this General Conference, and may all that is done and said be done with reverence and to thy glory and the advancement of the kingdom of Christ among men. We pray that thou wouldst grant to so lead thy servants, so direct in all the affairs of the church as well as the state, that thy blessing may be vouchsafed to thy people; that we may have such a government under which to live, and such a church in which to labor, that thy name may be honored and glorified and that all the people may be brought under the power and sway of the gospel, which is the power of God unto salvation to all who believe. We now pray that thou wouldst lead us and guide us and bless especially those who shall address us to-night, and be thou in the words of those who speak, and may there come to us such help in this service to-night as shall lead us on to greater and larger things. We ask it in Jesus' name. Amen.

BISHOP CASTLE'S OPENING REMARKS.

THE PRESIDING BISHOP. I am sure that this General Conference has looked forward with no little interest to the gathering in this great city of the State of Kansas, and this evening has been set apart

and devoted to the reception of this General Conference. I know that we were very anxious to come to your city and to your State, because we wanted to see you and then we wanted you to see us. It is my distinguished pleasure to introduce to you to-night a certain number of brethren, honorable gentlemen, who will address you, and I would say to you, beloved brethren, ladies and gentlemen, there is one of the most distinguished characters in the State of Kansas to be presented to you to-night, and you will have the pleasure of hearing him. I refer to Governor Hoch. [Great applause.] The governor has been a resident of the State of Kansas for over thirty years; has been editor for a number of years of one of the best known papers in the State, a paper that has always stood for the right. [Great applause.] He himself has the reputation of being a clean man [great applause] and stands for a clean and pure administration, whether it is in the State or whether it is in the municipality; he believes in the State and in the municipality living up to the law just as a common citizen of the State. [Applause.] He is a man that is not in the market and never has been. [Great applause.] He cannot be sold; you cannot buy him. [Great applause.] There is not wealth enough in the State of Kansas to purchase his integrity; it is because he has stood for clean, pure principles that he is where he is to-night. [Voices. That's so.] He has not sought the office of governor; the office has sought him. [Great applause.] He is not only governor of the great State of Kansas, but he is more than all this, and, best of all, a Methodist. [Applause.] And for a man to be a Methodist these days means a good deal for a man and for the world. [Applause.] I mean a good Methodist, of course. [Laughter.] Maybe you haven't any other than good Methodists in this city or State. If so, you are an exception, I am sure. [Laughter.] He has occupied, as I learned, the very honorable and exalted position, before he became governor, of being superintendent and teacher in a Sabbath school. [Applause.] He is not only identified with movements, but a leader in movements against the great organized corporations of evil in this day. [Applause.] I want, ladies and gentlemen, once again to name to you and introduce to you Governor Hoch, the Roosevelt of Kansas. [Great applause.]

Governor Hoch, after acknowledging the hearty reception given him, spoke as follows:

GOVERNOR HOCH'S ADDRESS.

MR. CHAIRMAN AND FRIENDS: I was embarrassed enough before the chairman of this meeting made his speech [laughter], but now I am simply overwhelmed with his eulogy. I counted it a great honor, as well as a great pleasure and privilege, to drop the cares of office and the burdens of official life for a little while to come upon this plat-

form to represent the people of this commonwealth in welcoming to Kansas and to its capital city this splendid religious gathering. May I say, with pardonable pride, that we are proud of our State, leader always in moral movements. In its formation, in its early life, it was the initial battleground of freedom [applause], and the rattle of four million shackles from the limbs of that many slaves was but the echo of the battle begun in Kansas. [Applause.] A quarter of a century ago this State entered into a combat with the greatest moral and financial monster in all the world, the liquor traffic. [Applause.] It is true, and pity 't is 't is true that the victory has not yet been entirely won, but I want to remind you also that the battle is not yet over [great applause], and the State of Kansas has said to the world that the only legitimate attitude of law towards the liquor traffic was that of prohibition, and Kansas intends to fight it out on that line until the victory is won. [Great applause.] Go to your several States, go to your home encouraged by the belief that, while we have not entirely triumphed, we have done a great good and we have more than a quarter of a million of young men and young women over twenty years old in this Sunflower State who never saw a saloon. We have raised them in civilization here; we will stick to it. More recently this State has had the courage to attack the greatest combination of organized and corporate greed that infests this world of ours—the Standard Oil Company [great applause and hurrahs], and if the courts will not spike our guns, if we are permitted to continue untrammelled the battle, we will teach this great corporation that it must be decent. Hence, to this kind of a commonwealth I welcome you to-night. [Applause.]

Then I am glad to have the privilege, and I have been a resident of the city only a few months, to welcome you to the State capital. Every citizen of this town can say, as Paul said of his native city, "I am a citizen of no mean city." [Applause.] Topeka is not absolutely perfect because it must be said of cities, as of individuals, that none are perfect, no not one, but we believe, at least I do, and I have known the town as a citizen of the State for more than a quarter of a century, we believe that we have here the cleanest, the soberest, the most moral, the most beautiful, the most orderly, the most prosperous, relatively the most prosperous city of its size in the union [applause], and to this good town I welcome you. You are here as representatives of a great Church; I wish you were Methodists [applause], but this is the next best thing to that. There has always been a controversy, and perhaps there always will be, as to the relation of the church to the state. It is generally believed and taught that there should be a separation of the church and state. As Americans we believe that, but to my mind he is a poor logician, he is a superficial thinker and reasoner who thinks that because there should be a separation of church and state as organizations, that therefore there should be a separation of religion and state. He who has by common

consent gone into history reverently and affectionately as the father of his country said in that great address which he issued to his countrymen when he laid aside the duties of the office of President and retired to the quietude of his Mt. Vernon home, that a Republican form of government rested upon two pillars—morality and religion; and later on said, Let perish the supposition that morality can long be maintained unless sustained by the power of religion.

I have heard a great deal of talk about this question and that question being a purely moral question and having no place upon the political rostrum or in legislative halls. No greater fallacy, in my judgment, could be uttered than that. [Great applause.] All government, all good government, is moral in its essential nature, but I am talking to-night to a lot of preachers, chiefly preachers, I believe. [Dr. Funk. Half and half.] Half and half. A lot of laymen here. Well, you preachers preach to the pew, and you will let the pew preach to you a little while to-night, won't you? [Dr. Funk. Yes.]

I have in my mind an ideal preacher. Of course he is here to-night; he is here in great numbers. My ideal preacher is a Christian man. That is an astonishing proposition, isn't it? There was a time, in my innocent boyhood, when I thought that one who carried the appellation of professor was of necessity a very learned man; when he was called a doctor, he must of necessity be a fine physician; and when a preacher, was, of course, a pious man. In most cases these things are true, but unfortunately they are not always true, and I started with the assumption that my ideal preacher is a Christian man [applause], and then he is an optimist; he sees the silver lining to every dark cloud. There is no place in the pulpit for a pessimist. [Applause.] The thing which we call the blues is not in the Bible from lid to lid, and no preacher has a right to have the blues. And then, my ideal preacher is a healthy man. Of course, there may be, of necessity, exceptions, but, as a rule, I submit to you that a preacher, on an average, ought to be the healthiest man that walks the earth. His business contributes to health; he ought to have a pure heart and a calm brain; he ought to live in that blessed verse which says, "All things work together for the good of those who love God"; and if a man believes that, as every preacher should believe it, and as my ideal preacher does believe it—if everybody believed that, the average longevity of human life would not be thirty-three years, but would be threescore and ten.

My ideal preacher is an optimist and a healthy man, and then my ideal preacher is a man of faith; he believes every word in the old Bible [great applause], the whale story and all. By the way, I told an audience once before in this town that that Jonah story troubles me less than most anything. At the World's Fair I saw a skeleton of a whale eighty feet long, the jaw-bone set up for a doorway big enough for a team to drive in, a whole depart of exhibits in there, scores of people going in and out to look at the exhibits. Since I saw that

skeleton, the only thing that troubles me at all has been how the whale ever found out Jonah was in there. [Great applause and laughter, followed by another round of applause.]

My ideal preacher is a man of faith, faith in the old Book; he is not afraid of these new-fangled people called the higher critics. With all due respect to the most of them, they are simply gentlemen, wise chiefly and in most cases only in their own conceits. My ideal preacher believes in the miracles of the Bible [voices: Amen]; and I have no patience with a preacher or a Christian who is afraid to believe the Bible, afraid of science, afraid that science will destroy faith in the old Book. To every faithful student, to every intelligent man, modern science is making faith in the old Book and its miracles easy.

I heard John Temple Graves at the World's Fair, in a piece of word painting I never heard exceeded, describing that magnificent scene, that a great many of you have witnessed from the great tower of the Jefferson Monument, looking up from Festal Hall, with the colonnades stretching out on either side, with the magnificent buildings resting on the right and the left, and the great lake with its beautiful waters, and the millions of electric lights—I heard John Temple Graves in a burst of eloquence say as he stood there, “If man can make a city like this, what must be the beauty and grandeur and magnificence of the eternal city made by the Almighty himself?” [Great applause.] And when I think of man, puny man, scientific man, taking eight hundred cubic feet of air and squeezing it into a gallon of liquid; when I think of this scientific man talking through a little tube to a friend one thousand miles away; when I think of the scientific man talking across the continent, talking across the ocean with wireless telegraphy; when I think of the scientific man taking a little thing called the X-rays, looking through the human body, looking through a door of wood, looking through the hand and seeing the bones in the hand on the other side of a picture; when I think of a puny man doing these wonders, I say that the wonders of the Bible are insignificant when done by the Almighty. [Great Applause.] And a man that can believe these things of man and cannot believe things of God must have a poor kind of mind.

You see I am an old-fashioned kind of fellow. [Voice. You are all right.] To go on with my ideal preacher, he has a good many other good qualities, but he is here to-night, and I am glad to welcome him. I trust that your stay in our city and in our State will be altogether pleasant, and that when you go to your several fields of labor you will carry a few pleasant memories of your visit to Kansas, and of your visit to this capital city, and that you will carry away with you a good deal of the sunshine of the blessings of our prairies and valleys, and catch the enthusiasm which animates our people. [Great applause.]

THE PRESIDING BISHOP. I certainly think that you are all delighted, and that you are all pleased. You now have a ready clue in what you have heard reported in the papers, and now by evidence, touching the State of Kansas, and that is that Governor Hoch had no sooner come into power than the State began to clean up [applause], and I think that the State of Kansas ought to be glad he came to the throne at such a time as this.

It is now my pleasure to introduce to you one of the very distinguished ministers and authors in the State of Kansas, a man living in this capital city, and a man greatly beloved by all of the people of the State. If it were not for the mere formality of an introduction I am sure that he would not need to be introduced to you, for you are already very well acquainted with him. He has a world-wide reputation. That one book he has written is world-wide in its reading and influence, "In His Steps." That book makes its author immortal, and I am sure that the author of that book must be in the happiest rhythm with his Lord, for no man could write such a book as that who does not walk closely in the footsteps of his Master. I am sure that you will be very glad to hear from the author of this and other books that have had such wide reading and have had such wonderful influence upon thousands and millions of readers. I speak of Rev. Mr. Sheldon, D. D., a writer of world fame, the widely-known priestly poet. [Great applause.]

DR. CHARLES SHELDON'S ADDRESS OF WELCOME.

DEAR BROTHERS AND SISTERS: The only thing I lack in the introduction was the fact that I was not spoken of as a Methodist. [Great applause.] I like to believe, however, that I belong to all denominations; I will claim that privilege here to-night.

Fortunately or unfortunately for myself and others, I am in the course of events the oldest resident pastor in this city. On this account, I suppose, conferences and conventions like this feel bound in courtesy to invite me to give words of greeting and welcome to their gatherings. This of course is no hardship to me personally, but something of an embarrassment, as I have not yet been able to invent or compose a stereotyped form of address which will answer the purpose for all occasions, and fit gatherings of various sorts, like religious, political, medical, social, agricultural, and scientific bodies.

In course of time I think I may succeed in working out such a form of welcome and thus save myself much labor and make sure of saying the same pleasant things to all the strangers within our gates, to the offense of none of them and the equal approbation of all.

I hasten, however, to assure you, fathers and brethren, that inasmuch as I have not yet succeeded in framing this future address of welcome, this present one is entirely new and spontaneous, with nothing stereotyped or copyrighted, given out of the heart, not perfunctorily, but with sincerest and deepest good will, and with a personal sense of privilege that I am permitted the high honor of voicing the welcome of my esteemed brothers in the ministry and the members of all the religious denominations of the city and State.

There are about sixty churches in Topeka with a combined membership of about fourteen thousand souls. We have a population of about forty-three thousand people. Hence this makes about one in every three of our people inside the church fold. If to this number is added the Sunday-school membership not yet on the church rolls, together with those who are worshipers and attendants on church service or engaged more or less in church work, it is safe to say that at least one-half the population is touched, influenced, or shaped by the church of Christ. Add to this the constituencies of the Y. M. C. A., the Salvation Army, and other religious bodies that call the church "mother," and it is within bounds to say that we believe our city would in its population aggregate a majority of persons who hold the church as a factor of civilization, in high esteem, and count on it as a serious and deeply beneficent organization permanently planted in the social and family life, without which the city would be at the mercy of the disintegrating and destructive forces which boil with eddying current within all civilization where passionate ideals and religious loves and enthusiasms are wanting.

It is from this large and influential factor in our city life that I bring you kindest and sincerest greetings. It is something certainly for you to consider as worth while that more than one-half the population of the city is in hearty and intelligent sympathy with the avowed aims and purposes of the church of Christ. It was my good fortune after the flood two years ago to ask the relief committee that a certain proportion of the money sent in to us from outside sources be set apart for the relief of the churches, and the committee in promptly granting that request realized the importance to the people of preserving and encouraging that institution, which more than even commercial interests makes a people worth while to itself and the world; so that you may rest assured that these greetings from the religious bodies of Topeka are brought with the knowledge that the church as an institution is regarded by the business interests of the city also as a real and powerful asset in the city's summing up of values.

More than a greeting from a nominal majority of the population, however, is the greeting which the churches of Topeka bring you as fraternal bodies. When I came to Topeka sixteen years ago, I had to sign the Apostles' Creed and pay one dollar before I could become a member of the Ministerial Union. I am quite willing to sign the Apostles' Creed to-day as a mark of my orthodoxy, if I may be granted

the freedom to interpret its clauses according to my own exposition of them, and I would not count it an excessive rebate to pay one dollar to be a member of such a pleasant and profitable fellowship as our union is to-day. But it is a sign of change and progress in the church that no such regulation exists in our constitution now, and if I came to Topeka as a minister in good standing with my own people, I would be received without farther question as to my theology, and the payment of twenty-five cents. So we have made some progress in the last sixteen years. This progress is along the line not of freedom away from the real faith delivered to the saints, but along the line of a large, and, I believe, a healthier interpretation of Christ's desire that his disciples might be one. We talk about church union—you are going to talk about it in this great Conference—and sometimes I think we hardly realize that it is almost now an accomplished fact. I do not think, my brothers, of a single real issue which affects the moral and spiritual welfare of this city, upon which all the churches here are not practically a unit to-day. We meet on a fraternal platform as churches to discuss practically all the every-day questions that affect men's upward living, how to get them into the kingdom of God and how to keep them there. In cases of moral emergency, we are, all denominations, ready to move as one body for the general good of the whole city. If that is not practical union I do not know what it is. The basis of our fellowship is no longer centered about a man-built creed, but it is based on a mutual desire to advance the kingdom of God. Sixteen years ago I am quite sure the Ministerial Union of this city never would have considered it a part of its business to have a legislative committee as a part of its organization, the members of which were to take an active part in seeing that the State was influenced to secure Christian legislation. We have such a committee now. More and more it is coming to be the unanimous desire of the churches to give a practical service to the social life of men just as they live. The social consciousness of the church has risen to a keener sense of itself than ever before known, and it does not insist upon even so noble a creed as the Apostles' for membership in its fraternal body, but rather lays emphasis upon the great creed of Christ, which I believe will ultimately unite in truth all Christendom, and that creed is supreme love to God and supreme love to man. On that creed the church is fast coming to unite. When once it unites there, with passionate and positive enthusiasm, not one-half, but practically the whole of this city can be won to God, and our country will become not nominally, but really Christian.

It is also a particular and special pleasure that I take in welcoming this Conference to the capital city of the State of Kansas. You would naturally be disappointed to come to Kansas and listen to a Kansas man and not hear something said in praise of the State. A nine-year-old boy went to India to visit his grandfather, who was a missionary at Simla. Writing home to his little sister, he said, having been im-

pressed with the peculiar brilliancy of the Oriental night: "Out here we have a bigger moon than you do, and we keep it better polished." Out here in Kansas we who are familiar with the political, social, religious, and educational and agricultural luminaries of our clear prairie heavens, think they are all bigger and brighter than in any other State of the Union. Kansas sets the standard pace—that is, Standard Oil pace—[applause] for all the other States. We do not believe in waiting for anybody else to do things, not even for that swift and progressive body called the United States Senate. We are poor imitators. We have made a specialty of originality, and sometimes we are not able to live up to ourselves, and most of the time we fail to live up to the exaggerated press reports sent out by our own enterprising reporters.

But if we sometimes seem to appreciate ourselves out here in Kansas, it is because we think we have reason for it. We welcome you to a city of over forty thousand people, in which not a single legalized saloon exists. It is true there may be some illegal places where liquor is sold, but that fact is not for one moment as shameful to confront as a legalized saloon about which there is no protest. People down East often say to me, "You are always having trouble in Kansas over the liquor business, aren't you?" And I say, "Yes, we are, and it is a thousand times better to be always having trouble with the devil than to sit down the way you do and be at peace with him." [Great applause.] Those of us who understand the situation out here grow very tired of hearing the passing stranger in Kansas say, "Prohibition does not prohibit, and the law makes hypocrites and perjurers." I venture to say that where one man in Kansas is made a hypocrite or perjurer on account of the prohibitory law, one hundred men perjure themselves in every State in the Union when the tax assessor comes around. The great thing that exists here in this city to which we welcome you is the spirit of protest against wrong. A city administration, a county attorney, a district court that attempts to nullify our prohibitory law in this city passes under the harrow of public disapproval, the largest quantity of which is formed in the churches. Woe to a city when it loses out of its civic life the spirit of protest against wrong! No matter how tall its buildings or how deep the hum of its factories, or how high it piles up the bloody heap of greed, it is doomed like Sodom and Gomorrah. We are thankful, brothers, that while we sorrow over whatever is lawless and evil in our fair city to-day, we nevertheless can say to you and all the world, without fear of refusal, that there are more than seven thousand here who have not bowed the knee to the great Baal of lawlessness, and who never will as long as our city and our State demand our loyal and loving service in the name of God and home, of country and motherhood, of righteousness and Christ. [Great applause.]

Into this atmosphere of protest against wrong and affirmative acceptance of the principles laid down by our Lord to build up righteous-

ness on the earth we welcome you. The best thing we have here is not our buildings, our public improvements, our commercial or business enterprise, good as they all may be, but the best we have here is summed up in the Christian life which is an abiding force in the hearts of the people. We welcome you to this best and pray God's richest blessings may come into all your deliberations as you talk and plan and pray for the building up of the kingdom of God in the hearts of men.

In bringing you these greetings, therefore, I am sure I voice the unanimous desire of all my brethren in the ministry that this United Brethren Church may prove its right to exist by existing to do right, accepting the divine terms of its service and adding its contribution to the sum total of a united Christendom. You have a very splendid name for your denomination. It is one of the best in the list. There is no reason why the churches of the United States should not hold the balance of power when it comes to plain issues of right and wrong for the people. If the Christian people of this republic all voted one way when the issue was plainly one of selection of principles instead of parties, of righteousness instead of candidates, we could have the cleanest, happiest, most prosperous country on the earth. [Applause.] Among the great things which the disciples of Christ are here to do is to act together in building up the kingdom of God. The key-note of every church should always be, "Thy kingdom come, thy will be done on earth as it is in heaven." That key-note does not permit any discord along lines of sectarian division or jealousy. It does not give room for enthusiasm over church millinery, or non-essentials of ritual or worship or the gilt gingerbread of aesthetics in music, forms, or dogma. We are here to save men. It is the business of the church to build up the kingdom, to go to the lost, because we have first of all been to Christ. It will be a glorious day for the church which we love when all Christ's disciples agree on the main point, and give one another perfect freedom in non-essentials, and while we may not yet be Christian enough to agree as to what all the non-essentials are, we certainly are all agreed, if we are Christian in any sense, in the great essential in life-saving. That is the main reason why the church has any right to exist. If it is not a life saver, it is as much out of place as a so-called life-saving station on a dangerous coast, where there were no boats, the crew did not know how to row or swim, and spent their time and were paid a salary to pick up and classify the pretty pebbles and shells on the beach during pleasant weather.

The United Brethren Church has a history of sturdy adherence to great truth. The story of its sacrifices for conscience and Christ is luminous with glory; but I believe its greatest service is yet to be rendered to the world. In company with those who honor its valuable service to God and the kingdom, I pray for his blessing to rest upon its great work, and as I bring to you the earnest good wishes of the Christians of this city, it is my prayer that the Master may bless

richly all your pastors and their people, and use you greatly to advance his kingdom in the hearts of men and help do your part to bring about that golden age when he who is our one Lord and Master shall be able to look upon his church, for which he gave the best he had, which was himself, and see all the different bodies working side by side in loving and fraternal unity, bound together by the love bands of a common purpose, to save men, and singing the same song of praise to him who has taught us all to pray the same prayer, "Thy will be done on earth as it is in heaven." [Applause.]

THE PRESIDING BISHOP. I will ask you to change your positions for a moment while we shall have singing led by Brother Lorenz. You will please stand and sing "Onward, Christian soldiers, marching as to war."

THE PRESIDING BISHOP. I now have the privilege of introducing to you a man very well known throughout our denomination, and very well known throughout the State of Kansas. I refer to Hon. Matt Edmonds. He was born in England, and I believe this accounts for something of that warm, ardent, fighting temperament that is so manifest in him. I mean in a very good sense that word "fighting temperament." He spent his boyhood near Chicago, Illinois, came to the State of Kansas when a mere child, and has been identified with the State in its struggles up to the present time. He has served a number of terms in the legislature and in the senate of this State, and has always taken a stand for principles of righteousness and better legislation. It was my privilege some two or three weeks ago to be dining at a place where there were some gentlemen of distinction eating at the same table, and they had occasion to mention his name. Of course, I was all ears at that time, but everything said of him was very commendable. I was satisfied, of course, to hold my peace and listen, for I had nothing to ventilate on that line.

I suppose a man loves his native country whether he was born there or not. [Applause.] I suppose Brother Edmonds loves old England, but I am sure his long residence here has made this country very dear to him. When I have listened to him in several General Conferences, of which he has been a member, I thought I have had a clue to why you have cyclones here in Kansas. I think he never addressed our body but we have had a very cyclone. As you will remember, at the last General Conference, when he made his plea for this association to be held in the capital of this State, he turned the Conference

into a very cyclone. I now have the pleasure of introducing to you Hon. Matt Edmonds. [Applause.]

MR. EDMONDS'S ADDRESS OF WELCOME.

MR. CHAIRMAN, LADIES AND GENTLEMEN, AND DELEGATES TO THIS CONVENTION: I never felt happier in my life than I do now that I am a Kansan. I never felt that I was in better company than I am now, and I am very glad that I have got a fair character, or the bishop would have told you all about it. I do not know where he got hold of so much of my history. [Bishop Castle. I have been on your trail.] But I am proud that I have been a citizen of Kansas, as he said, since it has been a territory. It has been an experience that has been worth a great deal to me—that I would not trade for any man's experience among the Alleghenies, or down East among the rocks that are there. When I travel East I generally travel by rail. I do not know very much about it; but I did camp a while at Frederick City, Maryland, and I got quite familiar there with some things. I remember when I was a boy, I was in Indiana, and it is almost impossible for me to believe what I saw with my own eyes. To-day you folks call it a great State. You have got a great State and good government, I admit, but I remember when they threshed wheat out in Indiana with horses by going round in a circle, tramping it out. I believe they do that yet down in Egypt. I want to say this: I have never traveled afoot or by wagon in Indiana since, so I do not know how much they have changed, but I presume they have. In Kansas, in the early days, I can remember when we did not have a decent buggy, I believe, in the State. If there was one, I did not see it. There was hardly a spring wagon, and I remember the first one that came into our family. My father lived down in Jefferson County, and some kind of a peddler came along in a spring wagon. Father had quite a little herd of horses—about twenty-five or thirty—but, having no buggy or single rig, none of them were broken to work single. Old Jenny would work in a ring, but she was never broken to work to wagon, and would not work in anything else. When this change was made mother was away from home, and father waited until the day when she was on her return, and he said to my brother Zech, "You hitch up old Jenny to that spring wagon and go and bring mother home; I know that she will be proud of this rig." Well, Zech could not drive old Jenny, but he could lead her; so he started off, and when he got four miles from home he met mother, but before she got up close to him, he turned around and said, "Mother, you lead a while and let me ride." [Great applause.]

The Bishop says I am English. Well, I do not deny it. My father was English and so was my mother, but I was somewhat diverted. The first couple that I ever knew to marry and come to Kansas to spend their honeymoon were English. They got married in England,

and took the first boat for America. This was twelve or fifteen years after I came to Kansas; and this couple landed in Jefferson County. They wore better clothes than we did, and they thought they were somebody, as they were from England, and the lady talked about our facilities, our churches, and our opportunities for church and worship. Of course, we did not have any churches; we worshiped in the schoolhouse, and it was the teacher's place to keep it swept out. He did not like to sweep it out on Friday night to benefit the church people, and we did not sweep it out for him, and this English lady found a great deal of fault with the meeting-house. She said we were uncivilized and uncultured. "Well," says I, "you ought to have been here when I first came to Kansas, when we had to lariat the children on Sunday morning to put clean shirts on them."

But there is something about our education in Kansas that is remarkable. You may talk about going to colleges and schools. Of course we did not have them here in that early day, but we had one of the best schools to try what kind of stuff we were made of that you have anywhere in the United States. We had the drouth in 1860, and, like that writing that was on the wall, one debt of gratitude we owe to the soldier and another we owe to you people down East who took care of us through the year of 1860 and helped us to bridge over. We were thinned out considerably. As I said, it was a school. A great many went back East for you to feed, but those who stayed here, you also fed. Then we had the grasshopper year. That was more trying than the other; and yet you helped us some at that time. This tried men's hearts again as to what kind of stuff they were made of. Thus they were thinned out again, and only the best were left here. [Great applause.] That is why I think we have got the best young men and the most heroic women. Our men here don't all part their hair in the middle, nor the women on the side, but I think we have got the best to be found anywhere, because they have been tried. There have been times since then here in Kansas that we have built and prospered. I don't want to say too much about Kansas, because I am too modest for that [laughter], but there has been a time when we built three schoolhouses and a half on an average a day, and to-day they are dotted all over the State, and churches also. Where we were bankrupt then, we have plenty of money now.

I went down to Boston to the Christian Endeavor Convention, and the people watched me when they found out I was from Kansas. [Great applause.] There was one lady and a young man, the day the different churches met, and had a kind of rally, who asked that I say something about Kansas. I never said anything bad about Kansas, and it did not make any difference where I was. The lady sent the young man to me as soon as I took my seat, and she wanted to interview me. She said, "I understand you are from Kansas?" I said, "Yes, ma'am." "You see," she said, "I have some bonds out there, and I thought perhaps you could tell me whether they are good or

not." When I found out where they were located, I had my serious doubts. While I could tell her the truth about Kansas, I did not like to tell her the truth about her bonds; but to-day we have got \$100,000,000 in the banks, and if you folks get hard up down East we can help you out.

I am glad to see you boys this evening, and I know I have got to be a little bit careful how I talk. Now it did not make any difference when I was down there at Frederick. I was talking then to bring you here, but I have got you here, and there is nothing gives me greater pleasure than to welcome you to this great commonwealth of Kansas. I do not think I over-estimated anything, and you will say when you go home I did not tell you half.

One of these men from down in Pennsylvania, who has been joshing me a little, says he struck a place in Kansas where they still have horse-cars, but he said they were running them with mules. I think that he wandered off down here in southwest Missouri somewhere; he wasn't in Kansas at all. [Great applause.] He got into some place like that little girl had her suspicions about. She knelt down to pray, one evening, as she had been taught, and when she got through with her prayers she bid the Lord good-by for ten days. "Why," said her mother, "Katie, what do you mean by bidding the Lord good-by for ten days?" "Why," said she, "ain't we going to Missouri to-morrow?" [Great applause.]

I am glad the governor gave you a right good talk, and Dr. Sheldon gave you one also. When you are up in the Capitol Building go into the agricultural office and see what Dr. Sheldon said he would do if he were a farmer. I have read "In His Steps" and other things, but I read his address there before the State Agricultural Board telling about what he would do if he were a farmer. I was very much delighted with it, but it is a good thing for Dr. Sheldon that he did not have to put it into practice. [Great applause.]

I want to thank you folks of the East for coming here to Kansas. I am satisfied that when you go home you will know a great deal more, and that you will be healthier after you enjoy the climate here. I believe I did promise you at Frederick that you could stay here if you wanted to; and if any of you wanted to leave here, and would not stay, that if you did not have money enough to get away that we would furnish it for you. I do not believe we will have to furnish any money for anybody to get away. Some of you are going to locate here, and all of you are going to talk of Kansas, and I believe that you will all speak well of her. I believe that Kansas will get the best advertising that she has had since she has been a State, and it comes at a time really when she don't need it. [Great applause.] Kansas is about self-sustaining. [Applause.] We have got fuel, we have got oil, we have got wheat, we have got corn, we have got plenty of money, and we have got good roads here. We don't have to macadamize like you do down East. There is nothing gives me greater pleasure than

to enjoy this visit with you, because I have been associated with you now these last four General Conferences, and my acquaintance with many of you has been very pleasant. I believe my association with the General Conference and your coming to Kansas is going to add ten years to my life. [Applause.]

One more thought, then I am going to stop. P. T. Barnum, you will remember, contracted with Jenny Lind to give some one hundred concerts in this country. He had her well advertised, and he had New York all excited about Jenny Lind. What would he do when she came here? In London he had a large arch built. "Welcome, Jenny Lind," and the place was crowded with people. We have not built an arch here, but we have built one in our hearts. Every Kansas man who comes in contact with this Conference will form an arch in his heart, and it is written there, "Welcome to this General Conference." [Applause.]

One more thought, then I am done. [Applause.] Along in the afternoon P. T. Barnum went down to the room in the hotel to visit Jenny Lind. Well, like those people across the water, it would not be courtesy if they did not set out a bottle of wine. She set it out, and she drank the wine and P. T. Barnum drank water. Now if you invite any of us to your room, and to your quarters here in Topeka, and you have brought some wine from down East, we will have to decline and drink water. [Great applause.]

THE PRESIDING BISHOP. We now have the pleasure of introducing to you our pastor, T. D. Crites, who has been in Kansas almost all his life. From childhood he has been a resident of this State, and for twelve years he has been the very efficient pastor of our church. He has always been a delight to the people whom he has served, and as the pastor of our church in this city will have some words of welcome for you.

ADDRESS OF WELCOME FROM PASTOR T. D. CRITES.

MR. CHAIRMAN, BROTHERS AND SISTERS AND FRIENDS: The bishop has said that I have been a good many years in Kansas, almost all my life, but my beginning in Kansas was just a few years after the time that Brother Edmonds speaks about their having to catch the boys and girls on Sunday morning.

I have been so busy with the commissary department of this General Conference during the last two days that it has been almost impossible for me to gather thoughts together and be in anything like form to speak to you here to-night. I have jotted down a few things here on paper, and I will give you these.

This is an occasion which the local church in this city has been anticipating for four years. It has often been the subject of our conversation and the burden of our prayers. We have recognized and in

some measure at least appreciated the honor that is being conferred upon us by your presence in the city at this time. It has not been without some trepidation that we have thought and planned for your coming; not that we expected you would in any way be exacting, unreasonable, or complaining of our treatment of you, but rather on account of our inability to entertain and provide for you in a manner characteristic of generous, big-hearted Kansas people. But since I have listened to the words of welcome of those who have spoken to you to-night, my own heart is encouraged. I am sure that you, dear brethren, delegates, and visitors, who have traveled many miles that you might honor us and our fair city with your presence for ten days, are well worthy of the hearty welcome that has been accorded you by our esteemed governor of the State of Kansas, by my distinguished fellow-pastor, Dr. Charles M. Sheldon, as also by our mutual, jolly, great-hearted, English brother from McLouth, through whose influence in the last General Conference at Frederick City, Maryland, in large measure accounts for your presence in our city to-night.

What more can I say to you than these distinguished gentlemen have already said? How may you feel more welcome to our State and capital city than you now feel? My vocabulary is insufficient to express to you any sentiment of my heart—and it is full—that could make you feel more welcome than you already feel. I have a presentiment that is rapidly crystallizing into a positive conviction that it is not my words so much as my deeds that must prove to you your welcome by myself and the local church.

I have had some experiences, not at all unpleasant, during the last few months, while arranging for your coming. For several weeks I have been a much sought for individual. I have been convinced that I was a very popular and much-beloved brother by many of you. [Applause.] I have drawn such a conclusion from the number of rose-tinted epistles that you have sent me concerning many things during the last few months. I have tried to answer every letter of inquiry as courteously as I could. If the answer to that particular letter you sent me never reached you, please charge it up to the carelessness of Uncle Sam's mail clerks, and we will be the better friends for such a disposition of the matter.

As pastor of the local church and chairman of the entertainment committee I have tried my best to secure the entire city for you. I well knew that, choice as are Kansas men and Kansas institutions, we had nothing too good for you, and I was assured that you good people would not hesitate to accept any number of good things that I might be able to procure for you. Through years of personal acquaintance with Governor Hoch I was able to secure him for you to-night, and his office-building, the State House, is yours for the next ten days. But I must lay this injunction upon you right now—you dare not attempt to steal away our governor, for we need just such men as Mr. Hoch for governors out here in Kansas. Governor Hoch

has been kind enough to-night to redeem the only campaign pledge, to my personal knowledge, that he made while out touring the State after his nomination for governor. One morning during that time, while on a train running out of Topeka, I met Mr. Hoch. In the course of our conversation I asked him if he would make an address on this occasion, contingent, of course, on his being elected governor of the State. I was out after a governor. He answered me that if elected he would be delighted to speak to you to-night. When a few weeks ago I mentioned the fact to him, strange to say the incident and promise, like many campaign pledges, had almost been forgotten. [Applause.] With you to-night I am glad the governor has redeemed his pledge.

I was able to secure for you to-night Topeka's most distinguished author-preacher, Dr. Charles M. Sheldon, who has in his characteristic way welcomed you to the city. The committee secured the presence on this platform of Hon. Matt Edmonds, of McLouth, who has spoken to you to-night; and I would have been glad had he verified the promise that was made by him at Frederick City, Maryland, when asking for the General Conference in Topeka—that he would furnish a car-load of fat steers for the delegates. We are glad that he is here, but rather sorry that he left the fat cattle at home.

So I say the governor of our State, the Capitol Building, this splendid Auditorium, the hotels of the city, many of the private homes, the street railway, the business concerns, the exhilarating atmosphere, the gentle zephyrs, all are yours. The entire city is yours; you may have it all, so far as I am concerned, for I don't own a foot of it.

You will be reminded often while here that you are away out in Kansas, not because of the presence of anything running wild, unless you get lost, but because you will be compelled to recognize that Kansas is the best State in the Union, except, of course, in your opinion, the State you came from. Be it remembered by you that Kansas is the State of which Bishop McCabe said, "Kansas is the most Christian commonwealth in the Union"; and by our own governor is denominated the "juicy meat of the great American sandwich."

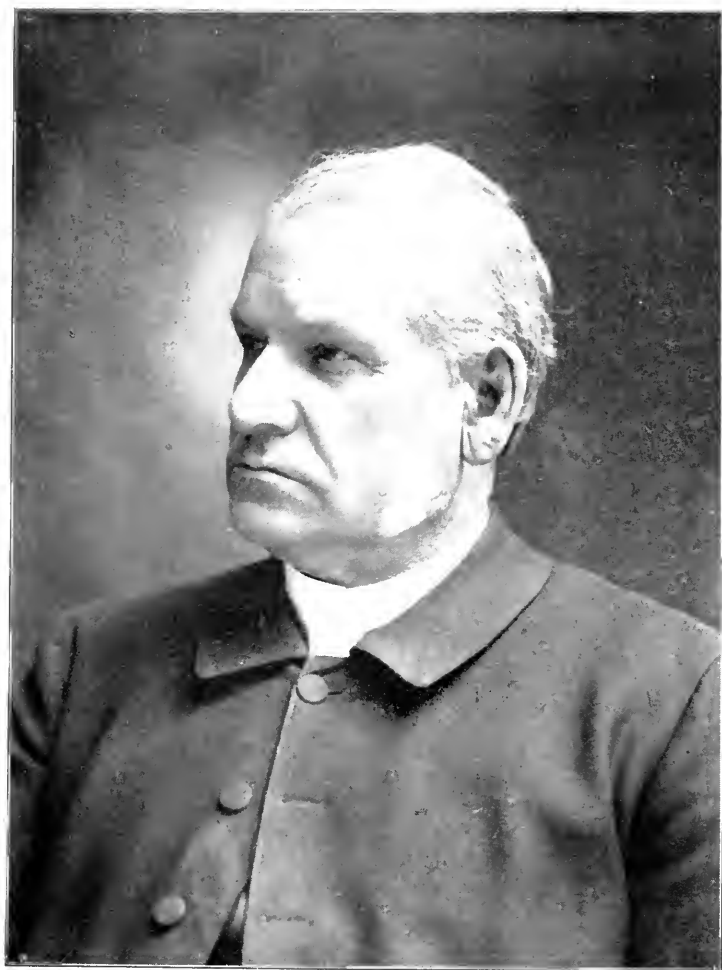
The very style of architecture of the Capitol Building, in which your session will be held, will daily suggest to you the aspirations of Kansas after greatness and a desire to excel. In the history of architecture from the early times it is to be observed that in the planning of public buildings the columns of Roman and Grecian periods have been retained, while in the matter of a dome and spire there has been a decided change and progress. When the dome first appeared on public buildings it was merely a convex covering of the building proper. Afterwards the dome was lifted one story above the main structure, then later two stories; such is the national Capitol at Washington. But as civilization forged westward and crossed into Kansas, and the time came to put into solid form the Kansas idea of being at the head of the procession, our State House was built with three



BISHOP N. CASTLE, D.D.

SENIOR BISHOP.

First elected in 1877. Elected Bishop Emeritus in 1905.



BISHOP E. B. KEPHART, D.D., LL.D.
First elected in 1881. Elected Bishop Emeritus, 1905.

stories above the main building and the dome towering above. So Kansas buildings and Kansas men and women seek to reach the stars, even though it be through difficulty.

We welcome you to-night to our churches, to our city, and to our State. We are anxious that you cultivate a close acquaintance with our history, our institutions, and our men and women of the professions and affairs, so that when you return to your far-away homes you may speak a good word for Kansas and her people. Those of you who go no further west in the State than this city will have a very inadequate conception of our great State with its wide stretches of tilled acres and pasture lands. The great grain fields and grazing tracts lie to the westward, the mineral wealth of the State to the south and southwest, the natural gas and oil to the south and southeast. It must be remembered that Kansas is four hundred miles in extent from east to west, and that those living on the western line are twenty-eight hundred feet nearer heaven than those at Kansas City, Kansas. We are a little farther removed from perdition here than at Kansas City.

We of Topeka are determined to do the very best we can for you. We want to satisfy you and make you comfortable. If we run out of supplies with which to feed you we will telegraph for a few carloads and have the stuff delivered on the next train. If our salt of hospitality loses its savor we will send out to our great salt fields at Hutchinson for a fresh supply. Should the machinery of the Conference get creaky and need lubrication we will pipe in some Kansas crude oil; not Standard oil, but Kansas oil. [Applause.] Supposing a condition to exist that is almost beyond the range of supposition—that the Conference should run short on natural gas, we will rush the laying of the pipes that are to bring in the supply, that there may be a sufficiency. [Applause.] We want you to enjoy all that there is in Kansas. We have sent in a special order for good weather; and when Kansas weather is good it is exceptionally good, but when it is bad it is sometimes exceedingly bad. We wish we had the power to make the entire commonwealth contribute to your pleasure.

I was not a little concerned a few weeks ago when it seemed apparent that you were going to be faced with a strong—I lay emphasis on strong—temptation when you arrived in our fair city; but thanks to an aroused public conscience, awakened public officials, and the emphatic word of our governor, I have the pleasure to welcome you to-night to a jointless town, where liquor-selling is a crime, and the man who handles it considered an outlaw.

Out of the kindness of my heart for you, there are a few things against which I should warn you who come from the East. The climate of Kansas is very remarkable. The wind will put a beautiful nut-brown color on your face, and take the long brown taste out of your mouth, and give you such an appetite, joined with an almost irresistible desire to sleep, as you never experienced in any other State.

A delegate who has been here for a week bears testimony, and says that she never ate and slept so much in her life before. Now here is the caution: Too much inclination to sleep would interfere with the business of the Conference for which you are here; therefore—the ladies who entertain have hired me to make this statement—don't eat overmuch, for that produces oversleep in Kansas, and hence interferes with business.

Topeka esteems it an honor indeed to entertain you for a fortnight. Topeka people appreciate the fact that you have selected their city in which to hold the Twenty-Fourth General Conference, the only time it has gone west of the Missouri River. Thrice welcome are you to our institutions, our churches, and our homes. We bring the choicest and most fragrant bouquets of our hearts' affections and lay them at your feet to-night. We have met you and we are yours. We make an unconditional surrender of our all to you during your stay with us. May God's blessing be upon you while you are here.

THE PRESIDING BISHOP. I will state that two very distinguished ministers have been selected to respond to these addresses of welcome, but before we hear these we will stand and sing, which will be restful to you. You will want to hear the responses, I am sure, on the part of the Conference.

Following the song the presiding bishop said: The first response will be by the Rev. Mr. Gabel, member of the Eastern Pennsylvania Conference, who has had long standing with that conference. He is one of its presiding elders, and has been a distinguished leader in the conference. He stands in very great favor with his people. Several years ago when I was in the city of Washington, the conference had an excursion over the city, and I incidentally and amusingly heard that our brother was mistaken for Ex-President Grover Cleveland. You must be the judges as to whether there was any just conclusion of that kind, or whether there was any justice in the conclusion reached, any resemblance between this brother and the Ex-President.

RESPONSE TO ADDRESS OF WELCOME BY REV. H. S. GABEL.

MR. CHAIRMAN, LADIES AND GENTLEMEN: We are too proud spirited not to appreciate an introduction like that. Current literature gives it that Prof. Samuel J. Langley, whose solar researches have made him quite famous, even before his experiments in aerial navigation, made the startling announcement that the light and the sun, or the light and heat of the sun, are variable, and there are instruments in existence to even measure these variations, and that there is a threatening danger that the sun may cool off and all things become cool.

I was just thinking to-night if that be true what would become of Kansas? [Great applause.] As I entered this great State of Kansas I was convicted or convinced that the conclusions of this great scientist are not quite true. When I saw the broad acres, with their splendid growth, giving great promise of an abundant yield, and all their verdure and bloom, and then heard these addresses, it makes me feel that Kansas must be the real center of the universe. Then the spirit of this meeting does not give any evidence at all that things are cooling off. It is really warm here to-night; in fact, there seems to be "a hot time in the old town to-night." But this is true, Mr. Chairman—we need a central orb; we need it just as we need a center to the solar system to give us light and heat, for we could not live in Kansas without the sun. This makes the world possible as a place of habitation. We need a central orb, men who blaze the way, who disseminate life, projected with hearts of propelling conviction, giving true sympathy and power. Therefore, we are glad to come to this great State of Kansas and to look into the face of its chief executive, a man who has edited a paper and who has set type in a printing-office. A man who has done work of that kind, and been called by the united voice of this great commonwealth into its highest office, it is no wonder that he stands where we find him to-night. This man, the chief executive, stands higher than Standard Oil [applause], and is the central orb that disseminates the light of truth, and has a higher trust than money and monopoly. He travels a road that is not influenced by the rebate derived from crooked railroads. [Laughter.] It is cheering to come into this State of Kansas, to meet its great and good governor, and to hear the words that have been spoken by him here to-night, standing as he does above the power of the whisky traffic. I never heard of such a thing before, Mr. Chairman; I never heard the like before. Here is a man who believes in the salvation of the drunkard, if you have drunkards in Kansas, and who stands for the principle of throttling this terrible monster, not only to save the drunkard, but to send the whisky traffic to the lowest hell, where it belongs. [Applause.] We are cheered to come into such a presence; we are cheered to be illuminated by such a central orb; we believe in such men to blaze the way of truth up into a higher civic righteousness and power. Just as the sunflower of this grand State and commonwealth of Kansas turns its smiling face to the sun, so are honest, true Pennsylvania Dutch faces turned towards this State of Kansas, and with this particular fascination we have turned this way, and are glad we are here to-night. [Applause.] We are also glad to be welcomed into Dr. Sheldon's city; we are glad to have seen him and are thankful for his words of greeting. We are glad for the great principles he has announced as an author, and again repeated to-night, that the true ideal of life is man to help man and not man against man. It is delightful to have these kindly greetings from this eminent gentleman whose personal sympathies are with those

engaged in the work of righteousness, and whose life stands conspicuous and strong before the people for justice and piety. His heart represents that power from which the conservative elements come, that which makes society; which makes it safe for communities to exist, and from which come the facts of purity, the powers of purity and of peace and justice and happiness. My heart was filled to-night when it was emphasized from the Word of God that these are the principles that insure, and that will still enlarge and still extend.

. It is said of the German chancellor, Prince Hohenlohe, when looking upon the strifes and the greed of mankind, that he became alarmed at the condition of affairs, and called in a number of scholars of the German empire recognized for learning and scholarship and counseled with them. He was alarmed because of the state of affairs. But, ah! my dear friends, not to science, not to scholarship, not to invention, not to any of these noble developments of ours must we look for deliverance, but to the Word of God. To the men standing in true faith upon the evidences of its powers, administering the affairs of church and state, must we look for deliverance. Our hearts are enlarged and our faith in mankind renewed as we enjoy breathing in the words from these eminent gentlemen here to-night. An impetus of enthusiasm was brought to us in the address of our good Senator Edmonds that swells our hearts and thrills us to higher action.

I have the honor of representing a part of the Church which had a share in the successes of the noble history of this denomination, that had a share in the discharge of our missionary debt, in the paying of the college debts, in the founding of schools and the building of new churches. I am glad to represent that section of the church that has had a share in that part of the work of this denomination, but our work is not done. The very fact of these things gives to us an outlook for larger things to-day; and, as was well said by our good bishop this afternoon, we mean to go higher, and onward.

Some years since, in the city of New York, in a tenement district, there occurred a wonderful fire. A great multitude came, and it was thought that all the inmates had been rescued, but presently at the fifth story there was seen a child crying for help. Instantly the extension ladder was thrown up to that window and a courageous fireman went up to the second and third floors, enveloped in heat and smoke, and on to the fourth story, where there shot forth a vast sheet of flame. He paused a moment to see whether it were possible to go through that flame to deliver the child. The multitude below, in an agony of suspense, was looking on that scene, and it occurred to one that he needed encouragement, and he called out, "Cheer him! cheer him!" and a mighty cheer arose from the throats of the crowd that made the very atmosphere vibrate. Up went the fireman, and in an asbestos blanket he wrapped the form of the child and came down. His beard and his hair were burned off, but he delivered the child into its mother's arms. The cheer, the impetus of enthusiasm, we

mean to say, caused by the cheer of that great multitude, conquered on that occasion. Friends, your great cheer, the spirit and the anxiety and the earnestness and the interest of it, shall enthuse us to better work, even out in Eastern Pennsylvania, for the rescuing of mankind. Much has been done during the last quadrennium; we trust that in the coming one the work of evangelism shall be emphasized. We want to save men. We want to go through danger, if that need be, and with the spirit of enthusiasm, and by the command of God, save men who are not only in danger of the loss of body, but of eternal ruin.

We thank Brother Crites for every preparation he has made, and for the masterly way in which he has handled this convention, down to the last detail. We are glad, contented, and happy.

You will pardon a personal reference, and then I am through. Why should I not be glad to come to the State of Kansas? In this soil rests the dust of a faithful father and a loving mother; and about four weeks ago the form of a pure, devoted sister was consigned to the earth, one who seemed so anxious about our best and highest good, and who was known as a sister of prayer. It is in this State, in the city of Holton, where my brothers and sisters live, they with whom we played and romped, with whom the sweetest days of life were spent, where we knew no tears or sorrow, when everything seemed balmy and bright in our lives, and the flowers were always blooming and the sun was always shining. It is here in Kansas I have a daughter living with two darling babies who had their hearts around my heart long before they had placed their tiny arms around my neck.

We thank you again, gentlemen; we thank you for this cordial welcome. [Great applause.]

THE PRESIDING BISHOP. Once more, and last but not least, I have the pleasure of introducing to you our Brother T. C. Carter, from the South, a member of the West Tennessee Conference. He is distinguished as a lecturer, and has electrified thousands of people on some of the popular platforms of this country. I now introduce to you the Daniel Webster of the South. [Great applause.]

DR. CARTER'S RESPONSIVE ADDRESS.

MR. CHAIRMAN, LADIES AND GENTLEMEN: In appearing before you at the lateness of this hour, and after the excellent addresses to which you have listened, I feel almost begging for words in which to express the gratitude which I feel for the hearty welcome which has been extended to us at this time. I think I never coveted the gift of human speech as I covet it now. As I listened to the eloquent governor of the State, and to this distinguished author of your city, and

also to our popular pastor, I wished again and again that I had the intellectual versatility of one of your Western lawyers. Once in a hotly-contested lawsuit, an old lawyer was pitted against a young, brilliant lawyer of great classic learning, who hurled whole reams of Latin at his opponent. When the old lawyer arose to speak, he said to the men who sat before him: "Gentlemen of the jury, I, too, am a Latin scholar. I have romped with Romulus, I have skipped with Skippio, I have kicked with Cicero, I have ripped with Euripides, I have socked with Socrates, I have canted with Cantharides, and if it pleases the court to try this case in an unknow tongue, if this jury is prepared to listen to a speech in an unknown tongue, I will stand here until time is unknown and plead for this cause, and gain this lawsuit, if I have to exhaust every syllable of the Latin language in order to accomplish it." [Great applause.]

Now in this country, where everybody makes speeches [applause], and where speaking is supposed to be contagious, and men are supposed to take it as you take the measles, and, like that malady, you can never tell when or how badly they are going to break out, so it is expected at this late hour that there may be this sudden eruption in my case.

In coming to Kansas we were prepared to expect great things. Senator Edmonds had prepared us four years ago to expect great things. He told us in that eloquent address at that General Conference of the advantages of this State, that its soil was the richest, its climate the most salubrious, its men the most enterprising, its women the most beautiful, its children the most docile, its horses the fastest, its cattle the biggest, its sheep the wooliest, its hogs the fattest, its cyclones the most quiet, its blizzards the warmest, its past the most glorious, its present the grandest, and its future the most prophetic. We were prepared for almost everything in coming to Kansas. We were certainly prepared and are overwhelmingly convinced to-night of the truthfulness of one statement of Pastor Crites; he need not have stated it. We are all convinced of the presence in Kansas of natural gas. [Great applause.] I think you have everything in Kansas that you need, that I have heard of, except one that is useful. A railroad man told me as I journeyed hither that some time ago a man in an automobile was flying out through the country on one of these beautiful roads, when suddenly his automobile began balking. He got out of it to see what was the matter, and found that a tap had become loose. He asked a farmer near by if he had a monkey-wrench. The farmer said, "You have got me." [Laughter.] "But," he continued, "just over here five miles Mr. Smith has a sheep ranch [laughter], and eight miles over that way Senator Edmonds has a cattle ranch [great laughter], but upon my word there is not a monkey ranch in this State." [Great laughter and applause.]

You have overwhelmed us with these words of invitation and these

words of welcome. You have captured us with your hospitality, and I am glad indeed that the pastor of this city warned us against the danger of overeating while we are in your State. When I saw these pilgrims eating their first meal when they got here I was reminded of our Pilgrim fathers and their frugal meal on the rock-bound coast of New England, and I thought this was a case of repeated "Pilgrim's Progress." [Laughter.]

Now, as the eloquent and distinguished governor of this State is a Methodist, I want to state that we hope to guard against a calamity that came to one of the bishops of his church on a similar occasion. They had a great evening dinner of turkey, roast beef, escalloped oysters and raw oysters, and all manner of succulents and sweetness upon the table. The distinguished bishop of the Methodist Church partook of all of these things that were spread before him until he came to mince pie. When the lady offered that, he said, "Excuse me; the doctor has forbidden me to eat mince pie." Later, when the pie was passed again, he said, "I will take a little piece of your mince pie." About one-third of a pie was given him, with a tumbler of sweet milk; both soon vanished from sight. Then he said, "That is extra nice mince pie; I guess I will take another little slice." He received another piece and some more milk, and that disappeared also. "Well," he said, "that is regular New England mince pie; I will try another piece." Another tumbler of milk and the other third of the pie was given him. In the midst of the night they called in the doctor to see him. The doctor, who worked with him until the dawning of the morning, said he thought he would die, and called in a preacher to talk with him. The preacher said, "Bishop, you have preached the gospel for a long time; I want to know if you are afraid to die?" He replied, "No, my brother, I am not afraid to die, but I would be awfully ashamed to die under the circumstances." [Great laughter.]

Now you can see without my telling you that we are all glad to be here. There is a smile upon the faces of our bishops, and if you will look upon the countenance of these delegates you will discover something upon each countenance that speaks more eloquently than human language can speak of the bliss that is in the heart of every delegate who has been so fortunate and so happy to reach the great State of Kansas.

I think your State motto is the most appropriate of any of the State mottoes. It started through difficulty. If there is a State in the Union that has come up through difficulties, it has been the State of Kansas. I have seen you come up from the past out of the smoke of battle and the rage of passion, struggling against locusts that have swept your crops clean, struggling with grasshoppers, with cyclones, with every form of difficulty, and testing every moral question in the universe in the State of Kansas. I feel sure that the countrymen who gathered in this State at the early day, and lived in the sod houses and built up such a civilization as you have here to-day, must

have been men of superior caliber, and I believe, with Senator Edmonds, that the very best of them have been left.

In regard to some of the matters that have made you great, I think that when you taxed yourselves the first time you only levied taxes upon Kansas for education, and your just taxes to-day are for education. There is no wonder that you have become a great State. When I look at the fact that you have uplifted women in the State of Kansas, and have set an example for every State in this Union in regard to woman's privileges; when I find that women cannot mortgage away their homes in this State for the bad debts of their husbands, that woman has a right to all the privileges of promotion in this State, I feel that in that regard Kansas stands at the very first.

And then I congratulate you on your stand for temperance. I think, however, when you claim that all the temperance sentiment is in Kansas that you make a terribly large statement even for Kansas. [Laughter.] A minister from Toledo, Ohio, told me to-night at the table of a man walking out of Bowling Green, Ohio, who said he could whip any man in town. Nobody responded. He said, "I can whip any man in the township." Nobody responded. Then he said, "I can whip any man—I can lick any man in the county." He had no more than said it until he was knocked a double somersault by a man, and as he got up, slightly disfigured from the struggle, a friend said to him, "You seem to have encroached upon too much territory." [Laughter.] Now in regard to this temperance sentiment, I am glad to say to you and the governor of the State, and to you who have struggled in Kansas, that down in Georgia, from which State some of our delegates come, that out of one hundred and thirty-seven counties, one hundred and fifteen of them have gone utterly dry, and you cannot even buy Peruna down there. In the grand old State of Kentucky, which I believe is the native State of this eloquent governor, I traveled over whole counties where there is not a drop of strong drink distilled, and where not one drop of it is sold. Sam Jones says these Kentuckians are the greatest, most law-abiding people on earth, until they get some of that old liquor in them. He said, "Give three drops of Bourbon whisky to a rabbit, and he will spit in any bull dog's face on the topside of earth." Kentucky has determined to take that temptation away from her brave men. In Iowa—we have delegates from that wonderful State where they have a good law on temperance. When they were trying to carry that State for temperance, a lawyer went out to plead against passing the legislation. He said in a great county gathering, "Suppose you do away with distilleries in this State, and the strong drink in this State, what will you do with your corn?" A stentorian voice answered out in the audience, "I will tell you what we will do; we will have more hogs and less hell ou here." [Applause.] The great State of Tennessee, from which I come, has only seven towns in the whole State where strong drink can to-day be sold, and, in addition to that, we have made it a penitentiary offense to

manufacture or sell cigarets in the State. [Applause.] We are pretty poor in that State, but we have given a medal in the public schools of the State for the greatest eloquence. We have determined to build men in the South of the very highest type, in spite of the difficulties and struggles through which we have passed in the not distant past. There never was a time, my brethren, when such fellowship, when such unity of purpose in the protest against the evils which have been spoken of to-night, is so much needed in this land as to-day. Scientific infidelity has assailed this country, and Mormonism is rampant. One million feet are pressing the gangways of New York every year, almost crowding into this country, to foreignize this mighty nation of ours. Listen to that awful drum-beat of invasion that is coming to our shores. We need Americanism of the highest type, and I believe we can congratulate ourselves as representing the grandest Americanism of the whole United States. When you talk about walking out on the old picket line of moral reform, and of conquering the ramparts of evil in this country, you never entertained a body of men and women of purer courage, and on all moral lines, than you are entertaining at this hour. [Applause.] You have offered us your best and we have brought to you our best. I pledge you, good people of Topeka, and of Kansas, that we can stand as much good treatment as any similar class of conventionists as ever met in your city.

THE PRESIDING BISHOP. With one stanza of song, we will close our services for the night.

The evening service closed with No. 113, "I want to be a worker."

SECOND DAY—MORNING SESSION.

FRIDAY, May 12, 1905.

CONFERENCE convened at 8:00 A. M., Bishop Kephart presiding.

Rev. J. E. Shannon, of White River Conference, conducted the devotional services and Professor Lorenz the singing. The song "No, Not One" was followed with prayers by Rev. W. F. Parker, of St. Joseph Conference, and Rev. J. S. Kendall, of East Ohio Conference. This was followed by the song, "At the Cross." Prayers were then made by Revs. J. L. Brandenburg, C. W. Recard, and W. Z. Roberts. After singing "Wonderful love of Jesus," and prayers by Revs. J. W. Lake, of St. Joseph Conference, and F. P. Rossclot, of Sandusky

Conference, the leader read from the fourth chapter of Ephesians, and closed the devotional services with a short prayer.

PRESIDING BISHOP E. B. KEPHART. By special request, the roll this morning will be called by conferences. The secretary desires it done in this way, in order that he may be able to locate the different conferences. The roll will so be called.

Secretary Snyder then called the roll as certified by the several conference boards of tellers:

Allegheny—Ministerial, W. R. Funk, S. W. Keister, J. I. L. Ressler, S. S. Hough, L. W. Stahl, G. W. Sherrick. Lay, Albert Keister, G. H. Miller, M. D., John Thomas, A. E. Roose, M. D., Hon. E. D. Miller, C. E. Mullin.

Arkansas Valley—Ministerial, W. L. Hinshaw, J. R. Harner. Lay, W. C. Guyer, D. D. White.

California—Ministerial, J. L. Parks. Lay, Mark Keppel.

Colorado—Ministerial, L. S. Cornell. Lay, E. N. Richards.

Columbia River—Ministerial, W. R. Lloyd. Lay, D. C. Whiting.

Des Moines—Ministerial, George Miller, W. F. Cronk, E. W. Curtis, G. O. Porter. Lay, Mrs. A. M. Rinehart, W. E. Burgess, John Shambaugh, Ed. VanCleve.

East Nebraska—Ministerial, W. E. Schell, C. S. Long, W. M. Buswell. Lay, Mrs. W. E. Schell, S. C. Caldwell, N. A. Dean.

East Ohio—Ministerial, D. W. Sprinkle, J. D. Wyandt, C. W. Recard, W. O. Siffert, J. S. Kendall. Lay, A. A. Moore, J. M. Cogan, W. E. Airhart, W. G. Lowe, J. U. Bair.

Eastern Pennsylvania—Ministerial, D. D. Lowery, H. S. Gabel, C. I. B. Brane, J. H. Albright, H. U. Roop, M. J. Mumma. Lay, E. Benjamin Bierman, T. G. Spangler, D. A. Peters, H. J. Roop, B. H. Engle, J. G. Stehman.

East Tennessee—Ministerial, S. W. Paul, D. P. Baker. Lay, W. C. Keezel, O. S. Money.

Erie—Ministerial, R. J. White, I. Bennehoff, N. J. McIntyre. Lay, S. M. Love, D. Shaffer, Mrs. O. J. Gage.

Georgia—Ministerial, I. W. Bearss. Lay, Miss Katie Booker.

Germany—Ministerial, H. Barkemyer. Lay, F. Spiegel.

Illinois—Ministerial, V. W. Overton, A. Rigney. Lay, D. E. Donly, W. H. Haffner.

Indiana—Ministerial, J. H. Walls, L. L. Schoonover, J. T. Hobson, S. L. Todd, A. W. Arford. Lay, Henry Wright, R. J. Barr, Emma Craig, G. A. Hottell, E. W. Myers.

Iowa—Ministerial, V. A. Carlton, M. R. Drury, W. I. Beatty. Lay, J. L. Drury, Mrs. Fred Geisler, E. R. Smith, M. D.

Japan—Ministerial, A. T. Howard.

Kentucky—Ministerial, Henry Craig. Lay, B. Lee.

Louisiana—Ministerial, J. H. Patterson. Lay, Mrs. Anna Patterson.

Lower Wabash—Ministerial, J. B. Connett, J. L. Brandenburg, D. R. Sneff, J. B. Norviel, J. A. Hawkins. Lay, George Fredenberger, H. F. Brubaker, Mrs. Mary A. Garber, A. J. Cowden, Henry Weber.

Miami—Ministerial, P. M. Camp, H. H. Fout, C. J. Burkert, J. G. Huber, G. P. Macklin. Lay, E. S. Lorenz, Robert Cowden, S. E. Kumbler, J. C. Myers, Mrs. B. F. Witt.

Michigan—Ministerial, Eli Good, W. D. Stratton, H. H. Flory. Lay, G. W. Dillenbach, I. J. Bear, LeRoy Howard.

Minnesota—Ministerial, W. W. Vine, H. Deal. Lay, F. M. Henry, Helen Gould.

Missouri—Ministerial, D. L. Burger, H. J. Gunnels. Lay, Mrs. Sarah Fisher, C. M. Funk.

Neosho—Ministerial, N. L. Vezie, G. H. Hinton, J. R. Chambers. Lay, J. M. Altaffer, R. H. Bennett, Ella J. Kirkpatrick.

Northeast Kansas—Ministerial, J. B. Deever, J. H. Snyder, F. M. Testerman. Lay, Matt Edmonds, J. G. Porterfield, A. E. Wilson.

Northern Illinois—Ministerial, H. W. Trueblood, C. A. Thorn, J. A. F. King. Lay, F. N. Munch, Alex Anderson, J. C. Peck.

North Nebraska—Ministerial, A. A. Garner. Lay, F. E. Kerr.

Northwest Kansas—Ministerial, E. R. Baber, W. H. Tasker, C. U. McKee. Lay, M. P. Miller, Mrs. Mary Mead, Mrs. Mattie Stoner.

Ohio German—Ministerial, J. C. Bremer, G. Fritz. Lay, Eugene Schaeffer, C. F. Koch.

Oklahoma—Ministerial, D. L. Doub, W. Wood. Lay, J. M. Hackett, J. H. Pool.

Ontario—Ministerial, W. A. Robins, J. W. Schofield. Lay, Isaac Hilbarn, William Michner.

Oregon—Ministerial, F. H. Neff, H. C. Shaffer. Lay, W. O. Zeigler, Mrs. Nannie A. Henkle.

Pennsylvania—Ministerial, W. H. Washinger, A. R. Ayres, J. L. Grimm, A. B. Statton, G. D. Gossard, J. W. Kiracofe. Lay, W. A. Lutz, George A. Wolfe, S. F. Huber, G. C. Snyder, J. C. Heckert, George Spangler.

Sandusky—Ministerial, W. O. Fries, J. W. Lilly, A. W. Ballinger, W. Z. Roberts, F. P. Rosselot, D. R. Miller. Lay, G. C. Williams, D. R. Stoker, A. H. Laughbaum, Charles Sage, S. W. Lott, J. B. Shatzer.

Southeast Ohio—Ministerial, George Geiger, W. H. Wright, J. W. Willis, A. Orr, W. A. Smith. Lay, P. M. Streich, John Barnes, E. S. Neuding, F. B. Wright, John Hulitt.

St. Joseph—Ministerial, J. W. Lake, W. F. Parker, W. M. Bell, J. Simons, A. M. Cummins. Lay, Mrs. Sue Richer, Mrs. J. W. Goodwin, C. L. Raymond, Jasper Goshard, Mrs. M. E. Sickafoose.

Upper Wabash—Ministerial, R. M. Zuck, A. M. Snyder, W. E.

Stanley, Elmer Mater. Lay, W. H. Cheadle, G. W. Mater, Lizzie Bronson, Ida Williams.

Virginia—Ministerial, W. F. Gruber, A. S. Hammack, George P. Hott, A. P. Funkhouser, W. R. Berry. Lay, J. H. Ruebush, B. F. Gruver, J. A. Bell, H. B. Miller, J. N. Garber.

West Africa—Ministerial, J. R. King. Lay, S. B. Caulker.

West Nebraska—Ministerial, A. Boyd, W. O. Harper. Lay, A. P. Johnson, F. A. Burt.

West Tennessee—Ministerial, F. M. Morgan. Lay, A. A. Grooms.

West Virginia—Ministerial, C. H. Cox, G. A. Davis, H. R. Hess, W. D. Herndon, William Slaughter. Lay, W. H. Jack, W. O. Mills, Miss Grace Warner, Mrs. A. J. Spencer, J. S. Davis.

White River—Ministerial, J. T. Roberts, M. F. Dawson, J. E. Shannon, Alonzo Myer, A. C. Wilmore. Lay, W. W. Robins, A. J. Juday, S. Wertz, C. L. Gard, G. A. Lambert.

Wisconsin—Ministerial, A. D. Whitney, J. A. Richardson. Lay, Mrs. Celina Richards, W. E. Gillingham.

Dr. Funk called attention to the absence of John Thomas, of the Allegheny Conference, and Rev. I. Bennehoff, of the Erie Conference, and stated that Mrs. Gage, lay delegate from Erie Conference would not be present.

THE PRESIDING BISHOP. The reading of the minutes will be in order.

The secretary read the minutes of the previous day's session.

THE PRESIDING BISHOP. You have heard the minutes. Are there any corrections or omissions? If not, the minutes stand approved.

SECRETARY SNYDER. I would like to say this as a matter of privilege, that I am not as young as I was when I first assumed this position, twenty years ago; my hearing is not as acute as it was then; and if I am guilty of any errors, I will take it graciously if you will correct them. I want to do my best, as I have always tried to do. That is my rule, and I want to serve you in a way that may please you.

THE PRESIDING BISHOP. Have you any miscellaneous business?

Rev. A. C. Wilmore, of White River Conference, called attention to some absentees from White River Conference, and the matter was referred to the Committee on Credentials.

DR. W. R. FUNK. I would like to state that I have telegraphed for three hundred Disciplines. I make this statement because many of the brethren are asking for Disciplines; they will be here by tomorrow evening.

S. F. HUBER, of Pennsylvania Conference. I would like to say that

there are brethren in this body who are fairly good looking. I make this statement because the markers placed by Colonel Cowden hide their faces. If they could be lowered down to the level of the chair, they would not hide the view of the persons from the stenographer, who cannot now see who speaks.

REV. W. H. WASHINGTON, of Pennsylvania Conference. I move that the delegates be seated according to the geographical location of the States of the Union, East and West, North and South.

THE PRESIDING BISHOP. If you have no further miscellaneous items—is the special Committee on Rules of Order ready to report?

REV. D. R. MILLER, of Sandusky Conference. We are ready to report, and the secretary, Rev. A. P. Funkhouser, will read the report.

THE PRESIDING BISHOP. Will you hear that report? The report will be read.

DR. FUNK. Mr. Chairman, may I have this word in reference to these rules of order?

THE PRESIDING BISHOP. Proceed.

DR. FUNK. I wish to say to the General Conference that there was no thought of presumption in the printing of former rules. The question has been asked by some one why they were printed before they came here. I answer very candidly, from an open heart, because it has been the custom to print them, with no thought of controlling these rules, and when the motion was made yesterday to revise them, I gladly seconded it, and I am sure I know nothing of what comes from the committee, and I am glad they have been reviewed.

THE PRESIDING BISHOP. The secretary of the committee will now please read.

REV. A. P. FUNKHOUSER. Your Committee on Rules having carefully considered the subject in hand, respectively recommend the rules of the last General Conference, with the amendments and additions herewith contained.

1. The Conference shall meet at 8:30 A. M. and 2:00 P. M., and adjourn on motion.

2. The president shall take the chair precisely at the hour to which the Conference stood adjourned, and shall cause that a half hour's devotional services be conducted each morning, and devotional services consisting of the reading of the Word of God, singing, and prayer be conducted each afternoon.

3. When it is apparent to the president that a quorum is present (a majority shall constitute a quorum), he shall have the journal of

TWENTY-FOURTH GENERAL CONFERENCE

the previous day's proceedings read and approved, and the business of the Conference shall be conducted in the following order:

(1) For the first five days the roll of the conferences shall be called alphabetically, at which time petitions, memorials, appeals, and any business pertaining to the annual conferences shall be presented.

(2) Reports—first of standing committees, then of special committees.

4. The president shall decide all points of order, subject to an appeal to the Conference; but in case of an appeal the question shall be taken without debate, except that the appellant may state the grounds of his appeal, and the chair may give the grounds of his decision.

5. The bishops shall appoint all committees, unless otherwise specially ordered by the Conference.

6. Resolutions shall be presented in writing by the mover, and all motions shall be submitted in writing when the president, secretary, or any two members require it.

7. When a report is presented and read by the secretary or stated by the president, or a resolution introduced and seconded, or a motion made and seconded and stated by the chair, it shall be deemed in possession of the Conference.

8. The motion to lay on the table, to take from the table, and the previous question shall be taken without debate.

9. No new motion shall be entertained until the one under consideration has been disposed of, except it be one of the following, in which case it shall have precedence:

(1) To fix the time to which the Conference shall adjourn.

(2) To adjourn.

(3) To take a recess.

(4) To lay on the table.

(5) For the previous question.

(6) To postpone to a given time.

(7) To refer.

(8) To substitute.

(9) To amend.

(10) To postpone indefinitely.

10. A motion to amend an amendment shall always be in order. And a substitute for both amendments may be received, which substitute may be amended, and if the substitute be adopted, it shall operate as an amendment to the original proposition.

11. Any member desiring to speak or present any matter to the Conference, shall rise and respectfully address the president, and announce his name and conference, but shall not proceed until he is properly recognized by the chair and his name announced by him, and on assigning the floor to any member the president shall announce the name of the member and the conference he represents.

12. No member shall be interrupted when speaking, except by the president to call him to order when he departs from the question or

uses offensive personalities or disrespectful language; but any member may call the attention of the president to the matter when he deems the speaker out of order, and a member may explain when he thinks himself misrepresented, the speaker retaining the floor.

13. When a member desires to speak to a question of privilege, he shall briefly state the question; but it shall not be in order for him to proceed until the president shall have decided it a question of privilege.

14. No person shall speak more than twice on the same question, nor more than ten (10) minutes at one time, without leave of the Conference; nor shall any person speak more than once until every member choosing to speak shall have spoken; provided, however, that a committee making a report shall in all cases be entitled to five (5) minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The committee, however, shall not be deprived of its right to close the debate even after the previous question has been ordered.

15. When a question is before the Conference, the mover may withdraw it at any time before it has been amended, or before a vote has been taken, if no objection is offered. If objection be made to the withdrawal, a vote on the motion to grant leave of withdrawal shall be taken, without amendment or debate.

16. When any motion or resolution shall have been acted upon by the Conference, it shall be in order for any member who voted with the prevailing side to move a reconsideration; but a motion to reconsider a non-debatable motion must be decided without debate. A motion to reconsider must be made on the same day on which the action was taken, or the day succeeding.

17. No member shall absent himself from the sessions of the Conference without leave, unless he is sick or otherwise unable to attend.

18. No member shall be allowed to vote on any question who is not within the bar at the time when such question is put by the president, except by permission of the Conference.

19. Every member who is within the bar at the time the question is put shall give his vote, unless the Conference for special reasons excuse him.

20. No resolution altering or rescinding any rule of Discipline shall be adopted until it shall have been in the possession of the Conference at least one day.

21. It shall be in order for any member to call for the yeas and nays on any question before the Conference, and if the call be sustained by thirty members, the vote shall be taken by yeas and nays.

22. It shall be in order to move that the question be taken without further debate on any measure pending, which shall be considered the same as the previous question, and if sustained by a vote of two-thirds, the vote shall be so taken.

23. The motion to adjourn shall be submitted without debate, and shall always be in order, except—

(1) When a motion is actually put, or a vote is being taken.

(2) When the question is pending on seconding the demand for the previous question.

(3) When the previous question has been called and sustained and is still pending.

(4) When a motion to adjourn has been negatived and no business or debate has intervened.

24. Members presenting memorials, petitions, and other papers for reference, shall prepare each paper by writing in a plain hand on the back of it the following items in the following order, namely:

(1) The name of the member presenting the paper.

(2) Conference from which it comes.

(3) Number of petitioners.

(4) Subject to which it relates.

Papers thus presented, if no objection is made, shall be referred by the chair to the appropriate committee.

25. All resolutions contemplating verbal alterations or amendments of the Discipline shall state the language of the paragraph or line proposed to be altered or amended, and also the language proposed to be substituted.

26. All committees proposing changes of Discipline shall not only recite the paragraph and line proposed to be amended, but also the paragraph as amended complete.

27. All written motions and reports after the first reading, and all communications to the Conference, shall be passed to the secretary to be read by him as the Conference may require.

28. Any demonstration of approval or disapproval during the progress of debate shall be deemed a breach of order.

29. All elections of officers shall be by ballot, and a majority of all the votes cast shall be necessary to a choice.

30. The election of the general officers of the Church shall be in the following order, beginning Wednesday of the second week of the Conference:

(1) Bishops.

(2) Publishing Agent.

(3) Trustees of the printing establishment.

(4) Editors of the Telescope.

(5) Editor of the Watchword.

(6) Editor of Review.

(7) Editors of Sunday-School Literature.

(8) General Secretary of Sunday-School Board.

(9) Sunday-School Board.

(10) Missionary Secretaries.

(11) Missionary Board.

(12) Church Treasurer.



BISHOP J. S. MILLS, D.D., PH.D., LL.D.

First elected in 1893.

Re-elected in 1897, 1901, 1905.



BISHOP G. M. MATHEWS, D.D.

First chosen in 1902

Re-elected in 1965

- (13) Church-Erection Secretary.
- (14) Manager Union Biblical Seminary.
- (15) Trustees Union Biblical Seminary.
- (16) Board of Education.
- (17) Board of Church Trustees.
- (18) Executive Council Y. P. C. U.

31. A standing committee of nine on order of business shall be selected, whose duty it shall be to provide the order of business from day to day, subject to the approval of the Conference; and said committee shall have the right to report at any time.

32. On questions of parliamentary procedure, Robert's Rules of Order shall be the standard.

33. The committee on nominations of members of Church Boards shall nominate three times the number of Board members to be elected, and shall not nominate any person for membership on more than one Board.

34. Any motion introduced proposing any important action by this Conference shall be referred without debate to the proper committee, and shall be disposed of by that committee, or in the consideration of its report.

35. These rules shall not be changed or suspended, except by a vote of two-thirds of the members present and voting; provided, that in the order of elections a majority vote may determine a change.

THE PRESIDING BISHOP. You have heard the report of your committee. What will you do with it?

DR. FUNK. I move its adoption.

Seconded by Rev. L. W. Stahl.

THE PRESIDING BISHOP. It is moved and seconded that the report be adopted. It is now before you.

REV. J. R. CHAMBERS, of Neosho Conference. I move to amend in reference to the election of officers. The recommendation is that it be on Wednesday of the second week. I move that it be changed to Friday of the second week. I do not believe the Boundary Committee will have time to be ready for the election as early as Wednesday. Furthermore, if we go to work and commence next Wednesday and elect the officers, one-third or one-half the delegates will go home by Friday.

THE PRESIDING BISHOP. I hear no second.

The motion is seconded.

THE PRESIDING BISHOP. It is moved and seconded to strike out Wednesday and insert Friday of the second week.

REV. A. P. FUNKHOUSER, of Virginia Conference. It was the

thought of the committee, and this was agreed on after consultation with quite a number of the brethren, that it would be well to have these elections continue over several days. The committee discussed whether it should bring in a rule directing which officers should be elected on certain days. This was in mind because we would do our work better. There would be no rush and crowding, and the interest in hand would be completed before another would be taken up. Beginning on Wednesday, the committee expects the elections to last until Saturday.

REV. J. R. CHAMBERS. It does not say so.

VOICES. Question, question, question.

THE PRESIDING BISHOP. The question is called for.

REV. J. I. L. RESSLER, of Allegheny Conference. Let the item be read again.

THE PRESIDING BISHOP. The reading is called for. The secretary will read.

Rev. A. P. Funkhouser reads again the item as to the election of general officers.

REV. G. H. HINTON, of Neosho Conference. These rules do not make it plain.

REV. A. P. FUNKHOUSER. I should have stated that the standing Committee on Order of Business is expected to take this matter in hand, and provide the very things that the Conference wants; but when it brings the report, the Conference is to approve it from day to day.

VOICES. Good, good.

THE PRESIDING BISHOP. With that explanation, are you ready for the voting?

VOICES. Question, question.

THE PRESIDING BISHOP. The question is called for. The amendment is before us. The vote is on the amendment that you strike out Wednesday and insert Friday. All in favor raise the hand. All opposed, like sign. It is lost.

All in favor of the adoption of the report as it came from the committee, raise the hand. All opposed, like sign. It is so voted. Now proceed.

THE PRESIDING BISHOP. Now remember, brethren, we are acting under these rules as read. What business have you to bring before the Conference this morning?

REV. E. R. BABER, of Northwest Kansas Conference. A report from the Devotional Committee is desired by eleven o'clock, and I ask the privilege of calling that committee together at this time during the Conference session. I want to make an announcement.

THE PRESIDING BISHOP. Make your announcement.

REV. MR. BABER. The committee will meet immediately in room No. 1, fourth floor.

DR. W. R. FUNK. Mr. Chairman and members of the Conference: The Topeka *Capital* have just notified me that those who desire to subscribe for that paper must do so at the close of this morning's session, as the subscription list to that paper will be closed at that time. No back numbers of the paper will be sent. This is a matter of protection to them, and I think those that understand it will see the reasonableness of it. While I am on my feet I want to say that the United Brethren book-store is over there in the corner, and we will be glad to have all of you meet the superintendent, Mr. W. G. Clipping, and talk to him about the books during the sessions of this Conference.

REV. W. E. SCHELL, of East Nebraska Conference. I move that we take up reports of the general officers of the Church. The committees will wish to get to work and do their work more successfully.

THE PRESIDING BISHOP. Will you do that by general consent?

VOICES. Agreed, agreed.

THE PRESIDING BISHOP. The standing Committee on Order of Business ordered, will now be announced.

SECRETARY SNYDER. The committee ordered as provided for is: A. P. Funkhouser, W. G. Lowe, W. E. Schell, L. S. Cornell, W. O. Fries, S. E. Kumler, W. F. Cronk, R. K. Bennett, and A. E. Roose.

THE PRESIDING BISHOP. What report will you take up, what general officer? Is the report of the Missionary Secretary ready?

DR. W. M. BELL, of St. Joseph Conference. Ready.

THE PRESIDING BISHOP. Are you ready for that report? If there be no objection, the report will be read. Now, while this report is being read, keep as quiet as possible.

REV. L. W. STAHL, of Allegheny Conference. I think it would be an advantage, as they are printed, to have them in our hands. It is very difficult for us to follow them, and if we have them in our hands we can follow them with our eyes, and I move you that these reports be distributed before they are read.

TWENTY-FOURTH GENERAL CONFERENCE

THE PRESIDING BISHOP. Will you do that by general consent?

VOICES. Agreed, agreed.

THE PRESIDING BISHOP. The distribution will be made at once.

Dr. Bell, the Missionary Secretary, read the report, as follows:

To the Bishops and Delegates in General Conference Assembled.

In the good providence of God I am permitted to submit my third quadrennial report for the missionary department.

The Missionary Society is a fellowship and partnership in the highest manifestation of the divine life. It is the Church organized for the extension of the kingdom of God at home and abroad. The race can only be saved through divine power, but human agency must needs be employed. God has ordained that the gospel be published and transmitted through the holy Word and consecrated personality. Every believer is, first of all, under ordination to be soul-winner. This high and holy function involves consecration of the individual life and resources of the Church.

THE PAYMENT OF THE DEBT.

One of the goals fixed in our minds for this quadrennium was the payment of every dollar of the Society's standing indebtedness. A most gratifying feature of the quadrennium, and one indicating the vitality of church life, has been the splendid spirit and generosity with which our ministers and people have fallen in line during the debt campaign. We have collected, all told under the debt effort, \$58,000. On March 31 we closed the books for the quadrennium with every dollar of the debt paid, remittances made to the foreign missions covering three months of the new year, with payments considerably in advance to home missionaries, and with \$1,028.88 in the bank. Where all have wrought nobly, individual mention seems out of order. Reference has been made on page 22 of the Religious Telescope touching the efficient assistance rendered by our special solicitors. We should be glad to speak a word of praise touching every helper, but space and time forbid.

The following conferences have responded in full, either by the aid of special solicitation or otherwise, to the debt apportionment: Allegheny, Chickamauga, East Nebraska, Louisiana, Northern Illinois, North Nebraska, West Africa, Eastern Pennsylvania, West Tennessee, Ontario, Wisconsin, Erie, Kentucky, Missouri, Northeast Kansas, East Ohio, Michigan, Des Moines, Oklahoma, Pennsylvania, St. Joseph, Colorado, Illinois, Upper Wabash, Iowa, Sandusky, and White River.

UNITED BRETHREN IN CHRIST

Small balances are due from a few of the annual conferences, and these will all be paid within a very few months.

INCREASE IN INCOME.

New funds collected during the quadrennium, \$206,997.12. In addition to this the conferences disbursed mission funds during the quadrennium to the amount of \$169,583.30, making a grand total of \$376,580.42. These figures tell their own story of growing confidence and liberality. The denomination is to be congratulated in view of this unparalleled record of a quadrennium.

THE FOREIGN MISSIONS.

Africa.—In this, the oldest mission of the Church, the progress made during the past four years has been remarkable, when we consider the reverses through which we passed in the quadrennium preceding this one. The coöperation established between the General Board and the Woman's Missionary Association has been conducive to general efficiency and harmonious development.

Rev. and Mrs. J. R. King have been in service, Mr. King, by the consent of the Joint Committee, serving as superintendent of the entire conference. About a year ago Rev. Raymond P. Dougherty was dispatched to this field, also as a joint missionary, his special mission being the establishing of an institution of higher learning in Freetown.

We close the quadrennium with 20 native pastors and helpers, 11 organized churches, 421 communicant members, 820 seeker members, 546 Sunday-school scholars, 180 Y. P. C. U. members, 285 Junior Society members, 186 out stations, 11 principal stations, 10 day schools, with an enrollment of 402 scholars; annual contribution by natives, \$2,835; value of parsonage and other buildings, \$10,775; value of church buildings, \$18,275; total value of buildings, \$29,050.

Two features of unusual importance have characterized the quadrennium in the African work.

1. The dedication of the new, modern church edifice at Bonthe, constructed of stone and brick, finished with windows and seatings imported from the United States, all at a total cost of \$14,000. For most part, this building has been paid for by the African people. This object-lesson in self-support is invaluable. The Bonthe Church is the finest in our African field, and one of the best church buildings on the entire West Coast.

2. The opening of an institution of higher education at Freetown, Africa, which now has an enrollment of about forty pupils. The purchase of suitable

grounds, the erection of a suitable building, the equipment and endowment of the institution are all to be carried forward as the joint enterprise of our two Missionary Societies operating in this mission. The school is at present operated in rented quarters, but will, before many months have elapsed, be established in its own building.

At the instance of Mrs. Mary R. Albert, Mr. Ralph Leininger, of Brooklyn, New York, has pledged five thousand dollars to this institution in memory of Rev. Ira E. Albert, deceased, who was his honored cousin. In an interview had with Mr. Leininger in January last, he agreed to your Secretary that the money be paid before the close of the calendar year. The Woman's Missionary Association has five thousand dollars ready to put into the institution, to match the gift of Mr. Leininger. Beyond this amount the two societies interested have planned to raise at least five thousand each for the purpose of equipping and endowing the school. A condition of Mr. Leininger's gift is that the academy be named The Albert Academy, and to this the management of the Woman's Missionary Association has kindly agreed. We have found great risk attending the training of African workers in our American schools, and we hail with delight the prospect of being able to give ample training on African soil to an influential ministry and citizenship among the adherents of our African mission.

Germany.—In Germany the gain in membership during the quadrennium has been very slight indeed, the number at present being slightly less than one thousand. Ten principal stations, 22 organized churches, 12 ministers, 11 churches and church-houses valued at \$70,000, 14 Sunday schools with an enrollment of 800 teachers and scholars, 8 Young People's unions with a membership of 156.

Japan.—Rev. and Mrs. J. E. Knipp and Rev. and Mrs. A. T. Howard returned to the homeland during this quadrennium, on furlough. Through overwork Mr. Knipp's health became enfeebled, and his stay in America has been necessarily continued beyond what we had originally hoped. From the latest information, we have reason to expect that he will be able to return to his chosen field within the present year. Mrs. Howard was called home by the serious illness of her mother a year in advance of the coming of Mr. Howard. Mr. Howard's period of service extended over six eventful years, and after a year at home he and his good wife are quite ready for another term of service in the Island Empire.

The services of Rev. A. T. Howard as superintendent have been eminently satisfactory and efficient, demonstrating the wisdom of his appointment. He

as the universal confidence of our Japanese pastors and people. He has represented our Society in a most creditable way in all the organizations and associations of missionaries in this field. Since Mr. Howard's return the Rev. Joseph Cosand has served as acting superintendent, and his services have shown good business management and general administrative efficiency. Mr. and Mrs. Cosand came to our staff during the past quadrennium, and we have heretofore had in the field three American families. We have sixteen native pastors and workers, an organized conference, and a membership of three hundred and fifty. Two very worthy young men have graduated from the Doshisha during the quadrennium, and a number of other young men are now in training for the ministry in various schools. We have church property aggregating a value five thousand dollars.

There is much, at this moment, to encourage interest in and hope for the early evangelization and the more thorough Christianization of the empire of Japan. In the war now in progress Japan has shown a remarkable self-restraint and an unusual regard for humane standards in the conduct of war. While the Russians have inflicted the most cruel and barbarous indignities on the Japanese wounded, and for five months during the siege of Port Arthur refused an armistice for the removal of the wounded and burial of the dead, Japan has shown the opposite spirit in her treatment of her white-faced foe. The first prisoners taken by Japan were treated as the guests of the nation, given hospital care, supplied with clothing, and sent back to Russia. Even able-bodied Russian prisoners have not been required to carry their own wounded to and from the ships, but Japanese coolies have been provided for this service. The bill of fare served to the Russian prisoners has been better than that afforded to Japanese soldiers on the firing line. The membership of the Japanese Red Cross Society is eight hundred and seventy thousand, and their annual fees amount to one million dollars. Japan has opened her schools to Chinese and Korean students. She hopes to lead the Orient by pure mental and moral ability. No case of corruption or dishonesty has been discovered in connection with the expenditures of the vast sums which the war has made necessary. This is in marked contrast with the glaring dishonesty of Russian officials. Russia has planned, without scruple and without regard to veracity, for the acquisition of China and Korea. Japan is struggling for self-preservation and the freedom of Asia. Russia is bent upon the total elimination of Japan as a political factor in the Far East, and has added to her aggressive creed the guilt of the most flagrant hypocrisy. Japan stands for freedom of intellectual and religious beliefs, universal education, representative govern-

ment, free commercial and industrial intercourse, and the integrity of China. Russia represents and stands for the opposite of all this, and her triumph would set back the progress of Asia by hundreds of years. In the language of another, "Not until some portion of the white race, moved by a sense of the inherent rights of man to man as such, is ready with heroic spirit to face, and if need be to fight a fellow white race, in behalf of the yellow, will justice be done to the Orient. Not until then will the permanent peace of the world become possible."

Porto Rico.—At the beginning of the quadrennium we had a membership in this field of twenty, and were conducting, in addition to preaching services, a day school in the city of Ponce. We began the quadrennium with the operation of three stations, and close with fourteen; began with one church organization, and close with seven; began with a church-membership of twenty, and close with two hundred and forty-four; began with two Sunday schools, and close with eight; began with two hundred and twenty-five scholars, and close with five hundred; began with one native worker, and close with five; began with no church-houses, and close with three; began with two rented halls, and close with seven. The church building at Ponce is valued at \$12,000; the chapel at Coto Laurel, \$900; at Talleboa, \$800. Total for church property, \$13,700.

In the recent months extensive revivals have obtained, and growth is sure to be rapid from now on. In much of the district assigned to us in the original arrangement between the different societies operating in Porto Rico we have exclusive control, and a few years will see a strong and vigorous conference on this island. Results at the present time are in advance of anything in our history, for the time covered by our operations.

THE HOME MISSIONS.

Among the home missions receiving aid from the Missionary Society at the close of the last quadrennium the following have passed off the list: Bridgewater, South Dakota; Buffalo, New York; Cincinnati, Ohio; Eugene, Oregon; Elbert, Colorado; Fort Scott, Kansas; Hood River, Oregon; Huntingdon, Pennsylvania; McLoud, Oklahoma; Monterey, Virginia; Mathews, Indiana; McKeesport, Pennsylvania; Mt. Vernon, Illinois; Metropolis, Illinois; Newkirk, Oklahoma; Niwot, Colorado; Olney, Illinois; Parsons, Kansas; Roanoke, Virginia; Reading, Pennsylvania; Riverside, California; Rich Hill, Missouri; Salina, Kansas; Selma, California; Second Church, Toledo, Ohio; The Palms, California; Watonga, Oklahoma; White Pine, Tennessee, and Washington, D. C.

UNITED BRETHREN IN CHRIST

New work has been undertaken at the following stations: Oakland, California; Reedley, California; Atlanta, Georgia; Terre Haute, Indiana; Minneapolis, Minnesota; Chicago Grace Church, and Chicago German Church; Shawnee, Enid, and Oklahoma City, Oklahoma Territory; Second and Third churches, Columbus, Ohio; South Bend, Indiana; Knoxville, Lawrenceburg, and Nashville, Tennessee; and Grafton, West Virginia.

Our home missionaries have had an average weekly hearing of 4,384 persons, and an average weekly Sunday-school attendance of 3,379, closing with a church-membership of 5,516. Accessions during the quadrennium, 5,326; contributions by congregations to support of home missionaries, \$47,146.93; amount contributed to the church benevolences, \$33,598; amount contributed on church property, \$88,167.39. The Society has maintained an average of twelve presiding-elder districts for the four years of the quadrennium, and an average of sixty-one missionary pastors.

A large support has been given in the Oklahoma Conference to meet somewhat adequately the imperative demand of that growing and thrifty Territory. The opportunities have been limitless, and God has enabled us to enter a goodly number of the open doors. In the Southern States we have regarded our high commission as calling us to labor in a few of the growing centers of population. We have sought all around to avoid duplication of Christian agencies needlessly. We have sought to be of larger service amid the boundless possibilities of the Pacific Coast.

FOREIGN AND HOME SOCIETIES.

A year ago the Board of Missions, in annual session, created a committee to canvass thoroughly during the year the question of needed legislation by this body with a view to the highest possible efficiency of the Church-Erection and Missionary Departments. The committee held various sessions, and the whole ground was covered by careful and thorough discussion. As the outcome of it all, it was agreed that the Church-Erection Society should continue on in the present clear-cut and definite mission for building sanctuaries throughout the land. It was unanimously agreed that the work carried on by the Home, Frontier, and Foreign Missionary Society would be best promoted by creating two distinct boards; the one, as a Foreign Missionary Society, succeeding the Home, Frontier, and Foreign Missionary Society in the work of foreign missions; the other succeeding the Home, Frontier, and Foreign Missionary Society in the work of home missions. Constitutions were carefully prepared for the Foreign and Home societies, the same to be submitted to this body for

consideration. The Rev. F. P. Rosselot, secretary of this committee, will offer the report.

THE YOUNG PEOPLE'S SOCIETIES.

The last four years have witnessed a close affiliation between all the foreign missionary societies in the United States and Canada and the several denominational Young People's organizations. Many of the societies have associated in the home staff a Young People's Department, led by a special secretary to young people. Where this has not been done, the cultivation of Young People's societies, with a view to their growing interest in the world's evangelization, has been made a part of secretarial duties in all the home offices. During the last year the Executive Committee of your Missionary Society drew up a paper defining the duties of such a secretary to young people, and made some effort toward putting a competent man in the field. The plans were not perfected, but we are ready now to express the conviction that the time has come for the Missionary Society and the Council of our General Y. P. C. U. to coöperate in the appointment, maintenance, and direction of such a secretary to young people. The Church certainly owes to its children, young men and maidens the best possible culture and preparation for an honorable part in the publication of the gospel of Christ throughout the world.

The Young People's Movement, with its millions of adherents, has been distinctly characterized by an aptness for foreign missions. It is the trend of the age, and indicates the movement of the Spirit of God. Four years ago the Young People's Missionary Movement, officered and controlled by the chosen representatives of the American missionary societies, was brought into existence. This movement has been wonderfully blessed of God in efforts to provide leaders among young people who would be skilled in modern methods of creating missionary interest and making possible a generation of church people who will grasp the situation and go forward with adequate equipment for the evangelization of the race. The Movement has produced a series of text-books on home and foreign missions that have been used in thousands of mission-study classes with most excellent results. Wherever these study classes have been conducted there has been a large increase in missionary giving, as also an increase in the number of missionary candidates. The Movement has also produced various maps, charts, pamphlets, etc., which being available for use by all the missionary societies of the country at a low rate of cost, have become exceedingly popular. From the first organization of the Movement your Secretary has served as a member of the Executive Committee, and we hope for increased advantages accruing to our work through coöperation in this movement.

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SUNDAY-SCHOOL AUXILIARIES.

We have had a growing conviction that it was the imperative duty of our Church to bring the hundreds of thousands of boys, girls, and young people in our Sunday schools into living and vital relationship to our missionary work. Methodist Sunday schools are contributing to the missionary society of the Methodist Church about a half-million dollars annually. The Sunday schools of other denominations are doing proportionately well. There is always a large possibility of failing to enlist adults in behalf of the world-wide extension of the kingdom of God who have not been touched and informed as to this great cause in early life. There is something in young life to which the heroism and sturdy sacrifice requisite to publishing the gospel in all lands most powerfully appeals. We commit an unpardonable blunder if we shall fail in training the coming generation of our Church as to world-wide missionary obligation and opportunity. During the past year your Secretary prepared a definite form of pledge by which Sunday schools may voluntarily become auxiliary in the prosecution of the work of the Society. Under this plan forty Sunday schools have received the elegant charter of the Society, and sixty-eight schools have officially and voluntarily executed the pledge as auxiliaries. The result has been a thorough correspondence from the office of the Secretary with these Sunday schools, together with the distribution of carefully selected literature, and a most valuable increase of the prayer-life in behalf of our missionary work. For the few months since the plan was inaugurated the Sunday schools have increased the income of the Society by more than six hundred dollars. The pledge provides for a brief missionary address, with a free-will offering in the Sunday school at least once a quarter, the offering to be forwarded to the office of the General Secretary, for record as to conference and school on the back of the pledge card. On receipt of the first offering under the pledge the charter is forwarded.

EVANGELISTIC MOVEMENT.

Two years ago the Board, in annual meeting, provided for a special evangelistic movement, through a committee appointed to have charge of said movement, and the Rev. F. P. Rosselot was made chairman of the committee, and evangelist-at-large. Mr. Rosselot and those associated with him have rendered a distinct service to the Church since the committee was instituted, and the special meetings held have resulted in hundreds of conversions and accessions to the Church. Some difficulty has been experienced in financing the movement as the needs required. The constitution prepared by the com-

mittee appointed by the Missionary Society provides that this work shall be supervised by the Home Missionary Society. It is believed that this will commend itself to this body.

MISSIONARY PUBLICATION AND EDUCATION.

It is clearly the function of the Missionary Society to lead in the work of educating the Church as to the work of Christian missions. This can be done by inciting and helping pastors to take a large responsibility in such educational work; by the establishing and maintenance of mission-study classes, the circulation of missionary libraries, the holding of missionary institutes and rallies, systematic correspondence, the publication and circulation of pamphlets, maps, books, magazines, etc. Like all educational work, the process is costly and the financial returns are not immediate; yet finally, such work is most fruitful and pays from the standpoint of increased income to the Society. We must have patience with processes, and sow the seed in faith. If the Missionary Society is to do absolutely nothing save that which immediately pays the Society in dollars and cents, its influence will be diminished and its future blasted. The Anti-Saloon Leagues of the different States declare that one of the most legitimate uses of their funds is the publication and distribution of periodicals, leaflets, etc., giving information to the people. This branch of their work is not self-supporting.

During the twelve years that your Secretary has been in annual conference with the officers of American missionary societies in New York City, he has endeavored to be open-minded and wide-awake as to the best policies and methods in doing the great work committed to the Missionary Society. At the meeting in New York City last January a special conference was held, which called together the representatives, editorial and otherwise, of the various missionary publications put out by the different denominations. Careful canvass of the experience and policy of the several missionary societies brought out the fact that, with but one or two exceptions, the magazines and other publications of the societies are not self-supporting. The conference also brought out the fact that, with but one or two exceptions among the long list of societies, the deficit in the conduct of magazines or periodicals amounts to from three thousand to fourteen thousand dollars per annum. The society which heartily meets a deficit of fourteen thousand dollars a year on its publication is one of the most powerful, prosperous, and effective on the American Continent. It was the uniform testimony that the magazine work of the societies is an absolute requisite to efficiency, and that through a period of years this publication work amply pays in every respect.

Four years ago this body, by a most decisive vote, authorized the publication of the Search Light for the quadrennium. We believe that action was wise. During the quadrennium the Search Light has cost the Society a little more than two thousand dollars above its income from paid subscriptions. When you consider the fact that the major portion of this deficit was created by the circulation throughout the whole denomination of seventy thousand copies of special editions, devoted to our work in Chicago and our work in Porto Rico, it is manifest that our publication has really fared well, as compared with the experience of other denominations and societies.

A few months ago the Search Light was changed to a more beautiful form, and given a broader range of contents. Abundant illustrations were introduced as a feature. The plan of selling the Search Light through the agency of boys and girls in monthly sales has shown, wherever tried, that the Search Light, as now produced, is a salable commodity in any market.

A letter received from a pastor who was sufficiently enterprising and interested to put to work a couple of bright boys in his city in the sale of the magazine, reports that the twenty copies received went like hot cakes, and many more could have been sold. We are convinced that a high-grade publication, constructed after modern standards of mechanical and magazine beauty can be made very useful and successful in the necessary campaign of missionary education. It is hoped that the Search Light may be continued by this body.

IMPORTANT THINGS TO BE DONE.

There is an immediate necessity for a modern church building, at a cost of about six thousand dollars, in Juana Diaz, Porto Rico. Juana Diaz is a fine city on the military road between San Juan and Ponce, with a population of four or five thousand, and a population aggregating thirty thousand in adjacent communities. Ours is the only Protestant church operating in the city. God has wonderfully blessed the preaching and lives of our missionaries. We have a large church-membership. Largely-attended preaching services are also held in nearby towns. The authorities of Juana Diaz have voted us an indefinite lease to a fine lot facing the public square, on which we may erect the church. It is hoped, by special solicitation, to raise the funds for this building within the next few months. A church-house at Guayanilla, Porto Rico, at the more moderate cost of one thousand dollars, is very much needed.

In Japan we should be able to command soon five or six thousand dollars for missionary residences. The work of the mission has advanced beyond the experimental stage, and residence rentals are high. The money must be se-

cured with which to put up these buildings. We still believe that in the absence of requisite funds by direct gift, it would be proper and judicious to allow a temporary loan from the Permanent Fund of the Missionary Society for this work of constructing missionary residences. The amount being paid for rent would more than pay the interest on the money, and by a schedule of annual payments from the appropriation the principal could be gradually returned to the treasury. The Missionary Society would be owner outright of the property, which in itself would be security for the funds invested.

The sum of four thousand dollars or more must be provided to complete the Albert Academy plant at Freetown, Africa.

The response of the Church to the "Pay-as-You-Go Fund," which netted almost sixteen hundred dollars, and the sentiment expressed in connection with these gifts, evidences the fact that this Church is at this hour prepared for enlarged giving for the direct enlargement of our missionary enterprises. The avoidance of debt in our missionary management is the forerunner of enlarged giving.

VISIT TO PORTO RICO AND DEDICATION OF PONCE CHURCH.

In November, 1903, Bishop J. S. Mills and your Secretary visited the island of Porto Rico, holding special services and inspecting the work of our missionaries.

On the first Sunday of December, in the year named, Bishop Mills dedicated our splendid new church at Ponce. The work was found to be in a most prosperous condition.

LARGER INCOME.

Our denomination is two hundred and sixty thousand strong. The canvass for the mission debt has revealed the fact that even from unlikely charges, under proper appeal, surprising financial support for missionary enterprises can be obtained. The canvass also revealed the fact that in some instances our ministers themselves need to have in mind a higher standard of giving for their people. Beyond a doubt we have come to the period in our denominational life when the giving of our membership must be materially increased. The call for the exercise of the grace of giving under the principles of Christian stewardship must be made more emphatic and definite. The subject is one to be candidly treated by every pastor in the denomination. No man needs to apologize for presenting the claims of God upon the rapidly-growing income of our people. As a Church, our resources are but partially under tribute for the kingdom of God. Within the next quadrennium our home and foreign work should command the money of the Church to the amount of seventy-five thou-

sand to one hundred thousand dollars a year for each department. The standard of missionary giving should not be less than an amount equal to one dollar per capita to our entire membership, per year.

In conclusion, let me plead only a moment for the larger realization of the spiritual life and the more abundant surrender to the missionary passion. So long as the lighting flashes through the sky it is potent beyond measure. The moment it rests it dies. Only as the church militant is in living, vital action for Christ, the Savior and Master of men, can it be possessed with power and be entrusted with the execution of the great commission. Forward then, to the larger things in personal and denominational life.

Respectfully submitted,

WM. M. BELL, *General Secretary.*

PORTO RICO.

PONCE, PORTO RICO, April 10, 1905.

To the Board of Directors of the Home, Frontier, and Foreign Missionary Society, Greeting:

I herewith submit to you my report for year ending March 31, 1905, at the same time praying to Almighty God that his richest blessings may be upon you during the present session of the Board. God has been merciful to your representatives in Porto Rico during the year just ended, blessing them with health, harmony, and abounding hope in the work of the Lord.

Materially the conditions of the island have changed very little during the year. While the sugar industry is prosperous, the coffee interests still languish. Even on the sugar plantations, with the crops abundant and the sugar at an unusually high price, the wage of the common laborer has been kept down to from thirty to forty cents per day, so that the masses of the people are sorely afflicted with poverty.

The educational interests of the island move steadily forward. Each year sees improvement in methods and increased advantages offered to the youth of Porto Rico. A nine thousand dollar brick school building is just being completed in Juana Diaz, and in Ponce the foundation of the high-school building is now being laid. With these two there are now in the territory occupied by our Church seven schoolhouses built since the American occupation.

Before speaking specifically of our own mission, I will give you some general items of interest with regard to the spread of the gospel in Porto Rico. Rev. Joseph W. Lamb, agent of the American Bible Society, reports that

during the past year ten colporteurs have been employed, and that there were sold 1,687 Bibles, 2,182 New Testaments, and 5,094 portions, and that 1,037 Bibles and portions were given away, making a total circulation during the year of 10,000 copies. The importance of this work cannot be overestimated, for the entrance of the Word brings light to the people.

I will also give you some general statistics of the work of Protestant missions in the island, gathered by Rev. George W. Benedict of Guayama. There are 69 organized churches, with a membership of 6,315, with 30,000 adherents. The Word is preached in 254 stations by 51 ordained ministers and 83 helpers. There are 113 Sunday schools and 20 church-houses. The total number that hear the preaching of the Word weekly reaches 15,000.

With regard to our own work, I am glad to report that there has been an advance in every department, as you may see from the table of statistics I insert:

Year	1903	1904	1905
Stations	9	10	14
Organizations	1	5	7
Membership	50	145	244
Sunday schools	5	6	8
Enrollment	225	405	500
Native workers	2	3	5
Church-houses	1	2	3
Rented halls	4	4	7

From this table you may see the numerical progress of the mission during the past three years. But this tells nothing of the intensive work of the mission, the growth in grace and in knowledge of the Word on the part of the members, the better organization of Sunday schools and other departments of the Church, the increased facility in the use of the language by the American missionaries, all of which tend to give increased momentum to the work and, under the blessing of heaven, increased fruitage in the years to come.

By the authority of the executive committee the work was organized, in December, 1904, into a mission district, with three ordained ministers and three quarterly conference preachers.

Confronted with the fact that we had no church literature in the language of the people we were led to purchase a press and publish a monthly paper to represent our work in the island. The paper has a paid circulation of nearly two hundred. In addition to this, the press furnishes us with

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tracts, announcements, circulars, etc., of inestimable value to the mission. The impressions in a year will reach 60,000. The printing of the mission is ably done by Brother Drury, in addition to his other abundant labors.

The following is a list of the property of the Porto Rican Mission, with estimated values:

Ponce church	\$12,000
Coto chapel	900
Tallaboa chapel	800
Printing press	325
Hall furnishing	250
Two horses	70
<hr/>	
Total	\$14,345

With regard to the appropriation for the coming year, we most earnestly request that it be no less than \$4,000. We were given \$3,000 last year, with the promise of \$800 over and above the appropriation and the specials then running. With a little more effort the appropriation could be raised to \$4,000, which amount is barely enough to keep the mission running at its present rate.

We also request that the resolution passed by the board at its last session concerning the raising of \$5,000 for the erection of a church at Juana Diaz and one other point be carried into effect at the earliest possible date. Juana Diaz is the center of a large district in which ours is the only Protestant church operating, and a substantial church-house will not only be a blessing to the town itself, but also a great inspiration to our work throughout the district.

Your servant,

N. H. HUFFMAN.

AFRICAN MISSIONS.

To the Board of Directors of the Home, Frontier, and Foreign Missionary Society, Greeting.

The following is a brief report of the portion of the United Brethren West African Mission under your care for the year ending December 31, 1904.

There have been abundant tokens of divine mercy and favor upon our work during the year, and we are constrained to say, "The Lord is good, and his mercy endureth forever."

As I begin, I am reminded that with this report we close the record of the first half-century of our missionary efforts in Africa. Many noble and devoted

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men and women have toiled in this field, and we count it a privilege to follow after and endeavor, in His name, to carry on towards perfection that which they began.

OUR STAFF OF WORKERS.

Until the arrival of Rev. R. P. Dougherty, the Superintendent and his wife were the only American missionaries employed under your Board, but the native brethren are proving more efficient and devoted from year to year. Twenty-one pastors, teachers, or helpers have toiled in the eleven stations that have been operated during the year.

At the beginning of the year three new workers were taken on the staff—Thomas Lewis and Mrs. Dove, both former Shenge Training-School students and Mr. J. C. Williams.

Early in the year our Mendi evangelist in Freetown resigned, but the services of J. D. Turner were secured, who took up the work with commendable energy.

The coming of Mr. Dougherty to begin the Albert Academy in Freetown gave an impetus to the work and cheer to the workers.

Not only had the workers of the Woman's Missionary Association, but our whole mission had been looking forward to the time when Rev. E. E. Todd and wife should be back among us again. They arrived in September, and he proved a valuable counselor in all departments of the work. Our plans for the coming year included him with his experience and good, safe judgment but the dear Master above saw differently, and on December 11 our beloved Brother Todd was called from his too abundant service to a well-earned reward. Only by an unshaken faith in the infinite wisdom of Him who calls into and directs his children in service can we go forward at such a moment as this. To our human judgment the loss is an irreparable one, and the loss of our brother in the flesh could have been more keenly felt by myself. Our prayer is that the Lord of the harvest may thrust forth others who will have like adaptation to the needs of the work here.

PREACHING THE WORD.

We believe that the greatest duty of a foreign missionary is to preach the Word which has the promise that "it shall not return unto him void, but shall accomplish that whereunto he hath sent it."

A year ago an attempt was made to bring the matter of itinerating under more systematic arrangement by giving the itinerants blanks by which they could plan their movements for a quarter in advance. This has secured a more

regular visitation to the towns surrounding the stations. The plan has not been fully understood, but after the year of experience and instruction as to its use we may confidently expect better results for the coming year.

There have been some independent movements in evangelizing that have been very encouraging. Our good people at Bonthe employed two young men for a few months, who itinerated continually among the villages around the city. The Young People's Christian Union at Shenge have taken up the responsibility of carrying the gospel weekly to six of the villages near there. Another very encouraging fact is that many of the members, as they go to the interior for the purpose of trading, may often be found preaching the Word on Sundays. God is laying the responsibility upon the hearts of those who have received these blessings of giving them out to others.

It is a very difficult matter to hold special revival meetings, such as we commonly have in America, but such efforts were made at Bonthe, Otterbein, Sembehu, and, I believe, at Shenge also, with encouraging results. It is our hope that we may follow in the evangelistic movement that is accomplishing so much at home and see what can be done by special evangelists.

SCHOOLS.

Education is a strong arm of missionary endeavor, and it is our policy to advance this interest as much as possible.

There have been ten schools in operation during the year, and reference to the table below will show that the enrollment reached four hundred and two, a slight increase over last year. In addition to these day schools the Albert Academy boys have kept a night school for some time in one of the Mendi centers of Freetown. The scholars in these night schools are mostly adults, upon whom the gospel is beginning to have the effect of creating a desire for more knowledge.

BOARDING SCHOOLS.

A children's home, or boarding school, has been maintained at Shenge during the year, where we have for many years kept up this kind of work. We have had sixteen boys as boarders, thus keeping them in school more regularly than others attend, as well as shielding them from the many pernicious influences that they would have been subject to in their homes. These homes are, in a partial sense, orphanages as well, for some of the children have no one to support them. At the beginning of the year arrangements were made whereby some of the Shengé Mission girls were taken into other homes there

and sent to the school, while some of them were sent to Moyamba, under the care of the Girls' Home at that place.

In addition to these directly supported by the mission the native workers have supported between forty and fifty children, coming mostly from heathen homes. We do not tabulate these voluntary efforts, but they will certainly be as fruitful as many other efforts that cost much money to carry forward.

INDUSTRIAL WORK.

This is a line of work that can only be carried on in connection with the boarding schools.

It is to be regretted that we have not been able to carry forward the excellent beginning in work-shop practice made by our lamented Brother Albert, but there has been no one who was capable of teaching the work he had started. However, Mr. Sumner, at Shenge, has kept up a high degree of work on the farm, and the boys have not wanted for as much casava as they needed for food. They have also kept the large mission grounds in order, as well as the coffee orchard. In these things they have not only been taught to associate labor with study, but have been able to lessen the expense of their support.

This question of industrial education is one that is at the front in the discussion of the missionary problem, and is certainly of great importance, but is more difficult to solve than is commonly supposed. Two main objects are to be sought in this kind of training; first, the creating of a proper conception of and attitude toward labor, and secondly, the training of the hand to more cunning, or, in other words, making the individual more skillful. The first is usually best obtained from the personal influence of the teacher himself, and cannot be realized unless the teacher holds the right views on the question of labor. Most of our teachers exert a good influence in this direction, and we can see progress in this line.

THE ALBERT ACADEMY.

We are glad to report that this much-needed institution has been established and that its beginning has been most hopeful.

We have rented a building that is very suitable to our needs. This house costs us about two hundred and fifty dollars per year, and the needed alterations had to be made by us. The outlining of the policy of the school has been carefully taken up, and this, with the preparation of the building, claimed a fair share of the Superintendent's time during the latter half of the year.

We were able to open the Academy on October 4, and after a very successful

preliminary term had a grand public opening, in connection with our jubilee exercises, when the governor of the colony declared the school open on January 16.

The present term has far surpassed our most sanguine expectations, and if we maintain our present rate of growth, we will have to increase our present capacity before we can hope to get the new building in readiness.

Principal Dougherty is proving the right man in the right place, and we hope for large things for this institution.

BUILDINGS.

A good plant and equipment is essential to any successful enterprise, and missions are not exceptions to the rule.

It has been the aim since we have taken up the work of reconstruction after the uprising of 1898 to build as securely as possible. We have endeavored to avoid any buildings that were not absolutely necessary to the work, but do good what we undertake.

The Weaver Memorial Church, Bonthe.—This building has tested the ability of our people in the extreme, and is requiring a good while to complete it, but the people and pastor have felt that they should build in a way that would be satisfactory for years to come, and it has happened that the cost of the building has far exceeded the estimates of the Superintendent. It is marvelous how these good people have sacrificed through these past four years, and it is now arranged that the church will be dedicated on March 5.

This is the largest native enterprise undertaken, and it is with a feeling of satisfaction that we report it so nearly completed. It is confidently expected that the cash collection on the day of dedication will meet all the indebtedness, save what is due the Church-Erection Society. Provisions are being made whereby these claims can be promptly met. Thus we will secure a property that will be worth nearly fifteen thousand dollars, by local effort, with the sole exception of about one thousand dollars solicited by Brother Taylor while in America.

This building will not only establish us and give us prestige in the southern end of the colony, but will help us in all our work.

Two clay mission-houses have been completed during the year, two others begun, and two clay chapels almost completed.

The work on the frame church at Daymah has been at a standstill, but the people have collected materials and funds that insure the speedy completion of the building.

Our people on the Otterbein Circuit have collected nearly half enough to build a good stone church, and ground has already been broken.

Freetown Church.—Not until late in the year were all legal matters sufficiently cleared up to warrant the beginning of work on the property that we had secured. We have secured a location in the center of the city, and will be able to gather into this organization all our old members who have come into the city.

Beginning the work late, as we did, it was difficult to get the church ready for opening at our conference session, but we are thankful to report that all was in readiness, and we had a most auspicious beginning of our work.

The establishing of our Church in this metropolis of the West Coast of Africa has given to all our workers and members a new impetus, and has created already a commendable pride that is producing more loyalty on the part of our workers.

We have recently purchased a lot adjoining the church lot, which gives us a splendid block in this central location. It remains for us to secure a good location for the Albert Academy, when we shall have a good plant for our headquarters.

I desire to express the gratitude of our entire staff to our good General Secretary and the Executive Committee for the sympathetic interest that has been shown us during the year.

You have listened patiently to our difficulties and have ever rendered helpful advice, which has always been much appreciated.

We wish to convey through you our thanks for the special support that has been given our work, without which the work in some of our stations could not have been carried on. We have appreciated the practical contact we have thus had with the Cleveland Church, the East Ohio Young People, the Southeast Ohio Young People, our Lebanon congregation, and the Young People of Lebanon Valley College, and the many others who have connected themselves with this work in such a practical way.

I append a statistical report, that will give you a view of the stations in more detail. I also enclose a financial statement for the year. We give you this in addition to the quarterly financial statements, that you may get a view of the whole year together, and together with this report understand what our needs for the coming year are.

I would only say in this connection that the field is wide and the doors are wide open, and I believe our faith ought to be large enough to make possible the entering of many important centers in the interior that are looking to us for the bread of life.

STATISTICAL REPORT OF SHENGE DISTRICT, WEST AFRICAN MISSION.

NAME OF STATION.	No. Native Pastors and Helpers.	No. Organized Churches.	No. Communicant Members.	No. Seeker Members.	No. Sabbath-School Scholars.	No. Y. P. C. U. Members.	No. Junior Society Members.	No. Meeting Places.	No. Preaching Services Held.	Total No. Single Attendances at Preaching Services.	No. Class and Prayer Meetings Held.	Total No. Single Attendances at Class and Prayer Meetings.	No. Day-School Scholars.	Value of Work Contributed on Buildings.	Total Amount Collected in Cash on Charge.	Value of Personage or Other Buildings.	Value of Church.	Total Value of Buildings.
Shenge.....	4	1	91	95	123	32	98	15	276	9,408	325	3,375	104	.....	\$155 00	\$6,000 00	\$3,500 00	\$9,500 00
Bonthe.....	3	3	120	300	120	69	125	31	477	19,540	108	8,440	116	.....	1,600 00	4,000 00	1,500 00	5,500 00
Otterbein.....	2	1	86	176	63	44	.....	.....	153	7,106	121	5,740	33	.....	500 00	125 00	200 00	325 00
Dayman.....	1	1	51	32	39	35	.....	15	94	6,167	63	1,031	27	.....	180 00	150 00	50 00	200 00
Maue.....	1	1	19	32	36	.....	30	37	544	17,494	156	4,560	25	\$40 00	25 00	100 00	300 00	400 00
Mo Banta.....	2	1	11	38	68	.....	32	21	186	7,213	263	3,938	33	.....	110 00	100 00	100 00	200 00
Sembahu.....	1	1	27	82	60	.....	.....	16	236	6,423	369	6,364	29	.....	105 00	200 00	100 00	325 00
Mo Paley.....	1	1	8	23	20	.....	.....	28	153	2,881	56	476	11	.....	15 00	100 00	125 00	225 00
Martin.....	2	1	9	42	.....	.....	.....	6	126	7,817	39	1,170	19	.....	45 00	.....	.....	100 00
Damballa.....	1	.....	.....	.....	.....	.....	.....	1	64	5,225	.....	.....	5	.....	.....	.....	.....	.....
Freetown (Mendi).....	1	.....	.....	.....	.....	.....	.....	7	207	4,004	.....	.....	.....	.....	.....	.....	.....	.....
Total.....	20	11	421	820	546	180	285	186	2521	93,275	1400	35,094	402	\$80 00	\$2,735 00	\$10,775 00	\$5,775 00	\$16,550 00

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The Roman Catholics have begun an aggressive movement toward the interior, made possible by a surplus of priests who have been excluded from France, and if we do not enter these towns they will likely do so, and upon us will rest the responsibility of the erroneous teaching.

It is our hope to be with you in your annual session, and receive the inspiration that these convocations bring.

Respectfully submitted,

J. R. KING, *Superintendent.*

GERMANY.

Following is the statistical report of Germany Conference for the year ending March 1, 1905:

Number of missions	10
Number of classes	29
Number of organized churches	22
Number of pastors and preachers	12
Number of appointments	45
Number of church members reported last year	956
Number of members received	111
Membership lost by death and removal	29
Members lost by excommunication	50
Increase in membership	26
Present membership	982

FINANCES.

Collections in services	\$ 1,100 00
For missions, or free gifts, etc.	710 00
Paid by members monthly	750 00
Paid by Woman's Unions monthly	40 00
Income from rentals	1,510 00
Income from miscellaneous sources	450 00
Total income	\$ 4,460 00

MISSION PROPERTY.

Number of churches and church-houses	11
Value of church property	\$76,000 00
Indebtedness on church property	50,000 00
Number of Sunday schools	14

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Number of children enrolled	767
Number of teachers	29
Number of Woman's Unions	5
Number of Woman's Unions members	63
Number of Young People's Unions	8
Number of members	156
Number of Singing Unions	10
Number of members	133
Circulation of the Heilsbote	700
Circulation of the Friedensbattschaft	11,500
Circulation of Christian Calendar	22,000

Respectfully submitted,

A. BARKEMEYER, *Superintendent.*

REV. W. H. WASHINGTON, of Pennsylvania Conference. I move that the report and recommendations be referred to the appropriate committee.

Seconded by Rev. L. W. Stahl.

THE PRESIDING BISHOP. It is moved and seconded that this report be referred to the appropriate committee. Are you ready to vote on this reference?

VOICES. Question, question.

THE PRESIDING BISHOP. All in favor will raise the hand. All opposed, like sign. It is so preferred.

DR. BELL. Will you suffer this word of privilege? I should have said that the minutes of the last African Conference, the very last one presided over by Brother King, will be in his possession, and I hope that many of you during the day will get copies.

THE PRESIDING BISHOP. Now will you hear the report of your Secretary of Church Erection?

VOICES. Hear, hear.

THE PRESIDING BISHOP. If there be no objection, the report will be read.

REV. H. U. ROOP, of Eastern Pennsylvania Conference. May I make a motion at this point? I would like to move that all the general officers and missionaries be granted seats within the bar.

Motion seconded by Rev. L. W. Stahl.

THE PRESIDING BISHOP. You have heard the motion. All in favor

will raise the hand. All opposed, like sign. It is so voted. The general officers and missionaries are granted seats within the bar.

REV. D. D. LOWERY, of Eastern Pennsylvania Conference. In the distribution of these reports it would expedite matters very much if the pages would give each delegation or some one sitting there as many as they need.

THE PRESIDING BISHOP. You have heard this request. Let the distribution be so made, if it please the Conference. In making your distribution of these reports, please place in the hands of one member of the committee a sufficient number to supply the committee, and that will greatly expedite the work.

DR. H. U. ROOP, of Eastern Pennsylvania Conference. I think it is but fair that we give some recognition to the correspondents of our papers. I therefore move that all correspondents for religious papers, daily papers, and Associated Press, be granted the privileges of this Conference.

Said motion was seconded.

THE PRESIDING BISHOP. You have heard the motion. All in favor of said motion, raise your hand. All opposed, like sign. The motion prevails.

THE PRESIDING BISHOP. Now, Brother Weekley, you will please read.

Dr. W. M. Weekley, Church-Erection Secretary, read the report on church erection.

REPORT OF THE SECRETARY OF THE CHURCH-ERECTION SOCIETY.

To the General Conference of the Church of the United Brethren in Christ.

FATHERS AND BRETHREN: It is with feelings of gratitude to God for his mercies and blessings that I bring to you my quadrennial report as Secretary of the Church-Erection Society.

The success achieved during the term now closing has not been, perhaps, what some one else might have made it, but it has surpassed what I dared to hope for both in the funds accumulated and in its influence upon the life and progress of the entire denomination. As the funds of the Society have grown, the demands for aid have also multiplied, and with these have come increased anxiety and responsibility.

A little less than ten years ago I found in the permanent fund \$42,500. This was in the form of loans to churches scat-

TWENTY-FOURTH GENERAL CONFERENCE

tered throughout the conferences; and all overdue except \$10,500. At the General Conference of 1897 a gain of \$2,656 was reported. During the next four years this sum was pushed up to \$66,508.34, including the little which had been contributed to parsonage erection. At the close of the last General Conference my ambition was to increase this amount during the quadrennium to \$100,000, and with this end in view I have kept steadily at the work.

LOANS RETURNED.

It has been my constant endeavor to secure, in a businesslike way, a prompt return of all loans when due, but I have not succeeded in every case. However, the most of the churches receiving aid have tried to meet their obligations on time. During the previous quadrennium the loans returned aggregated \$35,401.92. This quadrennium, including the parsonage loans, they aggregated \$53,810.29, divided as follows: First year, \$10,925.15; second year, \$11,190.78; third year, \$14,846.21; fourth year, \$16,848.15. In nearly every instance I have had the hearty coöperation of both pastor and presiding elder in making collections, and it rarely occurs that a disposition is manifested upon the part of any one to disregard the claims of the Society. Indeed, I may say that, after an experience of ten years in dealing with local churches and conferences, I have more faith than ever before in the moral honesty and financial integrity of our people.

NEW FUNDS SECURED.

The new funds raised for the work come through the chart collections and personal solicitation. I have given the matter of increasing the conference collections my best efforts, and not without a fair measure of success. Ten years ago the chart reports showed a little less than \$4,200 collected for this interest. No one was especially responsible. Church erection was not recognized as a permanent fixture in our policy. Those who had previously stood for it were met by a cold indifference, and their appeals, though eloquent and fervid, went unheeded except by the few. Other departments so monopolized public attention that at conferences and other church gatherings, it was difficult to get a hearing for this cause. The assessment for it was insignificant, some of the conferences making it only a dollar to the charge. This but represented the estimate in

which the department was held. But at last, thank God, a change of heart has been experienced by the Church, and in the regeneration her vision has been so quickened and broadened that she can now see in church erection something worth loving and supporting.

In 1897 the chart returns were \$5,600; in 1898, \$6,200; in 1899, \$6,800, and in 1900, \$7,971.46. The first year of the present quadrennium they were \$8,782.26; second year, \$9,316.02; third year, \$10,367.92; fourth year, \$10,401. Total, \$38,867.20. The Board's share of this was \$19,433.60.

Funds secured by the personal efforts of Secretary and field agent for the quadrennium are as follows: First year, \$3,184.35; second year, \$6,937.77; third year, \$6,639.48; fourth year (including \$4,336.50 in bequests), \$16,805.48. Total, \$33,542.24. This, added to the chart collections, gives us a grand total of \$53,000.68.

But much more has been done by way of increasing the assets of the Society. Real estate has been secured to the amount of \$28,500, as our books show it, but in fact it is worth very much more. These properties belong to the Society absolutely, as it holds warranty deeds for them, but they are non-productive for the present, as the donors retain in them a life interest. The parties who have been so graciously moved to give us their property are, with one exception, far advanced in life. Now add the real estate, even at the low figure we have quoted it, to the cash funds of the Society, and it makes a total of \$137,449.98, a gain of \$70,941.64 for the quadrennial term. In this connection I should say that ere long a neat sum, probably \$20,000, will be realized from the notes we now hold in favor of the society.

LOANS MADE.

The loans granted during the four years to churches and parsonages may be summarized thus: First year, \$15,025; second year, \$16,178.12; third year, \$24,104.48; and for the fourth year, \$36,885.52. Total, \$92,193.12. This is \$32,022.32 in excess of the previous quadrennium. At this time we have loans altogether, or in part unpaid, on 153 churches and parsonages. But the larger our funds the greater and more urgent the demands made upon us. The calls for help are increasing out of all proportion to the income of the Board. Already there are applications for aid on hand for next year to the amount of \$15,000 or more. Only a part of these, however, have been

acted upon. Our committee felt no disposition to burden the incoming administration with unpaid obligations. Since the last General Conference we have given help to 119 churches and parsonages. From the beginning 470 have been aided. A few of these are duplicates. It is difficult to ascertain the material value of these structures, and vastly more difficult would it be to reckon their moral and spiritual worth to the Church at large.

PARSONAGE FUND.

Thus far I have not separated the church-erection and parsonage-erection funds in the totals I have given, as both are handled by the same Board and upon the same principle. This fund was inaugurated in 1900, Brother John Dodds making the first donation thereto of \$1,000. Later he added \$600 more. Brother John Hulitt, an honored member of this body, followed Brother Dodds with a gift of \$250. Other smaller contributions were made, enlarging the fund to \$1,599.60 by May 1, 1901. This sum has been increased slowly, yet certainly, until we now have \$5,911.59. The first year of the quadrennium we raised \$766.60; second year, \$853.33; third year, \$1,574.06; and the fourth year, \$1,118. Total, \$4,311.99.

I am confident our people are not as keenly alive to the importance of this department as they ought to be. No pastoral charge is at its best in the absence of a manse. Such a provision not only secures a home for the minister, but provides headquarters for the congregation. It also removes the element of uncertainty and dread which so many preachers experience when they are compelled to move without knowing where they are to go. Further, a parsonage for every charge would insure better ministerial support, which is so desirable in many portions of the Church, and at the same time save no little missionary money, which is spent, in many instances, in providing a home for the pastor's family. The fact that over half of our itinerants are homeless should itself appeal to the more thoughtful of the Church, and lead those of means to contribute largely to a cause so worthy. I could have raised more money for it if we had not been pressed so sorely for church-erection help, but it was unwise, as I thought, to let up in our appeals for the latter in view of the demands made upon us. We have loaned \$6,550 to 24 parsonages during the four years. Total loans made from the fund, \$7,900. Total number of parsonages aided, 29.

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THE OUTLOOK.

The church-erection department has a glorious future before it if wisely managed. The interest taken in it to-day is much more intense and wide-spread than ever before. It is being recognized more and more as an absolutely essential element in aggressive, successful church work. Our people of financial ability, having faith in its policy, are already looking toward it as a good place to invest their money. Quite a number within the last few years have willed all they have, or expect to have, to the Society. Some of these have made the General Secretary their executor, placing the legal papers with the Board for safe-keeping. Thus it will be seen that ere long large sums will be at the disposal of the Board for its work. Without special effort on the part of any one there will come to this department in a very few years, through the collection of notes and bequests, and the sale of real estate, from \$75,000 to \$100,000. Thus, you see, through the increase of funds, and the reëmployment of those funds, multiplying over and over again their power for good, the Church will be able to greatly extend her work, and to guarantee that permanency which we lack in so many of our fields.

OTHER WORK.

In addition to office work, which is constantly growing, the visiting of conferences, the collection of out-standing loans, and the raising of new funds, I secured on local church debts in cash and subscription \$63,500. I also visited, as time and opportunity permitted, important points in the different conferences where the building of new churches was contemplated, and rendered what service I could in securing the right location for our people.

To meet even in a limited measure the demands of the work required travel by public and private conveyance to the extent of 91,344 miles. I am glad to say, however, that this was done at a comparatively small cost to the Society. During the quadrennium my own actual expenses were only, upon an average, \$280.72 a year. This low figure was made possible by the local churches I visited paying my expenses in part or altogether.

RECAPITULATION.

Collected on loans to churches and parsonages....	\$53,810 29
New funds collected for church and parsonage erec- tion	\$53,000 68

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Real estate secured by deed	\$28,500 00
Raised in cash and subscription on local debts....	\$63,500 00
Loans made to parsonages	\$6,550 00
Loans made to churches	\$92,193 12
Number of churches aided	95
Number of parsonages aided	24
Number of churches aided from the beginning....	441
Number of parsonages aided from the beginning..	29
Money loaned to churches from the beginning....	\$291,750 00
Money loaned to parsonages from the beginning..	\$7,900 00
Miles traveled	91,344

RECOMMENDATIONS.

I make the following recommendations:

1. That a Sabbath be designated for a free-will offering to church or parsonage erection, the Board to determine which is most needy at the time. Special days have been set apart for other general departments of the Church, which is a wise provision looking toward their support. Can we not give the contributions of one Sabbath out of fifty-two to this great interest? I can think of no day more appropriate than Easter Sunday. I do not suggest that the appeal be made to the Sunday school, Young People's Society, Ladies' Aid, or any other organization, but to the regular congregation through the pastor. Such a plan, I am sure, would not interfere with any other interest, but it would prove helpful to the Church-Erection Society, not only by adding to its funds, but also in training our people to support the work.

2. I think it advisable to put restrictions around the Board in the matter of granting loans. I do not believe the Society should place money on any church costing over \$10,000, exclusive of lot. If a congregation must have a better edifice than this, it ought to carry whatever debt it incurs without the aid of church erection. I am frank to confess that the larger and more expensive churches are draining our treasury, and your Board finds itself next to helpless in its attempts to remedy the difficulty. Our Methodist Episcopal friends experienced the very same trouble. Though their funds for church-erection purposes aggregate yearly ten times as much as ours, yet they were compelled to seek relief through special legislation at the hands of their last General Conference. The costly churches made such demands upon their society, backed by conference officials and bishops, as to greatly hinder its

work in aiding the poorer and more needy congregations. As I understand it, the design of church erection is to assist weak societies, not to costly, imposing edifices, but to comfortable, respectable places of worship. Our mission fields need and deserve special attention. With these things in view the many give to the cause. The strength of our appeal for money is in the fact that it is to help the poor. This is the one feature of it, above all others, that strikes our people and stirs their generous nature. But let it be understood that a large part of this money we raise goes into costly churches and you will close up largely the source of revenue to this cause. I would make this proviso, however: When the interests of a conference, or of the Church at large, make it necessary to build an edifice at some strategic point over-reaching this limit in cost, and the congregation and conference are not able to furnish the required amount, it shall be the prerogative of the Board to make a call to the Church at large, or to the Church in a certain district, for special contributions to aid the enterprise, and such funds as are secured by this appeal shall be used for that purpose. I am in sympathy with the whole Church and with every worthy enterprise it undertakes, but unless we can give more aid to the churches in our weaker conferences and mission fields, we cannot hope to make the progress we so greatly desire. In some way we must bring our strong conferences in touch with the really needy portions of the Church, for by no other method, reason as you may, is it possible to build up and maintain a well-proportioned and strongly-developed organization. No greater calamity could befall our Church-Erection Society than to have its funds diverted from newly-occupied fields, where growth and permanency depend so largely upon the support it is designed to give. My great anxiety to see our home mission work succeed is my only apology for speaking so earnestly on this point. I suggest, however, that the limit proposed, if adopted, be not applied to applications already in the hands of the Secretary.

FIELD HELP.

For the last two and a half years Rev. S. C. Coblentz has been in the field as a special solicitor, and has rendered most excellent service. He has not only shown himself eminently adapted to money-getting, but has proved helpful to the pastors and churches among whom he has gone.

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LITERATURE.

I wish in this public manner to acknowledge the great help the Religious Telescope has been to me in the work of the last four years. I have found that our people can be reached more certainly and effectively through the Church organ than in any other way, and I am gratified to know that page 17, so kindly allotted to my department, is widely read each week. I hope this page will be available for use by the Secretary during the next quadrennium. It is but just to say that the Watchword has also been of service in bringing to the attention of the young people the needs and importance of church erection, and in securing their coöperation.

EXECUTIVE COMMITTEE.

My report to you would be incomplete if I did not mention the faithful helpers who, with myself, constitute the executive committee of the Society. Early in the quadrennium it was the committee of the Missionary Society, but later was made up of Drs. G. P. Macklin and H. H. Fout, Editor H. F. Shupe, and Hon. J. C. Myers. When I think of the time they gave to the work, the intelligent interest manifested by them in its every phase, the many words of encouragement they have had for me, and the real service they have rendered in a general way, I cannot find words to express my gratitude and feelings of good will. God knows how faithful, and, withal, how helpful they have been, and will richly reward them for what they have done.

PERSONAL.

Personally, I could not have asked better treatment than my brethren gave me when I went among them in the interest of the Society. Indeed, the consideration accorded me was much more than I deserved. During the four years I have, no doubt, made many blunders, but in spite of these the Church has been indulgent and shown me very great kindness. Whatever my mistakes, beloved, I have tried to do right, seeking only to honor Christ in the upbuilding of his church. In your hours of communion with God I trust you will still remember me.

W. M. WEEKLEY.

THE PRESIDING BISHOP. What is your pleasure regarding this report?

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REV. D. W. SPRINKLE, of East Ohio Conference. I move it be referred to the appropriate committee.

Motion seconded by Rev. L. W. Stahl.

THE PRESIDING BISHOP. All in favor of the reference will raise your hand. All opposed, like sign. It is so referred. Will it now please the Conference to hear the report of the Publishing Agent?

VOICES. Hear, hear.

THE PRESIDING BISHOP. Do you desire the report to be distributed first?

VOICE. Have four men distribute; the pages are too small.

DR. FUNK. Mr. Chairman, I am sorry if any one feels badly because of the dear little boys we have here. They were selected by the committee, and I am sure are willing to give the best service they can; but if the brethren wish me to select some one else, I will do it.

REV. A. R. AYRES, of Pennsylvania Conference. Let us bear with the boys.

THE PRESIDING BISHOP. The boys will please proceed then. I believe, however, you ought to have four persons to distribute.

REV. W. O. FRIES, of Sandusky Conference. I suggest that two be added to these, having four instead of two.

DR. FUNK. I will be glad to furnish these at the next session.

DR. H. U. ROOP. May we not have a rest by singing a song?

THE PRESIDING BISHOP. What is the pleasure of the Conference?

DR. FUNK. Sing "America."

Conference arose and sang with a vim.

THE PRESIDING BISHOP. In the reading of this report, Brother Burkert, of Miami Conference, will read the report of the Board of Trustees of the Publishing House.

Rev. C. J. Burkert read the report of the Trustees of the Publishing House.

REPORT OF THE TRUSTEES OF THE PUBLISHING HOUSE.

To the General Conference of 1905.

The Board of Trustees of the Publishing House, in accord with the provisions of Discipline, with pleasure presents for your consideration its report for the quadrennium.

The Board was called to organize for the quadrennium May 20, 1901, in Frederick City, Maryland. C. J. Burkert was elected president and E. R. Smith secretary. The Local Committee for the time was made to consist of the president of the

Board, C. J. Burkert, S. E. Kumler, and S. D. Faust. At this meeting Rev. H. A. Thompson, D. D., was elected to help in editing the Sunday-school literature.

At a called session of the Board, held in Dayton, Ohio, May 29, 1902, Rev. G. M. Mathews, D. D., having been elected to the bishopric to fill the vacancy occasioned by the death of Bishop J. W. Hott, D. D., resigned his position as associate editor of the Religious Telescope, and Rev. J. M. Phillippi, D. D., was elected to fill the place so made vacant.

Within the term of four years, since the previous General Conference, the manufacturing building was remodeled and a fine fourteen-story office building was built. The remodeling of the manufacturing building was authorized by the Board at a called meeting, held in Dayton, Ohio, December 29, 1902. The work was completed by April 1, 1904. An extra session of the Board was also held on July 28, 1903. At this meeting the erection of the new office building was authorized, and the plans and specifications presented by the Agent were approved. This building was practically ready for occupancy April 1, 1905. This office building occupies the ground lying immediately upon the northeast corner of Main and Fourth streets, Dayton, Ohio.

On account of these building projects the real estate has been increased in valuation from \$115,000, in 1901, to \$195,000 in 1905. Largely owing to the same cause the gross assets of the House increased during the quadrennium from \$324,782.93 to \$710,417.81. The indebtedness of the House at the present time is \$307,441.98.

The annual inventories were under the care of the executive committee. These inventories were presented to the Local Committee by the Agent. The foremen of the several departments of the House were also called upon for information, each with reference to his own department.

Subsidies to the German literature were paid as ordered by the last General Conference.

The International Bible Agency was sold to Winston & Co. within the first year of the term. The former partners of the agency have not been able as yet to bring their business to a final close. The present indications suggest an early final adjustment of everything in connection with the agency as related to the House.

At the recent meeting of the Board, held April 25, 1905, it

was decided to close the local book-store and to maintain a mail-order department to serve the Church at large. This was done in view of the fact that the book business is constantly gathering about itself increasing difficulties, and, further, it was thought that the denomination at large could be equally as well served through a mail-order department whether a local book-store were maintained or not. The local book trade has, upon the whole, not been remunerative.

The marked prosperity of the former quadrennium, under the blessing of the Almighty, has been continued down to the present. The facilities of the House have been taxed to their utmost in meeting the requirements of its constantly increasing business. Our conviction is that the business prosperity of the House well attests the wisdom and faithfulness of the Agent, W. R. Funk, in the administration of the interests committed to his care by the previous General Conference. Between him and the Board the most pleasant relations have existed. Among the members of the Board itself a most delightful spirit of fraternity and unanimity has always been manifested. No important action of the quadrennium has lacked a unanimous vote.

For a full and complete statement of everything pertaining to the business of the term we respectfully refer you to the Agent's report, which has our most hearty endorsement.

The Board presents the following recommendations:

1. That the General Conference elect two editors of Sunday-school literature, an editor-in-chief and an associate, and that these editors be expected to furnish all the matter for our Sunday-school literature.

2. That the further continuance of the United Brethren Review be carefully considered by the General Conference, and that the editorial work upon it be determined by that body.

3. That the book committee be enlarged; that it be composed of the editor-in-chief of the Telescope, editor of the Watchword, editor-in-chief of Sunday-school literature, the professor of theology in Union Biblical Seminary, and the Publishing Agent; that all manuscripts be presented to the committee through the Publishing Agent of the Church, who shall have authority to call said committee.

4. That the Publishing House contribute \$500 per year during the quadrennium to the Ohio German Conference to assist them in the publication of their German literature.

5. That such improvements as can be made in the literature of the Church from time to time be made by the House, said mechanical improvements to be determined by the business management of the institution.

C. J. BURKERT, *President*,
E. R. SMITH, *Secretary*,
T. J. HARBAUGH,
MATT EDMONDS,
GEORGE MILLER,
D. W. SPRINKLE,
L. W. STAHL,
S. E. KUMLER,
S. D. FAUST, *Trustees*.

Dr. Funk then read his report as Agent of the Printing Establishment.

REPORT OF THE AGENT OF THE PUBLISHING HOUSE.

To the Members of the General Conference of 1905.

BRETHREN: In making this, my second report as Publishing Agent of the denomination, I do so realizing the responsibility that rests upon me, and with a firm desire to place the facts and figures before you in as open a manner as is possible.

The quadrennium just closed has been one of earnest toil on the part of all connected with the institution. The outcome has been quite satisfactory to the management, and I trust may prove so to your honorable body, although it is but just that I say that we might have accomplished more if we had worked harder and had more wisdom in judgment.

I submit my report with the hope that you may find some delight in the results achieved. Without the multiplication of words I enter the statement of facts. The net assets of the House April 1, 1901, were \$303,179.99. On April 1, 1905, they were \$402,975.83, a gain in net assets of \$99,795.84. The gross assets April 1, 1901, were \$307,831.15, while April 1, 1905, they were \$710,417.81, a gain of \$402,580.66. This condition was brought about principally by the erection of the new office building, as well as the new manufacturing building, both of which were erected during this quadrennium. The manufacturing building was erected at a cost of \$75,000, and we have already paid on the new office building \$290,700. The balance of this increase in the gross assets of the institution is due to the purchase of machinery and equipment. You will under-

stand that the cost of the new office building does not figure in the net assets of the House at all. The increase in the net assets of \$99,795.84 was due to the erection of the manufacturing building and additions of machinery and stock to the invoice of the different departments, the greatest increase in any one department being in that of power.

NEW OFFICE BUILDING.

In this connection I now lay before the General Conference the figures in connection with the new office building which has been erected and is now completed. On April 1, 1905, at the time when our books are closed for the year and for the quadrennium, the building was incomplete. Hence I cannot in this report give you complete figures, as my statement is based on conditions as they obtained at the above date. We had paid on the building at that date \$290,700. Of course this did not include the interest on money which we were compelled to borrow during the year in order to meet our monthly estimates on the contract. The amount I have specified was paid to the contractors, architect, and for superintendency, etc. I estimate that the entire cost of the building will be about \$325,000. It may be a few thousand dollars more, and it may not quite reach that figure. I shall not take much time to describe this building. Many of you have inspected it on your trip to this session. Allow me to say that it is a modern, fire-proof structure, fourteen stories high. The first and second stories are used for storerooms, while the remaining twelve stories have been fitted up for office use, there being a total of 192 office rooms in the original plan of the building on these twelve floors. It has been equipped with all modern conveniences, hot and cold water in every suite of offices, safe deposit vault, with electric and gas fixtures, telephone and telegraph service, fire hose-reel on every floor connected with the city fire department; in fact, everything that goes to make up a modern building, such as is found in any of the great cities, has been applied to this building. The location of the building makes it a property with a future. The city of Dayton is constantly growing in population. The heart of the city will always be near where the United Brethren Publishing House and its office building now stand. If any building is occupied, certainly the United Brethren Building will be. I grant you that the undertaking is a great one, and came about not through frivo-

lous or ill-advised action on the part of any one. I hold myself responsible for the presence of the new United Brethren Building, although I am glad to say to this General Conference that I laid before the annual conferences the plan, even to the estimating of the cost as nearly as I could, and received the hearty approval and coöperation of every one; and the Board of Trustees, whose business sagacity and wisdom I am sure you recognize, have gone into the matter in detail from time to time and passed enthusiastically upon the plans as finally agreed upon. No great undertaking like this can be worked out in a year or two, but must have time in order to bring about the desired results. I am not unconscious of the fact that there is a certain amount of risk either to the individual or to the corporation that undertakes such heavy propositions, but I am just as well convinced now as when we were compelled on account of the offer made us for the use of the first and second floors to reach a conclusion to build, that the enterprise is both timely and on the strongest possible financial foundation, and because of this I have unlimited confidence in the final outcome. Of course, the sooner the debt is paid the quicker the Church will receive returns from the investment. There is one comfort that I have in connection with my relation to this institution, both in the publishing department distinctively and the office building project as well, that I have not covered up anything in connection with the work of the House. I believe that most of you have read the statement of the plan for the financing of this enterprise in the Telescope of April, 1904, in which was outlined the method and plan of carrying forward the undertaking. My estimates have proved substantially correct. Only one thing did not appear in that statement, and that was the fee of the architect. Of course we all knew that we had an architect and that we must pay him, and, in view of what he has done for us, his money has been well earned. Our plan of financing has worked out nicely. I have sold all of the bonds except \$20,000. These will not be sold unless the necessities require, as it seems clear from present indications that we can carry the indebtedness and avoid the selling of this much of the bond issue. In all such work as this exigencies will arise. One has come up in this case that we could not possibly have foreseen. About a month or six weeks after we contracted with Mr. Cohen for the first and second floors of our new building, which carried with it

the erection of the structure, we learned that a large addition was to be made to one of the best office buildings in the city. This affects us only in one particular. It places on the market at about one and the same time over three hundred new, modernly-equipped offices in these two buildings. Of course, our competitors will receive their share of patronage for office space. It will extend the time of the filling up of our building just a little longer, but the final outcome will not be affected. We could have had our building completely occupied had we been willing to take all who came to us seeking space, but we have rigidly adhered to two principles—first, desirable tenants, and, second, as long a lease as possible. These conditions, of course, will bar the transient tenant, and also remove undesirable people from the occupancy of our offices. Our chief competitor in the office-building matter certainly has great faith in the future of his enterprise, as he has already invested nearly \$1,000,000 in his building, being more than twice as much as we have put into ours. His location is not so good, not even being on the corner of a street, and is further away from the center of the city, so that we fear no danger as to the future.

In the working out of the financial plan I have been able to sell \$226,500 of the bonds up to the date of April 1, 1905, without any cost to the institution for the sale of same. I have had no difficulty to borrow at five per cent. all the money that we will need above the sale of bonds for the financing of the enterprise. The only thing that I ask of this General Conference for this department of work is that it be carefully protected and fostered for the next quadrennium in order that it may be placed in perfect running order, and then the results, I am sure, will be perfectly satisfactory to even the most doubtful at the present time. The real estate that we now hold as an institution is valued, including what has already been paid on the new office building, at \$485,700. This includes the manufacturing building, the ground under the new building, and the payments already made on the new building itself. It is our purpose to keep the accounts of the Publishing House as a manufacturing department separate from that of the office building in order that we may know exactly what these two different lines are doing, and especially that we may see the results as they come in the management of the office building itself. I would have you remember that the increase.

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in the net assets is due entirely to the work that has been accomplished in the Publishing House proper during this quadrennium, and I hope it is inspiring to the members of the conference.

THE PROFITS OF THE HOUSE.

The profits of the House for the four years ending April 1, 1905, were \$146,689.53. We paid in subsidies and dividends, 1902, \$16,063.88; in 1903, \$11,596.44; in 1904, \$11,632.85; in 1905, \$7,600.52, a total of \$46,893.69. While this does not come up to the request made by the General Conference at Frederick, that we pay the Church \$50,000 during this quadrennium, I am sure, in view of what we have done in the rebuilding of the House, that we have accomplished much for the denomination.

I would have you consider also my statement in connection with our periodical literature, as we have spent so much more money on our periodicals this quadrennium than we did the preceding one. But, with all, we have only fallen \$3,206.31 below the point set by the General Conference for us to reach, if possible. It is a difficult thing for some one outside of the business management of any enterprise to estimate just what that business can do within a given time. Those who have had any experience in commercial life will grant me this statement as being a veritable fact.

OUR INDEBTEDNESS.

You will see by examining the report that the printing establishment owes on outstanding account \$10,741.98, and has borrowed money April 1, 1905, \$5,500, making a total of \$16,241.98. The new office building account has borrowed money, \$64,700. There is outstanding April 1, 1905, \$226,500 of bonds, making a total indebtedness on the office building at the above date of \$291,200. We owe on the contract and to our architect about \$34,000, so that our total indebtedness will be in the neighborhood of \$325,000 on the new building when it has been completed and our contracts paid. The total indebtedness of the entire business April 1, 1905, was \$307,441.98. Against this could be placed the cash on hand in the two funds amounting to \$5,264.35. There is due us on outstanding accounts at the above date \$46,261.41, a total of \$51,525.76. Allow me to assure the General Conference that there is no difficulty on the part of the House handling these finances. It was in the

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original plan as submitted, to which I referred above, that the Publishing House itself should take the remaining amount of the indebtedness incurred above the sale of \$250,000 of bonds. It is my hope that all of the debt above the bond issue can be paid by the House during the coming quadrennium. It is also my hope that the building itself will pay off the first and second series of bonds, which amount to \$47,000. This would reduce the indebtedness to considerably below \$200,000 at the end of the coming quadrennium. This is what I believe can be done and ought to be done, but to gain this point the House must not be expected to carry any other burdens aside from this.

THE CASH RECEIPTS FOR THE FOUR YEARS.

On examination we find our cash receipts for the four years, not including the new building account, was \$1,066,382.86, while for the preceding quadrennium they were \$822,602.31, a gain of \$139,007.72. This gain averages \$34,751.93 per year for the term. This gain has been very encouraging and due to our increasing business.

MANUFACTORY.

This department of the Publishing House has undergone a marvelous change since the last meeting of this body. The press-room, job-room, linotype department, and engraving department have been relocated and remodeled. The wisdom of the move is more and more apparent, as our work has been dispatched and results are more satisfactory. The bindery has been enlarged and is now a "model" in its equipment, and its ability to turn out good work is recognized. The foundry has also been extended and strengthened, and is to-day one of the best in the State. The work done by our departments is recognized as standard wherever it goes. We do the very best printing, electrotyping, engraving, and binding. Our equipment is kept abreast with the times. New machinery, modern in every way, has been installed in all our departments. This gives us chance for increased business.

INTERNATIONAL BIBLE AGENCY.

Since the last General Conference we have disposed of the interest of the Publishing House in the above agency. Indeed, all the partners sold their interests to the Winston Company, of Philadelphia. The final accounting of the closing of the

partnership has not been made. We will lose the original capital put into the enterprise, and may be called upon to meet a still further loss of about \$3,000 or more in the final settlement. By the nature of the sale it will require five years to determine the partnership. Our sale was, in my judgment, a fortunate termination of a very bad business undertaking.

OUR GERMAN WORK.

At the last meeting of this body the German department of the Publishing House was ordered closed. The same body directed that the House pay a subsidy of \$1,000 for the first year, and \$500 each subsequent year, to the Ohio German Conference to assist them in the publication of their literature. This we have done, and the arrangement has been satisfactory to all concerned.

CHURCH LITIGATION.

I am glad to report that the litigation arising from the Radical members of our Church withdrawing from us and forming a new church has, to all appearance, come to an end. We have not paid out any money to that purpose this quadrennium. It is comforting that, in all the many decisions made by local, State, and National courts, all the higher courts except the Supreme Court of Michigan decided in our favor. Only two of the lower courts gave them a decision, and in California they were reversed by the Supreme Court, which rendered a very sweeping decision in our favor since your meeting at Frederick.

WHAT IS OWED US.

On examination of the accounts of the House, April 1, 1905, you will find due the House on outstanding accounts \$46,261.41. This, compared with the report of four years ago, shows a noticeable increase, as there was due the House April 1, 1901, \$35,932.95, a difference of \$10,328.46. We have aimed to gather in the old accounts of the House, and in the main have been successful in accomplishing this work. It is true that we have some outstanding accounts that are not only old, but are comparatively worthless, but they have not been counted into the above item, having been already charged to profit and loss. Much of what is owed us are accounts against pastors who have not heeded our earnest appeal, and when referred to the annual conferences have been permitted to pass without any definite action on the part of the conferences. It is a trying

matter to deal with these cases, and they enter into the very life of the institution, due to the fact that much of this account is made up of unpaid subscriptions to the Religious Telescope, causing that periodical to suffer because these accounts are unpaid. It is true, also, that we lose some commercial accounts, but we have been very fortunate in that matter. The reason for this enlarged amount of outstanding accounts due us is because of the increased business that we are doing. We give three months' credit in a commercial way, and a year's credit to our pastors and Sunday schools. We are trying to emphasize with all of our people the wisdom of quarterly settlements, and I trust that this General Conference may again emphasize that point, as it means much to the House. If we can have our money every quarter we can accomplish much more in a year's time. While it is true that we have charged a number of old accounts to profit and loss, that does not mean that we are not making an effort to collect them. We have had good success in the collection of profit and loss accounts, and the policy of the House will be to continue this effort. It seems to me that if the General Conference could make it obligatory upon the ministry of the Church to settle their accounts annually with the House it would be not only a good thing for the institution, but for the men themselves. Many of them take subscriptions for the Religious Telescope, receive the money from the subscribers, send in the subscriptions and asked that they be charged, and then use the money for other things. This in itself is wrong and is the development of wrong business principles. Not all of our pastors by any means do this, but in nearly every case where we have an old account this fact obtains. I think the General Conference ought to know this, and, in view of its importance, act accordingly.

POWER DEPARTMENT.

During this quadrennium we have found it an absolute necessity, on account of the erection of the new office building, to increase the power department, so we have expended something over \$9,000 for new boilers, a new engine, and a new electric generator. This gives us an equipment of two electric generators, directly connected with heavy engines that will certainly furnish us enough power to run our plant and also provide our light.

The electric wiring in our new buildings was done accord-

ing to the latest ideas and installed according to the regulations of the Board of Underwriters, and I feel certain that our chances of fire have been accordingly reduced on account of the care with which this installation has been made.

CHANGES IN THE OFFICIALS OF THE HOUSE.

During this quadrennium there has come a change in the *personnel* of the editorial force. Rev. G. M. Mathews, D. D., was elected at the Frederick General Conference as associate editor of the Religious Telescope, and was, after the death of Bishop J. W. Hott, D. D., selected by a ballot cast by the members of the Frederick General Conference as his successor in the office of bishop. The vacancy caused by his selection for this exalted position was filled by appointment, by the Board of Trustees, of Rev. J. M. Phillippi, Ph. D., who has filled acceptably the position for the remaining part of the quadrennium.

NEW MACHINERY.

During the quadrennium we have spent for new machinery and fixtures throughout the plant \$31,722.24. This, added to an expenditure of over \$75,000 paid out in the remodeling of our manufacturing building, gives us a total for improvements in the publishing plant proper of at least \$106,722.24. This does not include the electric wiring and other items that might be considered as permanent improvements in connection with the plant. Hence my statement is made without definite figures. Of course, it must be remembered that we owe on the remodeling of the manufacturing building \$5,500, which is found in our "Bills Payable" in the financial report herewith submitted.

OUR PERIODICALS.

In making comparison for our literature I desire to do so in the plainest possible manner, so that every member of this body may see just the real condition of our periodicals. The circulation of the Religious Telescope on April 1, 1901, four years ago, was 20,700. Its circulation April 1, 1905, was 20,100, a decrease of 600. The Watchword circulation April 1, 1901, was 20,500; April 1, 1905, 34,500, a gain of 14,000. The Children's Friend had an average circulation April 1, 1901, of 33,000. Its circulation April 1, 1905, was 29,416, a loss of 3,584. Lessons for the Little Ones had a circulation April 1, 1901, of 48,750; April 1, 1905, 47,000, a loss of 1,750. Our Bible Teacher had

a circulation April 1, 1901, of 7,525; April 1, 1905, 8,291, a gain of 766. Our Bible Lesson Quarterly had a circulation April 1, 1901, of 147,000; April 1, 1905, 149,000, a gain of 2,000. Intermediate Quarterly had a circulation April 1, 1901, of 49,250; April 1, 1905, 56,250, a gain of 7,000. The Home Department Quarterly had a circulation April 1, 1901, of 3,225; April 1, 1905, 7,250, a gain of 4,025. German Lesson Quarterly had a circulation April 1, 1901, of 2,900; April 1, 1905, 2,650, a loss of 250. The United Brethren Review had a circulation April 1, 1901, of 1,000; April 1, 1905, 1,050, a gain of 50. Our Bible Lesson Charts had a circulation April 1, 1901, of 847; April 1, 1905, of 825, a loss of 22. Bible Pictures for the Little Ones had a circulation April 1, 1901, of 46,250; April 1, 1905, 44,341, a loss of 1,909. Weekly Bible Lesson Leaves, April 1, 1905, 13,000 circulation. This is all gain. Quarterly Bulletin had a circulation April 1, 1901, of 2,000; April 1, 1905, 2,500, a gain of 500.

It will be seen that I have left out the Search Light and Woman's Evangel from this list, in view of the fact that they are not publications of the house and should not be considered in the calculation of our literature in its losses and gains. You will see by this that the Telescope has lost 600 during the quadrennium, due to one thing in the month of March, 1905; namely, the slowness with which the clubs were renewed in that month. We are now issuing as many Telescopes as we did four years ago. There is a certain amount of fluctuation in the circulation of all our literature. The Watchword shows a gain of 14,000 in the four years, with every promise for an increased circulation. The Children's Friend shows a loss of 3,584. This decrease has been almost constant for many years, but we are glad to say that since the 1st of January the Children's Friend has gone up until now it has a circulation above that which it had four years ago, and I think the problem of its circulation has been solved by its improved condition. The Lessons for the Little Ones show a loss of 1,750, due, I think, to the presence of the picture cards and the Friend for Boys and Girls, although this small number in such a circulation does not figure much in the standing of any periodical. When you have a circulation of 47,000 there is bound to be a certain amount of change in the figures from quarter to quarter. Our Bible Teacher has gained 766 in its average circulation during the term, while Our Bible Lesson Quarterly has gone up

2,000 in the average circulation. The Intermediate Quarterly has made a magnificent gain of 7,000, the Home Department Quarterly following close upon it with a gain of 4,025, while the German Quarterly has lost 250. The United Brethren Review has gained 50 on the circulation accredited to it four years ago by the board that had its publication in hand. Our Bible Lesson Charts have lost 22, while the Bible Pictures for the Little Ones have gone down 1,909. In the presence of all this we have a new weekly Bible Lesson Leaf, with an average circulation of 13,000. All of this is gain. The Quarterly Bulletin has also gained 500. At a glance you will see that the gains vastly predominate the losses. The total circulation of our literature in 1901, including the Evangel and Search Light, was 402,162, as against 424,382 in 1905, a gain of 22,220. If we were to deduct the Search Light and Woman's Evangel from both of these figures, the gain would be greater for our own periodicals. Our own publications would show a gain over the report of 1901 of 24,111. I think these figures speak for themselves and show a very decidedly healthy condition of our periodicals.

THE BOOK-STORE.

The following is my report to the Board of Trustees at their recent session, held in Dayton, Ohio, April 25, 1905:

"In the eight years that I have been connected with this institution I have studied conditions surrounding our retail business, and again I am confronted with a condition that I am unable to solve. The question in the case is, How to make the retail book business a success financially? After eight years of trial, I am ready to say to the Board that it is one of the things that I cannot do. I am sorry to report a loss in the book-store for this year of \$772.60, a condition that I have tried to guard against with all my energy, and as I am in the habit of telling you just what the conditions are, I bring this report of the store just as it is. Of the faithfulness and earnestness of the superintendent and his coworkers in the store I have no doubt, but I cannot solve the problem of handling the store with a view to profit to the Church. I do hereby recommend to the Board that the stock of the store be reduced as rapidly as possible, even at a loss, and that instead of the store a mail-order department for the benefit of the Church be maintained, and the local retail business be discontinued. This is the only solution that I can reach after eight years of study. If the

Board has any better suggestion or recommendation I shall be glad to act upon it."

As a result of this recommendation the following resolution was passed by the Board; the same will be found in Exhibit "II" of their records. Items 2, 3, and 4 of said report read as follows: "We recommend the closing of the local book-store at the convenience of the management. We recommend the establishing of a regular mail-order department. The Agent is instructed to transfer such stock and fixtures from the book-store to the mail-order department as will be needed."

We have already begun to plan to carry out the provisions of these resolutions. This does not mean that the United Brethren Publishing House will not be in a position to furnish book literature to our Church in the future as it has in the past, for I find that such book concerns as Revell & Co., the Methodist Book Concern, New York, the Presbyterian Book Rooms, Chicago, and others have already changed their local book-stores to mail-order departments. The management is planning for a large mail-order department, to be located on the sixth floor adjoining our regular periodical mailing department, and I am sure that in the very near future we will be in better position to serve the Church in the matter of book supplies than heretofore. The closing out of our retail business in general books, stationery, etc., will result in some immediate loss to the institution, but in the long run will be a decided gain and permit us to use valuable space now occupied by the store in a more profitable manner.

BOOKS PUBLISHED.

During the quadrennium there have come from our presses 44 different volumes, making almost an average of one for each and every month during the quadrennium. A number of these volumes are especially adapted to child life. We are seeking to increase our list of books along that line. Two very important series were issued, known as "The Doctrinal Series," of ten volumes, and "The Devotional Series," also containing ten volumes. These twenty volumes are the product of our own people, being written by able men of our own denomination. Of the first series nearly 1,500 sets were sold. "The Devotional Series," which came from our presses just recently, has had only a moderate sale. Our expectation was not realized in this series in reference to the sales. The books are above

the average in every individual case, and well deserve a universal reading by our people. I wish the General Conference could inspire our Church with a greater desire for books of this nature. Other books, such as "Apologetics," by Bishop Kephart; "Biography of Weaver," by Thompson; "Flight of the Hebrews," by Wilson; "Life of Bishop Hott," by Drury; "Criminal Classes," by Miller; "Getting and Giving," by Weekley; "Christian Calendar," by Keister; and "The Revival Thermometer," by Pearce, are all worthy books and deserve at the hands of our people a very hearty reception. It has been the purpose of the management to increase the book publications of our Church. This has been the banner quadrennium in the history of the House in the number of its manuscripts issued, and it is our hope that the General Conference may enable the House to continue this good work.

OUR TOILERS.

I also desire to restate my view in reference to our inside working force in the language of my last annual report:

"There has been perfect peace between the management and its employees. The conditions surrounding our people are the very best. We expect our people to be true men and women, and, holding themselves up to a high degree of efficiency, they command the respect of the management. Our superintendents are strong, reliable, and trustworthy men, full of heart for the future success of the institution. The management does little discharging of help. An employee in the "U. B." has a promise of a long term of service if he is but faithful. We think this is the best for the employee and for the institution."

LOCAL COMMITTEE.

I quote my last annual report verbatim in reference to these splendid workers:

"Again I want to bear testimony to the faithfulness of the Local Committee, composed of Rev. C. J. Burkert, Dr. S. D. Faust, and Mr. S. E. Kumler. They have been untiring in their efforts during this quadrennium, faithful in every particular, and ready to give their very best judgment to the vast interests that are committed to our trust. They have carefully gone into the invoice, having every superintendent appear before them and questioning them in reference to their work and to the invoice as it was submitted, and I am sure that their

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painstaking and thorough investigation has been a joy to me. Our discussions have been earnest and thoughtful as to the future of the institution. They have shared with me many of the burdens that have come upon me during this quadrennium, and the Church certainly will always remember them as having given a gratuitous and hearty service for the upbuilding of this department of our general work."

BOARD OF TRUSTEES.

It is with delight that I bear testimony to the faithfulness of the Board of Trustees, whose names appear signed to the report made to this General Conference. God in his providence has spared the life of every one of them. Seven of the nine are members of this body, and when I say that every one of these nine faithful men have been true to the trust imposed upon them during this historic quadrennium, I am stating a simple, plain truth. They have come regularly to the annual meetings, and have left their own work and have come at my call in extraordinary sessions. They have been pronounced in their inquiry, examining carefully on all their visits to the institution to see whether or not it was carefully managed. Their research has been a comfort to me, and I am sure the Church ought to be glad that they have had a Board so willing to devote valuable time to the consideration of this great department of church work. It is marvelous that our sessions have been so unanimous that, in the presence of the great undertaking that has been in process of evolution during this quadrennium, there has not appeared in the sessions of the Board any personality or unkindly spirit or wrecking criticism that would in any way retard the progress of the work. On the other hand, these men have been willing to put themselves back of this great enterprise, and no one but myself can feel the great value of their action in this matter. To me it meant everything—their sympathy, their willingness to stand for the enterprise, their readiness to bear criticism if criticism was given, their whole-heartedness in the support they have rendered. May God richly reward them for their faithfulness, and may the Church remember them as having rendered an incalculable service.

EDITORIAL FORCE.

It has been my joy to labor with the editorial workers during this quadrennium. As I said in another part of this report,

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only one change has occurred during this time, due to the selection of Dr. Mathews to the position of Bishop of the Church. Our relations have not only been pleasant, but to me they have been very helpful, and I bear testimony in unqualified terms as to the faithfulness of all of this corps of Christian workers. They have given to us a literature that in character is above criticism, and their faithfulness to me in the management of the institution has been of untold service.

RECOMMENDATIONS.

1. I recommend that two editors, an editor-in-chief with one associate, be elected to edit the Sunday-school literature, and that they be expected to furnish all matter for said periodicals.

2. That the General Conference give consideration to the United Brethren Review and provide for its editorial work.

3. That the Book Committee be composed of the editor-in-chief of the Telescope, editor of the Watchword, editor-in-chief of the Sunday-school literature, the professor of theology in Union Biblical Seminary, and the Publishing Agent. The latter shall receive all manuscripts and shall have power to call the committee.

4. The periodical literature shall be improved in its mechanical make-up from time to time, but said improvement is to be determined by the business management.

5. That the gradation, substantially, of our Sunday-school helps be made in accord with the recommendations of the Sunday-School Editorial Association.

6. That it be obligatory upon every minister of the Church to settle his account with the Publishing House before the close of the fiscal year. The fiscal year closes April 1.

FINANCIAL AND STATISTICAL STATEMENT.

Assets.

Real estate	\$195,000 00
Book-Store	70,555 88
Job and Press Department	47,722 19
Power Department	19,674 64
Mailing Department	1,912 50
Telescope	2,164 00
Watchword	875 00
Sunday-school literature	3,992 55
Bindery Department	12,115 22
Foundry Department	5,746 77

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Engraving Department	6,949 95
Horse and wagon	140 00
Stamps on hand	114 72
Bills receivable	168 58
Office Building	290,700 00
United Brethren Review	50 00
Assembly-room and office fixtures	735 32
Due on outstanding accounts	46,261 41
Cash on hand—United Brethren Printing Establishment	4,628 28
Cash on hand—Office Building	636 07
General Conference expense	274 73

Gross assets \$710,417 81

Liabilities.

Bills Payable.

We owe borrowed money—U. B. Printing Establishment	\$ 5,500 00
We owe other houses on account—U. B. Printing Establishment	10,741 98
U. B. Office Building—Borrowed money..	64,700 00
U. B. Office Building—Bonds outstanding	226,500 00

Total indebtedness \$307,441 98

Net assets, April 1, 1905	\$402,975 83
Net assets, April 1, 1904	371,234 54

Gain in net assets, April 1, 1905.. \$ 31,741 29

Dividends paid to conferences during the year	\$ 5,000 00
Paid to Ohio German Conference	750 00
Paid to subsidies during the year	1,850 52

\$ 7,600 52

Profits for year ending April 1, 1905 \$ 39,341 81

CASH RECEIPTS FROM APRIL 1, 1904, TO APRIL 1, 1905.

Cash on hand April 1, 1904	\$ 3,143 62
Religious Telescope	\$ 9,794 15
Book-Store sales	45,624 44
Watchword	10,386 59
Sunday-school literature	31,389 76
Job Room	2,274 47
Bindery	533 50
Foundry	527 97
Interest	105 24
Advertising	8,052 81
Engraving Department	475 20
Miscellaneous	44 34

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Power	393	57	
United Brethren Review	84	70	
On accounts	139,852	93	
	<hr/>		
Receipts, from year's business	\$249,539	67	
Borrowed money	44,100	00	
Funded loans	700	00	
	<hr/>		294,339 67

CASH ACCOUNT.

\$297,483 29

Comparative statement of annual receipts and expenditures for quadrennium ending April 1, 1905.

RECEIPTS.

Cash on hand April 1, 1901	\$	1,972	83
1901-1902, from regular business	\$223,752	83	
1901-1902, from borrowed money	16,200	00	
	<hr/>		\$ 239,952 83
1902-1903, from regular business	\$237,614	01	
1902-1903, from borrowed money			
	<hr/>		\$ 237,614 01
1903-1904, from regular business	\$250,703	52	
1903-1904, from borrowed money	41,800	00	
	<hr/>		\$ 292,503 52
1904-1905, from regular business	\$249,539	67	
1904-1905, from borrowed money	44,800	00	
	<hr/>		\$ 294,339 67
Total cash receipts for quadrennium		\$1,066,382	86
Deduct borrowed money and cash on hand April 1, 1901		104,772	83
	<hr/>		
Receipts from regular business	\$	961,610	03
1897-1901, receipts from regular business		822,602	31
	<hr/>		
Increase	\$	139,007	72

EXPENDITURES.

1901-1902, current business	\$220,258	63	
1901-1902, loans	16,200	00	
	<hr/>		\$ 236,458 63
1902-1903, current business	\$238,789	86	
1902-1903, loans			
	<hr/>		\$ 238,789 86
1903-1904, current business	\$293,651	08	
1902-1903, loans			
	<hr/>		\$ 293,651 08
1904-1905, current business	\$236,755	01	
1904-1905, loans	56,100	00	
	<hr/>		\$ 292,855 01
Cash on hand April 1, 1905	\$	4,628	28
	<hr/>		
Total for quadrennium		\$1,066,382	86

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Deduct borrowed money paid, and cash April 1, 1905	\$ 76,928 28
Expenditures regular business for the quadrennium	\$ 989,454 58
1897-1901, Expenditures regular business for the quadrennium	781,274 49
Increase	\$ 208,180 09

CIRCULATION OF PERIODICALS.

Religious Telescope

April 1, 1901	20,700	April 1, 1904	21,300
April 1, 1902	19,800	April 1, 1905	20,100
April 1, 1903	20,500		

Watchword.

April 1, 1901	20,500	April 1, 1904	31,500
April 1, 1902	25,500	April 1, 1905	34,500
April 1, 1903	30,000		

The Friend for Boys and Girls

1901-1902, average.....	33,250	1903-1904, average.....	30,666
1902-1903, average.....	31,750	1904-1905, average.....	29,416

Our Bible Teacher.

1901-1902, average.....	7,941	1903-1904, average.....	7,959
1902-1903, average.....	8,058	1904-1905, average.....	8,291

Our Bible Lesson Quarterly.

1901-1902, average.....	149,100	1903-1904, average.....	143,750
1902-1903, average.....	148,750	1904-1905, average.....	149,000

Our Intermediate Lesson Quarterly.

1901-1902, average.....	50,250	1903-1904, average.....	54,250
1902-1903, average.....	53,750	1904-1905, average.....	56,250

Our Weekly Lesson Leaves.

1901-1902, average.....	5,000	1903-1904, average.....	11,500
1902-1903, average.....	8,500	1904-1905, average.....	13,000

Lessons for the Little Ones.

1901-1902, average.....	48,500	1903-1904, average.....	46,833
1902-1903, average.....	47,583	1904-1905, average.....	47,000

Our Bible Lesson Picture Charts.

1901-1902, average.....	746	1903-1904, average.....	805
1902-1903, average.....	768	1904-1905, average.....	835

Bible Picture Cards for Our Little Ones.

1901-1902, average.....	42,000	1903-1904, average.....	44,007
1902-1903, average.....	43,250	1904-1905, average.....	44,341

UNITED BRETHREN IN CHRIST

Our German Sunday-School Lesson Quarterly.

1901-1902, average.....	2,800	1903-1904, average.....	2,600
1902-1903, average.....	2,700	1904-1905, average.....	2,650

Home Department Bible Lesson Quarterly.

1901-1902, average.....	3,275	1903-1904, average.....	5,750
1902-1903, average.....	4,875	1904-1905, average.....	7,350

Woman's Evangel.

1901-1902, average.....	4,850	1903-1904, average.....	4,600
1902-1903, average.....	4,600	1904-1905, average.....	5,200

Search Light.

1901-1902, average.....	5,250	1903-1904, average.....	5,000
1902-1903, average.....	5,000	1904-1905, average.....	3,000

Quarterly Bulletin.

1901-1902, average.....	3,000	1903-1904, average.....	3,000
1902-1903, average.....	3,000	1904-1905, average.....	3,000

The United Brethren Review.

1901-1902, average.....	1,000	1903-1904, average.....	1,050
1902-1903, average.....	1,050	1904-1905, average.....	1,050

Respectfully submitted,

W. R. FUNK,
Publishing Agent.

THE PRESIDING BISHOP. You have heard these reports. What will you do with them?

GEORGE A. WOLFE, of Pennsylvania Conference. I move that the reports be referred to the appropriate committee.

Said motion was seconded.

THE PRESIDING BISHOP. You have heard the motion. All in favor of its reference will raise the hand. All opposed, like sign. It is so referred.

REV. W. O. SIFFERT, of East Ohio Conference. I move that we do now adjourn. Said motion was seconded.

THE PRESIDING BISHOP. Are there any announcements to be made?

Chairmen of various committees announced place and time of meeting of their respective committees.

THE PRESIDING BISHOP. I take pleasure in introducing to the Conference the president of the Washburn University, a school of the Congregational Church, who has a word which he wishes to say to you, Dr. Norman Plass.

TWENTY-FOURTH GENERAL CONFERENCE

DR. PLASS. I want to take just a moment of your time to let you know that the Congregational College of Kansas is located in Topeka, and that we would be more than glad to welcome you between sessions to our hearts and to our buildings. Now that you are flirting with us Congregationalists, come out and flirt with us at the college. However, the Frenchman said that that word "flirting" had puzzled him, but he finally said that it meant attention without intention. I hope that is not true in this case. We have five buildings, a faculty of one hundred members, seven hundred students, and we would be more than glad to welcome the delegates on our grounds. I desire to say that Washburn is an interdenominational college, in spite of the fact that it was founded by the Congregationalists. We are working along interdenominational lines, and are trying to further the work along, when we will all be United Brethren in Christ.

REV. E. R. BABER, of Northwest Kansas Conference. The Devotional Committee will report through its secretary.

REV. S. W. PAUL, of East Tennessee Conference. Rev. P. M. Camp, of Miami Conference, will conduct the devotional services this afternoon. The committee was not informed that the fraternal delegates were not on the ground, or provision would have been made for the service this evening.

THE PRESIDING BISHOP. The time of adjournment is past. Are you ready to vote on the adjournment? All favoring will raise their hands. All opposed, like sign. Brother Dickson, will you please pronounce the benediction?

Rev. W. A. Dickson, of Pennsylvania Conference, pronounced the benediction, and Conference adjourned until 2:00 P. M.

SECOND DAY—AFTERNOON SESSION.

FRIDAY, May 12, 1905.

Bishop Mills called the Conference to order.

Rev. A. R. Ayers, of Pennsylvania Conference, led the singing, and Rev. R. E. Williams, of Iowa, conducted the devotional services. "Wonderful love of Jesus" and "No, Not One" were sung. Rev. Mr. Williams read the third chapter of Colossians, also the First Psalm, following which Rev. S. W. Keister, of Allegheny Conference, led in

prayer. The devotional services closed with hymn No. 76, "When I Get Home."

THE PRESIDING BISHOP. Conference is now in session and is ready for business. Is there any miscellaneous business you would like to call at this moment?

DR. WILLIAM MCKEE, of Miami Conference. The Entertainment Committee wish me to make a statement to you. I am sure you are all interested in it; I hope you will listen. They desire to know what each one of your expenses to this Conference is or will be—what you paid for railroad expenses and what you pay for boarding and lodging, nothing more, nothing less. Sign your name and give your home address—your conference and your home address. They want to find out just how much money they have, and how much more is needed. As I have stated, your expenses here and your boarding expenses. That is sufficient, I think.

DR. FUNK. May I ask this question in connection with this subject, as it is one of very vital interest, and you know how many tangles we got into four years ago over this question. Why cannot this cost be submitted by delegations? the chairman of each delegation to submit for the delegation, and thus help the committee. The committee referred to by Doctor McKee is the Committee on Expenses and not the Entertainment Committee.

DR. MCKEE. Both, as I understand.

DR. FUNK. Of course it is understood, Mr. Chairman, that the expense calculated covers the meals coming and going as well. Dr. McKee did not refer to that.

DR. MCKEE. I supposed every one understood that.

REV. J. R. CHAMBERS, of Neosho Conference. I supposed it meant what the cost of our board was while we were here. I have not asked our landlord for it. I can easily tell what my car fare is. I got meals on the way coming, and I know that amount.

DR. MCKEE. Allow me to extend my speech a little further. I supposed everybody understood when I said the expense as real expense, and eating, as Bishop Markwood used to say, going and coming, and the cost of entertainment while here.

A. H. LAUGHBAUM, of Sandusky Conference. If I understand it, there is but fifty cents a day allowed for boarding. Now how is it if we are paying a dollar a day?

THE PRESIDING BISHOP. Who is the authority for answering?

DR. FUNK. That is correct. Only fifty cents per day is allowed for board.

THE PRESIDING BISHOP. The one in authority says Brother Laughbaum is right, and if your expenses are more than that sum, you pay it yourself.

REV. R. J. WHITE, of Erie Conference. I would like to inquire if traveling expenses include any special expense for parlor or sleeping cars.

DR. FUNK. No.

THE PRESIDING BISHOP. The one having planned the matter says no.

DR. McKEE. Allow me to say that I suppose this Conference has some authority. Your committee will make a report in reasonable time if you send in your bills as requested, and if you see they are going to do anything wrong, too much or too little, then you can do otherwise.

REV. J. B. CONNETT, of Lower Wabash Conference. How can we tell how much our board is going to be when we don't know how long we are going to be here.

THE PRESIDING BISHOP. It is so much a day. Count the number of days.

DR. McKEE. In this connection allow me to say, Mr. Chairman, that a number of members have brought items of General Conference expense money, collected upon their fields of labor, that were not reported until they reached here. If there are any other such items, we would be glad to get them.

DR. H. U. ROOP, of Eastern Pennsylvania Conference. I move that the chairman of each delegation be given the expense of each delegation, and that he hand it over to this committee according to Dr. Funk's suggestion.

The motion was seconded.

THE PRESIDING BISHOP. The motion is now before you that the chairman of each delegation receive from his delegation the items of expense and pass it to this committee.

REV. W. H. WRIGHT, of Southeast Ohio Conference. I do not see how we are going to get at this, if some of the delegates had procured sleepers beforehand, and others did not. Do you mean that they must include in this expense the cost of a sleeper? I do not think it ought to be included.

THE PRESIDING BISHOP. Luxuries are said not to be included in this.

DR. FUNK. I call the attention of the Conference to the action at Frederick four years ago on this very subject. It is found on page 410 of the General Conference proceedings, by which this assessment for the expenses of this Conference was made. That is all the authority there is, as far as the apportionment of expense to the conferences is concerned. You will remember at that session there was no thought on the part of the General Conference to pay for the sleeping-car berths, and I do not suppose there is now.

THE PRESIDING BISHOP. The motion before us is that the chairman of each delegation receive from each member of his delegation his expenses, and pass the amount to this committee. Are you ready to vote?

REV. H. H. FLORY, of Michigan Conference. I raise the question whether it is possible for the chairman of the delegation to determine the expense until we know whether these railroad certificates will be honored. It was the understanding that there should be one hundred certificates before they would be honored by the railroad company.

DR. GEORGE MILLER, of Des Moines Conference. I can relieve the situation. They will all be honored.

REV. J. T. ROBERTS, of White River Conference. I think we ought to have a correct idea of what the expense should be. Heretofore we simply arranged for the expense of car fare and eating, going and coming, and I move that this be a part of the expenses arranged for now. We can give this at this time, but the other we cannot give.

THE PRESIDING BISHOP. The motion is to include at the present the car fare and the cost of eating coming and going.

REV. W. F. GRUVER, of Virginia Conference. As I understand it, we are allowed fifty cents a day for board while we are here. This committee can pass upon that.

THE PRESIDING BISHOP. If you will pass Brother Roberts' resolution, you can figure it up.

E. S. NEUDING, of Southeast Ohio Conference. It seems to me that it is unnecessary to make two reports. We can make a report now of fifty cents a day for board, and the committee can determine the number of days when the time comes to pay. I do not think it necessary to make two reports.

THE PRESIDING BISHOP. The committee will know it is fifty cents a day, whether you report or not, and they will calculate on this basis.

REV. L. W. STAHL, of Allegheny Conference. I think the proper thing is to refer it to the committee and give them the information they desire. I believe the committee appointed to attend to this matter is competent. I do not believe we ought to tie them with a lot of instructions. Give them all the information we can and all the items.

THE PRESIDING BISHOP. Are you ready to vote that you include in the expenses simply the car fare coming and going, and your meals while traveling?

PROF. MARK KEPPEL, of California Conference. Are we to understand, then, that the charge for the berth is not to be included as a part of the expense?

THE PRESIDING BISHOP. Dr. Funk, who has been managing the Conference expenses, says the last General Conference so ordered. You can amend this when the report is brought in, and get the sleeper included if this Conference agrees to it, but at the present time there is no such agreement.

PROFESSOR KEPPEL. It may be that United Brethren ministers and delegates are not expected to use sleepers, but I believe that a sleeping-car is just as much a part of the necessary traveling expenses as is something to eat or something to drink, or a place to wash your face or comb your hair. It seems to me that it would be a very cheap policy for this Conference to perpetuate, to decide that the sleeping-car accommodations should not be included. Now Dr. Funk, who has given us this advice, wrote to California and said, "Get the cheapest rates you can." Of course we could have got the highest rates, which would have exceeded the cost of sleeping car, and the Conference would have been expected to stand by us. We have tried to economize and to do the right part by the Conference. We expect the Conference likewise to do what is right by us. I do not think any member of this Conference should be expected to ride all night and sit up, not for one night, but three, four, or six nights. We might as well get to the point where we will agree to the use of sleeping cars, just the same as the patronizing of the barber is part of the things that should characterize United Brethren people here on this earth. There was a time when it was not fashionable to patronize the barber. We are past that. We should not pass the time when we should patronize the

sleeping cars. We should go slow in making a ruling that this should not be included. As far as I am concerned, I feel able to pay all of my expenses, but if the Church is going to pay my expenses it should pay everything that is legitimate and right, and the sleeping car is just as legitimate as riding in a regular car.

REV. A. C. WILMORE, of White River Conference. I am opposed to paying any sleeping-car expense; that is, for berths. I think that is an extra expense. We can get to the Conference without it, and many of us have come without it. I am decidedly opposed to it. Besides, if you want to get tuberculosis or some other disease, that is the way to get it. The best way is to stay out of those berths in a seat, or in a chair-car, and come in the good old-fashioned way.

REV. I. W. BEARSS, of Georgia Conference. I attended the conference in Tampa, Florida, and spent two nights on the train, and I did not take a sleeper. I thought it was really an unnecessary expense. More than that, my wife with with me, and she is a better-looking woman than any here—unless it is some other man's wife. We got along very well without taking a sleeping car, and we are feeling real good yet. I have always been inclined to do this way. When I am working for the Church, and the Church is supporting me, I make as little expense as possible. When it is necessary that I want something a little extra, Bearss pays it, and so, I think, to do justice all around, while one individual or two or three delegates will thus discommode themselves, and save money, it would be proper and right that the expense be counted on that basis, and the extra for sleeping car be paid for by the user. I am not going to contend for that. Of course, we expect people who live in the South, getting the sea breezes, to be a little hardy and more able to stand inconveniences than those who live in the North.

VOICES. Question, question.

W. A. LUTZ, of Pennsylvania Conference. I want to say in regard to this matter of expense, including sleeping-car berths, that a business house with a man to travel on the road, expects that man to take care of his health. Now should these delegates from California ride in an open car for two or three nights? Should we ask the brethren from Ontario, from the far East, to come here and be unfit to do business? No business house would think that a good policy. I see no reason why sleeping-car expenses should not be included.

REV. J. D. WYANDT, of East Ohio Conference. The whole matter seems to resolve itself into this, that if somebody gets expense of sleeping car, everybody ought to get it. I think that is what we understand, and when we list our expenses and items, everybody is expected and permitted to count such expense. I think we should understand that before we vote.

DR. FUNK. What is the question, Mr. Chairman?

THE PRESIDING BISHOP. The question before us is this: If in reporting your expenses you count simply your car fare, coming and going, and what it cost you to eat while coming and going. That is the amendment to the motion.

PROFESSOR KEPPEL. I move to amend that the car fare, cost of berth, and the actual living expenses shall be counted.

Seconded.

THE PRESIDING BISHOP. You have heard the amendment.

REV. F. P. ROSSELOT, of Sandusky Conference. I simply want to raise the question whether this amendment is in order or not. Are we not acting under the order of the last General Conference in this matter? Have we not been instructed previously by the Publishing Agent, and also in the Telescope, just what was expected? While I am in sympathy with this paying for the car berth, I don't see that it is in order. You might do it for the next General Conference, but we are acting now under the regulations of the last General Conference, and I raise the question whether this motion is in order.

THE PRESIDING BISHOP. It is in order.

DR. FUNK. I do not rise especially to discuss the amendment, only to say this. The calculation of expense was made without the cost of sleeping-car berths, and if I understand the situation, the treasurer will have a deficit as it is now. We want to face the whole situation as we go along.

REV. H. R. HESS, of West Virginia Conference. I think in all fairness to this matter, that we stand as a body upon the basis that was first suggested—that we come in the most practical way, in cheapness and in safety to ourselves. If I get luxuries in coming here, I have a right to pay for them. I think that the real expense of fifty cents a day for board, the regular car fare, and the meals while coming, is what the expenses ought to be. In all fairness to every one I think that should be the rule. I know this—I was not in a sleeping

car; I slept well, and when I went to sleep a young man was sitting by my side, and when I awoke, a young lady was sitting by my side. [Laughter.]

REV. W. O. SIFFERT, of East Ohio Conference. I presume that the question is well stated. The expectation was that sleeping-car fare should be cut out at this Conference, and I do not see how we can include it. If there is going to be a deficit in the calculations about it, how are we going to secure it, especially under this provision? However, you will find another provision in the last General Conference proceedings, that all conferences short in their assessment will be cut down in their receipts on expenses according to the per cent. that they are short. But I want to say this, that the time is coming, and is here, when we ought to include sleeping cars for the next General Conference. There is no question about that, and I am favorable to including that when the time comes for the next General Conference, but under the conditions I do not see how we can now. We shall not have the money to do it.

MRS. HELEN GOULD, of Minnesota Conference. I would like to ask if those who take sleeping cars are allowed sleeping-car expense, how about those who sleep so comfortably sitting up in a chair? Are they to be allowed rates? I think if any one is to be paid for sleeping cars, it is those who have traveled over seven hundred miles. Perhaps that would help pay the expense. I slept peacefully sitting up one night.

REV. H. DEAL, of Minnesota Conference. As I see it, the same rule holds good for board. One man may have carried a lunch from home. He did not buy it, but he ate from his wife's good cooking. Another man paid perhaps seventy-five cents a meal in the dining car. It seems to me there ought to be an equalization somewhere on this line. If fifty cents a day is allowed here, why not allow fifty cents a day for meals while coming here?

DR. D. W. SPRINKLE, of East Ohio Conference. We are just where we were four years ago, and I hoped we could avoid this predicament. I have a very tender regard for those friends beyond the Alleghenies, and from distant Georgia, and from the extreme West. Some of us have come a thousand miles, but I believe, brethren, we cannot do anything at this time, and do right all around and credit to ourselves, but to stand by the order of the last General Conference. I believe it will be right, and hereafter we will be wiser and do better.

VOICES. Question, question, question.

REV. S. L. TODD, of Indiana Conference. I move the previous question.

THE PRESIDING BISHOP. All in favor of voting on the pending question indicate same by voting aye. It is agreed.

THE PRESIDING BISHOP. The amendment to the amendment is that you include sleeping-car fares. All favoring this indicate the same by saying aye. Contrary, no. It is not agreed to.

THE PRESIDING BISHOP. The amendment now is that you report your regular car fare coming and going, and what it cost you for meals each day while traveling. Are you ready to vote? All favoring this indicate same by saying aye. Contrary, no. It is agreed to.

THE PRESIDING BISHOP. Now the question as amended is that the chairman of each delegation secure this item of expense from his delegation and report to this committee. Are you ready? All in favor of this indicate same by saying aye. Contrary, no. It is agreed, and the chairman of each committee will so report.

PROFESSOR KEPPEL, of California Conference. A brother asked the question, and we could not get an answer to it on account of the previous question. Do we understand that the allowance for meals coming and going is fifty cents per day or the actual expense?

THE PRESIDING BISHOP. I think it is the actual expense.

PROFESSOR KEPPEL. I will come out even then all right.

THE PRESIDING BISHOP. We will have the report of the Committee on Devotion.

REV. S. W. PAUL, of East Tennessee Conference. In the absence of the fraternal delegates who were to be here to-night, it was the duty of your committee to arrange for the services, and we have provided that Dr. D. W. Sprinkle, of the East Ohio Conference, will preach in the Hall of Representatives to-night at eight o'clock. Rev. D. P. Baker, of East Tennessee Conference, will conduct the devotional services to-morrow morning, and Rev. Eli Good, of Michigan Conference, will conduct the devotional services in the afternoon.

THE PRESIDING BISHOP. Brethren of the Conference, I introduce to you Rev. Dr. Spencer, editor of the *Central Christian Advocate*, published in this State, at Kansas City.

Conference arose and greeted Dr. Spencer.

THE PRESIDING BISHOP. Are there any other reports ready to come before us from the standing committees?

DR. W. M. BELL, of St. Joseph Conference. This question has been raised, and perhaps ought to be settled now. Will these bills in the boarding houses here, also the hotels, for delegates, be paid by the committee, or will each man pay his own bill for boarding while in the city?

DR. FUNK. May I answer that?

THE PRESIDING BISHOP. Yes.

DR. FUNK. The arrangement made with Brother Crites, the pastor of our church, was that he would arrange to take care of these bills. As he has the matter all in hand, you need not worry at all about being taken care of. Those who are assigned to homes here in the city, their bills will be paid through that committee. I suppose Dr. McKee will settle with Brother Crites, and not undertake to go out and settle with your hosts. Those who are paying extra for their entertainment will be given \$3.50 a week, and they can settle their own bills.

THE PRESIDING BISHOP. What further is the pleasure of the Conference?

PROFESSOR KEPPEL, of California Conference. I am very sorry that I am obtuse, but I do not know yet about the bills in Topeka. Are we to understand that the Entertainment Committee will pay the bills, and that we will also receive the rate of fifty cents a day?

DR. FUNK. That was not what I said, Mr. Chairman.

PROFESSOR KEPPEL. Whatever was said, with all due deference to Dr. Funk, I do not know what he did say. I want information. It seems to me that, according to these cards that we hold, we ought to pay the expense and come to the Entertainment Committee with the receipt. It does seem to me that is the best way to do it. In California, if we went off without taking a receipt, we might be arrested for attempting to run away from a board bill.

THE PRESIDING BISHOP. You might be arrested here, Mr. Keppel.

DR. FUNK. It was the card I referred to a moment ago. The name of the treasurer of the Entertainment Committee is on it. I am sure it is the purpose of this committee, because we talked it all over, that the delegate first give his name and where he is stopping, and turn it back to this committee, and then they will take care of it. I am sure

TWENTY-FOURTH GENERAL CONFERENCE

that is the plan; at least it was, unless it was changed since the plan was made. I know nothing of a change.

REV. J. W. LAKE, of St. Joseph Conference. That is not the plan we are acting under at our boarding-house. Our landlady said that she was to receive those cards, that she was to return the blank to the committee, signed by the delegate endorsing the bill, and the committee was to pay that bill, and we were to settle the difference direct with the landlady. We are paying a little more than the amount allowed by the committee.

DR. FUNK. Call in Brother Crites, the chairman, and ask him what he wants done.

REV. J. W. LAKE. They have taken the cards from us.

THE PRESIDING BISHOP. I suppose if Brother Crites is in the room, he can tell us what the plan is. Is Brother Crites present? If he is in the lobby, somebody please send him in.

REV. J. H. PATTERSON, of Louisiana Conference. If you will take as much time as we have taken in asking your landlady, it will be explained to you at your home.

REV. J. R. CHAMBERS, of Neosho Conference. I would like to ask a question for information. Section 7, item 16, of the Discipline, as to delegates' expenses, reads: "This money shall be known as the General Conference expense fund, and shall be distributed among the delegates and bishops in proportion to their traveling expenses by the most direct route to and from the seat of the General Conference, and shall include their board and lodging during the sessions of Conference. Provided, however, that if any conference shall fail to raise the full amount of its apportionment, said conference delegation shall receive from said fund, in proportion to the amount raised by the conference." Suppose we are short, now; suppose the conference pays seventy-five per cent. of its proportional amount; will only seventy-five per cent. of the expenses of that conference be paid?

THE PRESIDING BISHOP. The question will go to the Committee on Delegates' Expenses. The committee will answer that when it makes its report. It has that whole matter in charge.

REV. J. R. CHAMBERS. Who is the chairman?

THE PRESIDING BISHOP. J. R. Harner is chairman of the Committee on Delegates' Expenses.

THE PRESIDING BISHOP. Brother Funk, the report comes to me that

it is not clear what was meant. Will you please make your statement again?

DR. FUNK. Mr. Chairman, I will try once more. You will put on this paper, which is for the chairman of the delegation, you will put on this paper to go to the committee, your railroad expenses, coming and going, and your meals on the way, estimating what it will cost you for your meals at home. These are the two items that are to go on this paper. The question of boarding here cannot be taken up even by the committee at this time, for we do not know how long we are going to stay; that will be taken up the day before adjournment, then you will be asked to settle that question. Am I understood?

REV. W. W. VINE, of Minnesota Conference. Does that mean the expense of the full delegation when every member is not here?

THE PRESIDING BISHOP. If others come in, then your chairman will report those later.

REV. W. W. VINE. You know Minnesota has a very large assessment, and part of our delegation is not here.

THE PRESIDING BISHOP. Report when it comes.

REV. W. W. VINE. Should they not come at all, what then?

THE PRESIDING BISHOP. Then there will be no expense for them.

THE PRESIDING BISHOP. Reports are to come from the Young People's Society, from the Sunday-School Board, and from several other boards. Are any of these reports ready? I am informed that the report from the Seminary is ready. Will you hear? Rev. C. J. Burkert, of Miami Conference, will read the report.

VOICES. Yes, yes.

THE PRESIDING BISHOP. The pages will circulate them at once.

THE PRESIDING BISHOP. I am requested to make an announcement. Please turn your expense money that was ordered a moment ago, or the statement of your expense fund, over to Dr. William McKee, and not to Dr. Funk.

THE PRESIDING BISHOP. Now we will hear the report of the Board of Directors of Union Biblical Seminary.

REPORT OF UNION BIBLICAL SEMINARY BOARD OF DIRECTORS.

*To the General Conference Convening at Topeka, Kansas,
May 11, 1905,*

We are glad to report that during the quadrennium Union Biblical Seminary has carried on its great and important

work with growing interest and success. The number of graduates the last four years is fifty. The faculty consists of four members, the same persons having served for the entire term.

The report of the Business Manager will show that the debt of about \$30,000 at the beginning of the term has been almost entirely paid. The assets available for the purpose are sufficient to meet the entire amount.

The amount of money received from the conferences to be applied to meeting current expenses has shown a steady increase.

Constant efforts are being made through special lectures, direct instruction, and training classes to make the Seminary course thoroughly practical and up to the requirements of our particular time and field.

A matter of great interest and profit is the special meeting conducted by distinguished religious leaders with which each Seminary year is closed. During the quadrennium three of these meetings have been conducted by Doctor Morgan and the last by Doctor Meyer, both of London.

While we are devoutly thankful for the success of the Seminary in the past and for all of the blessings growing out of the same, we are deeply impressed that there lie immediately before us much larger opportunities and obligations than those that mark the past.

The changes steadily taking place in the great field in which our Church is carrying on its work require a constant advance in ministerial preparation. The supreme test of efficiency at this time is not so much in making beginnings as it is in holding what is gained and in making additions where there are already numbers and strength.

We therefore earnestly recommend that the General Conference directly place before the Church as an interest deserving of special regard during the next quadrennium the enlargement and strengthening of Union Biblical Seminary. Rightly viewed, such prominence given to the Seminary will only accentuate the importance of all our educational work and of securing larger beneficiary funds for the assistance of worthy persons preparing for the ministry.

Additional buildings, additional endowment, and an increased teaching force are imperative needs.

To make tangible and effective an effort in behalf of the Seminary, we especially recommend:

UNITED BRETHREN IN CHRIST

1. That the present assessments for the Seminary be continued, and that said assessments be apportioned and collected in full.

2. That an effort be made during the first year of the quadrennium to raise \$50,000 of additional endowment.

3. That by the end of the second year of the quadrennium the amount of \$50,000 be raised for new buildings and additional equipment.

In conclusion, we beg further to state that the improvement in the financial condition and prospects of our colleges and of our Church interests in general emphasizes the importance of new and special attention and effort in giving to the Seminary added attractiveness and strength.

C. J. BURKERT,

A. W. DRURY,

E. S. LORENZ,

Committee.

THE PRESIDING BISHOP. Will you now hear the manager's report of Union Biblical Seminary?

VOICES. Hear, hear.

THE PRESIDING BISHOP. Please circulate this report among the delegates. Dr. Brooke, Manager of the Union Biblical Seminary, will read. Now let us be quiet, and all be seated who are not authorized to stand.

REPORT OF BUSINESS MANAGER OF UNION BIBLICAL SEMINARY.

TOPEKA, KANSAS, May 11, 1905.

To the General Conference of the United Brethren in Christ.

DEAR BRETHREN: In accord with the action of the last General Conference, I assumed the business management of Union Biblical Seminary July 1, 1901.

Early in the first year of the quadrennium a united effort was made to free the Seminary from a debt of \$30,463.78. This has been accomplished, and the most difficult burden the institution and its friends have had to bear has been removed. The interest on this debt during the time it was being paid amounted to \$2,803.72, which, with the principal, required \$33,267 to cancel the debt. The interest on the debt the preceding quadrennium was \$10,273.89. I make reference to the interest burden accompanying a debt, that we may not forget

what a serious matter it is for a benevolent institution to operate under the burden of a debt. The four years just closed were especially a debt-paying period for all the general interests of the Church.

After providing for the debt of the Seminary there was such thorough and constant canvassing for other church enterprises that it was difficult to secure large results from field efforts. I have given considerable attention to the conference assessments for the Seminary. The income from this source is now more than \$1,000 annually above what it has been heretofore, but there is need of improvement in this department of the Seminary's finances. This is the source of our largest income for current expenses, and must continue to be until the endowment fund is greatly increased. Without intending or desiring to divert the proper attention from other general interests, I would ask that due consideration be given the needs of the Seminary, that it may meet the larger requirements that are now being made upon it.

During the quadrennium the endowment fund has been increased \$4,000. This fund must be greatly enlarged before our Seminary can be considered to be on a substantial basis. Besides the donations to this fund which have been received there are others of goodly proportions now in the process of consummation.

Each year during the quadrennium I have had such repairs made upon the Seminary building as were absolutely necessary, but at this time extensive repairing of the building and refurnishing of recitation rooms and chapel are pressing needs, and should have immediate attention in order to properly provide for the comfort and for the better service of the students.

FINANCIAL EXHIBIT

For the First Year, Ending March 31, 1902.

CASH ACCOUNT.

Receipts.

Balance in treasury April 1, 1901	\$ 4,954 80
Endowment principal, investments returned	\$ 20,110 00
Endowment principal, newly collected.	720 00
Endowment interest collected	2,269 68
Contingent principal collected	1,869 54

UNITED BRETHREN IN CHRIST

Contingent interest collected	46 33	
Rents of real estate	570 55	
Incidental fees (students)	316 50	
Conference assessments	3,978 97	
Donations to endowment fund	1,005 23	
Donations to contingent fund	1,018 75	
Discarded notes paid	38 00	
Annuity donations	6,000 00	
Library fund	10 00	
From money borrowed	2,115 00	
		<hr/>
Total receipts for the year		\$ 40,068 55
		<hr/>
Total in treasury during the year..		\$ 45,022 45

Expenditures.

Salaries, faculty	\$ 5,533 24	
Salary, business manager	1,399 96	
Salaries, janitor and matron	395 00	
Salaries, clerk and soliciting agent....	425 00	
Salary, general treasurer	198 38	
Interest paid on loans	1,558 22	
Annuities paid	1,122 24	
Taxes and insurance	239 77	
Fuel, light, and water	341 32	
Endowment cash reinvested	15,195 00	
Postage, stationery, and printing	271 03	
Traveling expenses	352 02	
Room rent for students	396 00	
Repairs (Seminary)	849 72	
Repairs (endowment property)	117 16	
Books for library	14 80	
Legal expenses, fees	10 50	
Borrowed money paid	11,636 65	
		<hr/>
Total expenditures		\$ 40,056 01
		<hr/>
Balance in treasury March 31, 1902		\$ 4,967 34

FINANCIAL EXHIBIT

For the Second Year, Ending March 31, 1903.

CASH ACCOUNT.

Receipts.

Balance in treasury April 1, 1902	\$ 4,967 34
Endowment investments returned\$	7,530 00
Endowment newly collected	1,406 50
Contingent principal collected	3,184 38
Interest from all sources	2,297 73
Conference assessments	4,044 39
Rent of realty	693 00
Incidental fees (students)	440 75
Donations on debt fund	18,027 47
Donations on endowment fund	2,462 00
Discarded notes paid	65 00
Temporary loan (borrowed)	500 00
Library fund	36 81
<hr/>	
Total receipts for the year	\$ 40,688 03
<hr/>	
Total in treasury during the year.	\$ 45,655 37

Expenditures.

Salaries, faculty	\$ 5,700 00
Salary, Business Manager	1,400 00
Salary, janitor and matron	396 00
Salary, General Treasurer	264 52
Salaries, clerks	602 00
Annuities paid	909 49
Interest paid on loans	830 83
Fuel, light, and water	411 49
Taxes and insurance	300 36
Endowment reinvested (cash)	6,400 00
Endowment newly invested (cash) ...	2,552 00
Room rent for students	296 00
Postage, stationery, and printing	140 02
Borrowed money paid	22,867 00
Traveling expenses	576 21
Repairs (Seminary)	347 21
Repairs (endowment property)	84 64

UNITED BRETHREN IN CHRIST

Library (books bought)	70 73
Legal fees	24 33
	<hr/>
Total expenditures	\$ 44,172 83
	<hr/>
Balance in treasury March 31, 1903	\$ 1,482 54

FINANCIAL EXHIBIT

For the Third Year, Ending March 31, 1904.

CASH ACCOUNT.

Receipts.

Balance in treasury April 1, 1903	\$ 1,482 54
Endowment investments returned	\$ 4,352 83
Endowment newly collected	1,120 00
Contingent principal collected	1,765 59
Interest from all sources	2,354 43
Rents from realty	590 00
Incidental fees (students)	417 25
Conference assessments	5,438 49
Collected on debt	2,204 00
Received on annuity	50 00
Donation to endowment	489 28
For library fund	50 00
	<hr/>
Total receipts for the year	\$ 18,831 87
	<hr/>
Total amount in the treasury during the year	\$ 20,314 41

Expenditures.

Salaries of faculty	\$ 5,700 00
Salary, Business Manager	1,400 00
Salary, janitor and matron	281 50
Salary, General Treasurer	265 00
Salaries of clerks	101 00
Annuities paid	844 95
Interest paid on debt	221 50
Fuel, light, and water	447 08
Taxes and insurance	373 02
Endowment loans placed	4,250 00
Paid on students' house rent	240 00

TWENTY-FOURTH GENERAL CONFERENCE

Postage, stationery, and printing	166 57	
Paid on debt	2,802 83	
Traveling expenses	398 58	
Repairs on Seminary	294 37	
Repairs on endowment property	144 21	
Library (books bought)	63 08	
Attorney fees	100 00	
Sundries	63 71	
Total expenditures		\$ 18,257 40
Balance in treasury March 31, 1904		\$ 2,057 01

FINANCIAL EXHIBIT

For the Year Ending March 31, 1905.

For the Fourth Year, Ending March 31, 1905.

CASH ACCOUNT.

Receipts.

Balance in treasury April 1, 1904		\$ 2,057 01
Endowment investments returned	\$ 6,270 00	
Endowment newly collected	1,755 00	
Contingent principal collected	1,223 50	
Interest from all sources	2,734 95	
Rents from realty	463 00	
Incidental fees (students)	449 00	
Conference assessments	5,270 61	
Collected on debt	1,849 00	
Donation to endowment fund	500 00	
For library fund	75 00	
Borrowed money	2,000 00	
Total receipts for the year		\$ 22,590 06
Total amount in the treasury during the year		\$ 24,647 07

Expenditures.

Salaries of the faculty	\$ 5,700 00
Salary, Business Manager	1,400 00
Salary, janitor and matron	385 65

UNITED BRETHREN IN CHRIST

Salary, General Treasurer	265 00	
Salary of assistant and commission to solicitor	129 70	
Annuities paid	179 95	
Interest paid on debt	193 17	
Fuel, light, and water	361 98	
Taxes and insurance	198 66	
Endowment reinvested	8,200 00	
Paid students house rent	157 50	
Postage, stationery, and printing	179 31	
Paid debt and borrowed money	4,700 00	
Repairs on Seminary building	371 15	
Repairs on endowment property	88 81	
Library (books and periodicals bought)	154 20	
Attorney fees and sundries	103 79	
Traveling expenses	470 39	
		<hr/>
Total expenditures		\$ 23,239 26
		<hr/>
Balance in treasury March 31, 1905		\$ 1,407 81

SUMMARY FOR THE QUADRENNIUM.

Receipts.

Balance in treasury April 1, 1901		\$ 4,954 80
1901-1902	\$ 40,068 55	
1902-1903	40,688 03	
1903-1904	18,831 87	
1904-1905	22,590 06	
		<hr/>
Total		\$122,178 51
		<hr/>
Grand total		\$127,133 31

Expenditures.

1901-1902	\$ 40,056 01	
1902-1903	44,172 83	
1903-1904	18,257 40	
1904-1905	23,239 26	
		<hr/>
Total		\$125,725 50
		<hr/>
Cash on hand April 1, 1905		\$ 1,407 81

TWENTY-FOURTH GENERAL CONFERENCE

NEW FUNDS RECEIVED DURING THE YEAR.

From conference assessments	\$5,270 61
From incidental fees (students)	449 00
From debt fund	1,849 00
Endowment donation	500 00
Donation to library	75 00
Cash donations to contingent fund	310 00

Total new funds (cash)\$8,453 61

INVENTORY, MARCH 31, 1905.

Building and grounds of Seminary proper	\$ 38,000 00
Furnishings, including apparatus	3,200 00
Library, books, pamphlets, maps, etc...	3,600 00
<hr/>	
Total grounds, building, and con- tents	\$ 44,800 00

CONTINGENT ASSETS.

Two lots in Philadelphia, Pa.	\$ 500 00
One lot in Grand Rapids, Mich.	500 00
Notes and subscription on debt fund..	3,345 00
Individual contingent notes	2,200 00
Individual contingent death notes	8,242 00
<hr/>	
Total contingent realty, notes, and subscriptions	\$ 14,787 00
Accrued interest to April 1, 1905	849 30
<hr/>	
Total	\$ 15,636 30
Contingent cash overdrawn April 1, 1905	838 44
<hr/>	
Total contingent realty, notes, sub- scriptions, and accrued interest.	\$ 14,797 86

ENDOWMENT ASSETS.

Real estate (revenue producing), two properties	\$ 9,850 00
Real estate (non-revenue producing), two properties	850 00

UNITED BRETHREN IN CHRIST

Mortgage loans	45,432 00	
Endowment awaiting investment	2,246 25	
Total in realty, loans, and cash...		\$ 58,378 25
Individual endowment notes	\$ 1,705 00	
Individual endowment death notes	22,400 00	
Total endowment notes		\$ 24,105 00
Total endowment assets of all kinds		\$ 82,483 25

GENERAL INVENTORY.

Net assets April 1, 1904		\$155,429 45
Building and furnishings	\$ 44,700 00	
Contingent assets of all kinds	14,797 86	
Endowment assets of all kinds	82,483 25	
Cash in treasury at end of year	1,407 81	
Total assets March 31, 1905		\$143,388 92
Decrease in assets for the year....		\$ 12,040 53

Before making out this report two members of the committee and myself examined the notes held by the Seminary and made a classification that put many of them into the doubtful column. This largely accounts for the shrinkage in assets. The remaining notes and subscriptions for the debt fund are considered good for the estimated amount \$3,345.00. These mature next June, at which time a large amount of the balance has been promised to be paid.

Respectfully submitted,

C. M. BROOKE,
Business Manager.

To the Board of Directors of Union Biblical Seminary.

We, the undersigned, have examined the books of C. M. Brooke, Business Manager of Union Biblical Seminary, for the year 1904-1905, and have compared the same with vouchers so far as the present system provides for vouchers. We find the books to be correct, and believe if complete vouchers were obtainable the same would be found to agree with the books.

Respectfully submitted,

C. W. LINARD.
A. W. DRURY.

TWENTY-FOURTH GENERAL CONFERENCE

RECOMMENDATIONS.

1. That the General Conference consider the vital importance of Union Biblical Seminary as an agency for supplying the Church with well-qualified and efficient ministers.

2. The difference in educational attainments of students entering the Seminary calls for a reclassification of the student body, and this necessitates heavier work and a larger financial outlay. Let there be a more comprehensive plan in operating our Seminary, and there will be larger and more satisfactory results from its work.

We urge that full consideration be given this important feature of the Seminary's needs, and adequate measures be inaugurated to supply them.

3. The conference assessments for the current expenses of the Seminary should be continued and every annual conference should assess the full amount required by General Conference, and collect in full the assessments. From this source we must continue to look for the larger amount of our current expenses. This feature of Seminary finances is indispensable to the maintenance of the Seminary.

Some of the conferences have assessed all the General Conference required and collected very nearly all they assessed. If this body can devise ways and means to encourage the annual conferences to pay in full the amount required of them for the Seminary, such a measure will render a great service in behalf of this worthy institution.

C. M. BROOKE, *Business Manager*.

REV. S. W. KEISTER, of Allegheny Conference. I move that the report just read be referred to the appropriate committee.

Seconded.

THE PRESIDING BISHOP. Are you ready to vote? All in favor indicate by saying aye. Contrary, no. It is agreed and is so referred.

THE PRESIDING BISHOP. Can we have the Sunday-school report at this time?

COLONEL ROBERT COWDEN, of Miami Conference. We were compelled to have some additional printing done, which is not yet ready. We will be ready to report to-morrow.

THE PRESIDING BISHOP. Are there any other standing reports ready?

A VOICE. The report on education. Can we have the reports first circulated?

THE PRESIDING BISHOP. Professor P. O. Bonebrake, president of Campbell College, Holton, Kansas, asks privilege to make an announcement while the reports are being distributed. Will you hear him?

VOICES. Hear, hear.

THE PRESIDING BISHOP. Proceed.

PROF. P. O. BONEBRAKE. A number of persons have written to me and asked about the excursion to the Pacific Coast. I have taken this up with the railroads, and arrangements have been made to send a car through the next day following the adjournment of the Conference. If you desire to consult any one concerning this, or are interested in it, you may see me or the managers of the Rock Island Road, who will be here to-morrow.

THE PRESIDING BISHOP. The reports of the Board of Education are distributed. Now we will have this report read. Let us have quiet while it is read. Professor S. D. Faust, of the Union Biblical Seminary, will read it.

EIGHTH QUADRENNIAL REPORT OF THE BOARD OF EDUCATION.

IN accord with the provisions of the Discipline, the Board of Education presents this eighth quadrennial report to the General Conference of the United Brethren in Christ.

The General Conference of four years ago elected as a Board of Education L. Bookwalter, G. A. Funkhouser, G. M. Mathews, I. L. Kephart, W. E. Schell, J. P. Landis, T. J. Sanders, C. M. Brooke, and H. U. Roop. In addition to these the *ex officio* members of the Board are the bishops of the Church. At the annual meeting of the Board, held May 5, 1903, J. P. Landis resigned, and W. J. Zuck was elected by the Board to fill the vacancy. The meeting for the organization of the Board was held in Frederick City, Maryland, May 21, 1901. Bishop E. B. Kephart called the meeting to order, and was elected president for the quadrennium. S. D. Faust was elected corresponding secretary. G. A. Funkhouser, J. P. Landis, A. W. Drury, W. R. Funk, and T. J. Sanders were elected as an executive committee. At a meeting held in the United Brethren Publishing House July 16, 1901, G. M. Mathews and C. M. Brooke were elected members of the com-

mittee, it having been found that A. W. Drury and W. R. Funk could not serve on account of their not being members of the Board. At the meeting of May 5, 1903, I. L. Kephart was elected to fill the place on the committee made vacant by the resignation of J. P. Landis from the Board. This made the committee finally to include G. A. Funkhouser, T. J. Sanders, G. M. Mathews, C. M. Brooke, and I. L. Kephart. At the meeting of the Board, July 16, 1901, the corresponding secretary was put in charge of the notes and obligations due the Board for the quadrennium. Within the quadrennium the Board met in Frederick City, Maryland, May 21, 1901; in Dayton, Ohio, July 16, 1901, January 15, 1902, May 5, 1902, May 5, 1903, May 2, 1904, and May 3, 1905. For traveling expenses these meetings of the Board have cost the Church \$439.64.

At the close of another quadrennium we have great reason, as a denomination, to be profoundly grateful to our Heavenly Father for his unbounded blessings upon our beloved Zion. Under his direction we have reached higher conceptions as to the fundamental importance of our educational interests, and have been quickened into a farther-reaching readiness to set ourselves to the task of cultivating the field which they essentially occupy. Our schools receive a more general recognition from our people than ever before. On this account it may be said that they are more liberally patronized, have a more nearly adequate equipment, a more competent teaching force, and a higher standing in the educational world than at any previous time in our history.

Our book literature, our current literature, our improving methods of administration, our tendencies toward a crystallized polity, our wider recognition of Christian activities going on about us, as well as numerous other expressions of the widened view we possess of ourselves and the world in which we live and serve, all testify to our quickened and more comprehensive conception of the field essentially occupied by the Christian church. We stand in the gray dawn of the momentous day in the which the trained powers of an awakened denomination, inspired by the Spirit of Almighty God, shall be used in efficient service to the glory of his matchless name. For this great privilege, to a degree attained, let us praise him.

But the demand is upon us for yet greater and more nearly all-penetrating conceptions of our Lord's work, and his employment of human forces for its accomplishment. We need to



BISHOP W. M. WEEKLEY, D.D.

First elected in 1905.



BISHOP WM. M. BELL, D.D.

First elected in 1905.

learn much more thoroughly than yet we appear to have learned the value our Lord sets upon the regenerated man; that he is the greatest earthly force employed in the carrying out of God's purposes in the subjugation of the created visible universe, and that on this account men are valuable to the degree in which they are self-impelled and self-directed in the employment of their most fully developed powers, in accord with the will of their Creator. We need to refresh our minds with the fact that the most important question confronting the human race is that of its own education. The individual is born into the world without conscious knowledge, and, being the possessor of a limited capacity, he is dependent upon God, upon those who precede him, and upon his own limited powers of mind, for direction in the performance of every act incident to his earthly career. Everything he touches in this world feels the degree of perfection to which his development has been carried forward. He is an independent unit, working in a perfect privacy with which no one may intermeddle, taking up his life burdens alone, but he also stands related to the whole universe, and in this relation education in its broadest sense is to make him master of his own destiny, and in turn the directing influence in the destiny of others.

On this account the church has always regarded herself responsible for the training of the child; and she is, in the highest sense, to be regarded as the mother of popular education, in all its varied forms, as represented in the best types of Christian civilization. In the most modern forms of educational activity, she assumes the right to demand of the state certain requirements, in the character of the teacher and in the character of the instruction given, in the schools maintained at the public expense for the education of our citizens. And, not willing that the state should have exclusive privileges in the education of the youth, the church has been founding and maintaining, at heavy expense, institutions of higher learning, so that under her direct influence and supervision she may make it the more certain that proper attention be given to the æsthetic and the religious in the critical period of the young life when childhood is merging into early maturity.

Our own Church has felt, as other have done, that this field is of great moment, and has from time to time founded such institutions of higher learning. We may congratulate ourselves upon what has been done in this direction, but much re-

mains undone. The past needs not to be seriously lamented, but the present ought to be closely scrutinized in its relation to the past as well as to the future, so that, in accord with the strictest economy, and upon principles promising greatest results, the proper ends of such educational efforts may be reached with the least possible loss of effort and courage. The quadrennium just closing was to have been given to the interests of our educational work. In the early part of this period the forces of the Church seemed willingly to set themselves to the task suggested by the last General Conference. On a later page of this report the schools themselves give an account of what has been done. It will be seen that our old debts have been greatly reduced. In the eyes of the denomination our educational work is committed to the adoption of new methods. What seemed insurmountable barriers has been removed. The schools are supposed to be out of debt. They are supposed to remain out of debt. Enlarged expectations have been aroused, and now the "further progress" remains to be made. How shall this be done?

To accomplish all of which the denominational life is capable in this direction, the leaders in the field need to use the best our past has contributed, and at the same time find in the demands of the present the suggestions for successful organization and administration. But the policy and the methods to be adopted must be conservative, for we cannot divorce ourselves from the past should we try; and, moreover, revolution is always associated with severe and often blighting changes. Progress is not always measured by the scintillations of over-heated energy. The most fiery steed is sometimes of least practical value. Conservatism is safe, if not brilliant.

The acceptance of an ideal by any field largely depends upon the presence of a master in the field. The response of the field will be measured by the reasonableness of the ideal which the master is seeking to realize, the nature of the demands placed upon it, and the methods employed in its cultivation. But the absolute realization of perfect ideals is hardly to be expected under conditions not absolutely favorable. If absolute ideals of the highest type for our schools could easily be realized, every institution under the recognition of our Church would quickly spring up into a great and fully-equipped university. But our ideals must be modified and given a reasonable adaptation to the field we have under cultivation, and the methods

employed in its cultivation must be of such a character as to conserve its resources, and not to exhaust them.

If these principles are applicable, what shall be done with our educational work?

1. There ought to be sought an adaptation of the individual, particular school to a reasonable expectancy, taking into account its available resources. In the case of any school, debt must not be allowed to accumulate from unpaid current expenses. In order that this may be realized, the school must wisely adapt itself to its territory and its available income. If necessary its grade must be so changed as to make the income from student patronage, and temporary or permanent financial resources, cover every item of outlay. If such resources are sufficient to support a university in the proper sense, let the institution be a university; if only equivalent to the proper outlay of an academy, then let it be an academy until such time as that at which its increased resources warrant a higher grade. This, in all reason, would be more nearly in accord with the fitness of things than the usually adopted alternative, which invariably results in poor equipment, a starved teaching force, and superficial work. If the denomination saw fit to adopt this plan, the question as to the number of schools under its supervision would be solved. It is impossible to have, too many schools if they are adapted to their surroundings, so that they may be operated without debt, and without the imposition of undue burdens upon the coöperating territory. This suggestion does not forbid the accumulation of debt under circumstances which provide a corresponding value in real estate, or other actual possessions.

2. A high standard of thoroughness and efficiency ought to be maintained, so that the schools may retain their own respect, and that of their constituency. This means that a college is to do *well* the work of a college, and an academy, that of an academy. It implies that the work done in any one institutions, as represented in the student carrying its diploma, be of such excellence as to command recognition everywhere, in its own grade. It implies no disgrace, either to the denomination or to the particular institution, but only honor and self-respect, whatever the grade of any school, or of all schools.

3. The coöperating territory of any school ought to be assiduously cultivated, but not robbed of its resources, or caloused in its sympathy for Christian education. The student-

patron must be able to get a dollar's worth of services and benefit for every dollar he expends in a school of his own denomination, or he will likely go to another which offers him advantages equal to his gold. The supporting patron, who out of his generosity and sense of service to God donates money to his denominational school, must not have his generosity put under bondage by partial payment subscriptions, by which, for years, is placed an embargo upon the fountain of his sympathies, until the spirit of giving is quenched or worn out. To produce great crops without reducing the fertility of the soil is true husbandry.

4. Our educational work needs to be unified. What must be sought is not organic union, or any such thing as a centralized administration, or any loss of autonomy on the part of any one school, or undue authority vested in the General Board of Education, or in any officer of the Board, but such an adjustment of our schools to a plan or policy of the Board of Education as to bring every part of our denominational work into correlation with every other part. This assumes that, first of all, the Board of Education shall have such a plan or policy. It does not imply that any school shall be coerced, or shall have imposed upon it any conditions inimical to its most complete liberty and absolute autonomy; but it does assume that the Board shall have a plan and policy for our educational work as a whole, in accord with which every school desiring the recognition of the Church shall take a recognized grade-standing, in accord with its actual standing in comparison with all the other schools. This will bring order out of chaos, and the work done by any particular school will have the same recognition as that of any other in the general educational plan. Under such arrangement, the student, before beginning his studies, will know his academical standing in the eyes of the Church, when once he has completed any particular course of study. This would serve as a powerful incentive to patronize our own schools, and help to generate a commendable pride in the student in his attainment of successive advancements. What we seek is not union, but unity.

5. There is difficulty in determining the exact duties of a secretary of education whose whole time shall be given to that office. But the difficulty should not stand in the way of the appointment of such an officer if, first, the educational work needs such an officer, or, second, if the educational work in its gen-

eral phases is sufficiently important to justify the expenses of maintaining such an officer. No one will deny the paramount importance of our educational work. Our traditional attitude toward such interests has been that of indifference when not that of positive opposition. We have awaked from our long slumber in comparatively recent years. In no other field of denominational activity can we so poorly afford less than the very best things possible. No less emphasis upon other phases of work, but decidedly more upon this, is our salvation. Nearly all our forces heretofore have been employed in evangelism, in almost utter disregard of the vital factor; namely, the man at the wheel.

But is a general secretary of education needed? The importance of the field is admitted, or are we not yet sufficiently awake to recognize the key to successful operation in denominational activity? If such secretary had no other duties for four years than to acquaint our people with beneficiary education, the needs of our Church would justify his employment for such length of time. We are already feeling the need of prepared men, and the future will impose a far more keenly felt necessity upon us in this direction. In the future, extension will much more nearly coincide with intensification than in the present or in the past. Many feel called into the ministry, and to a preparation for it, but the money necessary to take even a partial course of study is wanting. They are lost to the sacred calling because of confronting difficulties. *It is the duty of the Church to help these young people overcome these barriers.* Have we learned that the reason why our efforts at extension have been so indifferently successful is found in our lack of strenuousness in the matter of intellectual culture? We have been pious, and God has loved us, but we have not supplied the suitable channels manward for his blessing of the world through us, to the degree which we could desire. For years we have employed several secretaries to carry before our people the work of extension in its several phases, falsely assuming that money is the only factor in the work of extension, when in truth it occupies at best a third place, for, first of all, is God, and, second in place as well as in rank, is the being whom he made in his own image. The greatest missionary whom this denomination, or any other denomination can produce, is the man who can prepare the way for the greatest number of his fellows to enter upon the glorious work of the gospel ministry,

by giving them financial help, or otherwise inducing them to bring to that glorious work the superlative equipment intellectually as well as spiritually. We have been committing denominational suicide long enough. Our ministry must be educated in the twentieth century or we may as well give up the thought of missionary work, at home or abroad; and for this phase of the work, because of its supreme importance, some movement ought to be inaugurated which, if well done, is well worthy the time of a man, and that movement ought to include the appointment of a secretary of education whose whole time is given to the interests of our educational work.

But the secretary of education, large enough for his office, is needed in other fields than that represented merely in beneficiary education. He would represent an ideal in our educational work sorely needed, and implied in what has already been said as to plan and polity. No crystallized plan or policy can be made to appear unless first represented in some individual or individuals. If mistakes already made in our educational field could have been avoided, even in part by such a secretary, the Church could have paid him a handsome salary every year since the institution of the Board of Education, in 1869, besides gaining wealth from his services. And if these interests had been as carefully administered from a central office, as have been the interests of missions or of the Sunday school, who dare say that we would not now have more and stronger missions and Sunday schools? To the denominational life the proper recognition of education is of first importance.

Our theological department is, in some of its aspects, more directly related to our denominational life than are the collegiate and the academical. The state has provided popular education, and besides has founded great institutions of the higher learning for the use of her citizens. And the great universities founded by private wealth need scarcely be mentioned. The doors of these institutions stand wide open, inviting every son and daughter of the Church to enter. But the state wisely attempts no specific theological training. To supply such training is the prerogative of the Church, and, under our form of civil government, must always remain so. This, then, is a field of education from which the Church cannot hope to be relieved. It is a part of her own private life, and is therefore very closely allied to her most sacred interests. Here the leaders of her hosts are to receive their inspiration and train-

ing for successful captaincy in the Lord's army, as represented in the denomination. The character of the denomination must therefore be largely determined by the character of the theological training she furnishes to her ministry.

The church is therefore the architect of her own fortunes, under the blessing of the Almighty, for the training of her own ministry is under her own direction. She institutes it. She maintains it and supports the financial side of its necessities. She commits her sons and daughters to it, and again drinks at the fountains as they are discovered at the hands of those same sons and daughters, and so the theological training she furnishes comes back to her in the services rendered by her ministry. What phase of Christian education is more vitally related to the denominational life than that represented in the theological seminary?

But this department ought to be regarded as including all special studies designated by the proper authority to be taken by the candidate for the ministry, whether taken in the theological seminary or out of it. The work required ought to be thorough and far-reaching, and the reading courses appointed by the General Conference ought to include a large amount of biblical and exegetical work, including the study of the English language, in addition to what is now included, so that the licentiate not in school would find himself as well, or nearly as well versed at the close of his course as can the graduate from the theological school. What should be demanded is thorough preparation, whether secured in the school or out of it. If the home-student finds disadvantages in pursuing a theological course which his fellow-candidate in the theological seminary does not encounter, those disadvantages ought to be made the measure of the work required of him beyond that required of the student in the seminary, so that at least in formal work done both might be equally prepared for their high calling.

It must be conceded that there are advantages enjoyed by the student in the theological seminary properly taking the usually prescribed course, the equivalent of which he could nowhere find as a home-student. These advantages make it worth while for the candidate to seek his training in the theological school. And they make it worth while for the church to support the institution, and to see to it that every candidate, with scarcely an exception, seek his training in such an institution. In our own denomination a theological school is maintained at an out-

lay of considerable money, but the Church does not demand that her candidates for the ministry take the course of training for which she lays out her money. On the one hand, she pays her good money for the training of her ministry, and, on the other, she employs a large part of the men for whose training she pays without their having taken advantage of the privileges already provided.

In this connection two things are plainly evident to the thoughtful observer: 1. A denomination numbering two hundred and fifty thousand members ought to send candidates to her theological school or schools in sufficient numbers to guarantee an addition to her ministry of from fifty to seventy-five graduates every year. 2. That same denomination ought to furnish equipment to her theological school or schools sufficiently worthy of recognition to satisfy the reasonable demands of any student loyal to the Church of his choice. The General Conference, to which this report is made, can do no one thing of farther reaching importance than to make such provision as will make possible the realization of these two things. Let us thank God that we belong to a denomination which has always emphasized for its ministry the recognition of the divine call. Let us ever exalt to its proper place, the supreme place, the vital, spiritual union of the minister with God. Of this he will take care if we abide in Jesus Christ. But let us not forget the fact that for a long time we neglected to emphasize the intellectual side of the minister's preparation. And let us see in this that it is now high time that we no longer make this mistake. Let us make golden vessels for the temple service. Let us take the vessel sanctified by the Almighty and draw it out into an unblemished channel through which the fountains of living water may flow out to the people in streams of unobstructed blessings. Let God fill the heart, and, in accord with the order which he seems to have established, let us fill the mind. He sanctifies. We devote ourselves to his service. Let that service be no less than the best.

THE BENEFICIARY WORK.

The beneficiary fund is an important interest committed to the Board. It is intended to supplement the means of students preparing for the gospel ministry, or for special missionary work. The statistics with reference to this fund are given below, and will show a handsome increase over any preceding

quadrennium, both as to loans and as to collections. The amounts assessed to the several conferences for this fund aggregate annually \$4,520. It must be repeated here from the report of four years ago that comparatively few conferences have seen fit to assess to their several fields the full amount asked by the Board. The fund has been increased during the term of four years by conference collections to the amount of \$10,431.21, and, by bequest, \$990.46. There are 254 accounts with beneficiaries standing open, aggregating \$36,300.35. Accounts canceled by death aggregate \$1,295.40.

TWENTY-FOURTH GENERAL CONFERENCE

REPORT OF THE TREASURER OF THE BENEFICIARY EDUCATIONAL FUND FOR THE QUADRENNIUM ENDING APRIL 10, 1905.

Receipts.

CONFERENCES.	Assess- ments to Confer- ences.	1902	1903	1904	1905	Totals.
Allegheny.....	\$200 00	\$158 40	\$169 15	\$189 80	\$188 50	\$705 85
Arkansas Valley.....	50 00		16 75	15 55	12 50	44 80
California.....	40 00	15 50	16 25	11 00	9 00	51 75
Chickamauga.....	10 00					
Colorado.....	25 00		4 00	5 00	4 00	13 00
China.....	10 00					
Columbia River.....	25 00	1 00	6 92	6 50		14 42
Des Moines.....	100 00	71 05	67 00	61 15	47 48	246 68
East Nebraska.....	50 00	15 50	19 50		40 11	75 11
East Ohio.....	250 00	82 31	112 00	111 25	109 00	414 56
East Tennessee.....	30 00					
Eastern Pennsylvania.....	350 00	276 00	270 25	275 00	275 00	1,096 25
Erie.....	125 00	79 20	75 12	66 66	75 68	296 66
Georgia.....				3 00		3 00
Germany.....	15 00					
Illinois.....	125 00	52 00	48 95	51 40	39 35	191 70
Indiana.....	125 00	21 10	25 80	35 61	34 50	117 01
Iowa.....	190 00	42 25	1 90	74 20	34 10	152 45
Japan.....	10 00					
Kentucky.....	10 00					
Louisiana.....	10 00					
Lower Wabash.....	160 00	39 09	71 42	56 38	66 00	232 89
Miami.....	290 00	216 90	263 45	268 24	237 30	990 89
Michigan.....	100 00	21 03	24 50	27 00	25 00	97 53
Minnesota.....	50 00	21 00	18 50	16 36	31 70	87 56
Missouri.....	50 00	5 00	12 50	19 20	25 50	62 20
Neosho.....	50 00	19 00	23 81	25 00	21 00	88 81
Northwest Kansas.....	50 00	21 56		23 00	23 75	68 31
Northern Illinois.....	200 00	71 50	67 52	69 94	65 85	254 81
North Nebraska.....	50 00				6 00	6 00
Northeast Kansas.....	50 00		57 80	65 25	54 55	177 60
Ohio German.....	60 00	32 00	40 00	39 40	40 00	151 40
Oklahoma.....	30 00	10 00	11 60	13 35	15 00	49 55
Ontario.....	30 00		9 50	8 00	6 90	24 40
Oregon.....	25 00	4 00	7 00	8 00	9 50	28 50
Pennsylvania.....	290 00	202 25	198 11	263 57	289 69	893 62
Sandusky.....	300 00	305 95	353 63	346 50	300 00	1,306 08
Southeast Ohio.....	175 00	129 00	156 99	166 25	137 00	589 24
St. Joseph.....	200 00	87 35	92 53	89 76	83 25	352 89
Upper Wabash.....	160 00		50 00	42 25	38 75	131 00
Virginia.....	100 00	22 57	18 00		38 00	78 57
West Africa.....	15 00					
West Nebraska.....	30 00	7 00	16 50	18 25	12 50	54 25
West Tennessee.....	20 00		50	2 25		2 25
West Virginia.....	60 00	32 50	32 50	28 50	30 00	123 50
White River.....	185 00	53 80	65 00	64 60	117 35	300 75
Wisconsin.....	30 00	18 00	21 00	21 00		60 00
Totals.....		\$2,133 75	\$2,451 57	\$2,528 17	\$2,553 81	\$9,667 29
Donations, subscriptions, etc., including						
April balance, 1901.....		1,330 88				1,330 88
Bequests and Legacies.....		990 46	5 00			995 46
Educational Day Fund.....			32 25			32 25
Loans returned.....		1,241 70	2,238 50	1,860 00	2,645 79	7,985 99
Miscellaneous receipts.....				158 35		158 35
Grand Totals.....		\$5,696 79	\$4,727 32	\$4,546 52	\$5,199 60	\$20,170 23

UNITED BRETHREN IN CHRIST

Expenditures.

	1902	1903	1904	1905	Totals.
Loans made to students	\$4,846 00	\$4,141 00	\$4,345 00	\$4,635 00	\$17,967 00
Traveling expenses.....	110 45	101 59	111 71	115 89	439 64
Salaries paid.....	39 75	245 00	150 00	150 00	584 75
Miscellaneous expenses	71 34	110 65	251 78	100 99	534 76
Balance in Treasury				446 36	446 36
Totals.....	\$5,067 54	\$4,598 24	\$4,858 49	\$5,448 24	\$19,972 51

Beneficiary Work Since 1880.

YEAR ENDING WITH APRIL.	Paid to Beneficiaries.	Paid back by Beneficiaries.	Paid by Conferences.	Expenses Excluding Printing.	Expense for Printing.
1880	\$300 00	.....	\$1,485 48	\$79 20	\$203 50
1881	570 00	\$43 70	1,238 80	72 10	90
1882	552 00	50 00	520 49	82 92	160 00
1883	445 00	117 25	648 52	86 55	.....
1884	986 00	10 00	598 82	132 00	34 00
1885	770 00	35 00	648 52	70 50	.....
1886	1,270 00	169 45	1,226 30	409 86	133 75
1887	1,445 00	455 00	1,290 33	161 00	3 25
1888	2,150 00	267 10	1,280 94	105 10	.....
1889	2,452 25	357 00	1,282 90	107 45	11 00
1890	2,176 50	1,150 00	1,472 74	68 10	100 50
1891	2,329 00	640 00	1,382 71	55 75	.....
1892	2,130 00	1,037 00	1,573 82	67 50	.....
1893	2,965 00	855 02	1,538 66	85 87	23 50
1894	2,957 50	1,039 00	1,384 41	103 35	65 00
1895	2,832 50	1,637 00	1,419 68	64 38	5 50
1896	3,285 50	1,809 00	1,450 67	97 00	116 50
1897	3,050 50	1,863 56	1,419 18	197 85	11 00
1898	3,713 00	1,785 60	1,448 44	197 75	109 46
1899	3,489 00	1,736 75	1,904 18	262 78	25 00
1900	3,552 00	2,514 44	1,884 06	233 82	1 50
1901	4,695 00	2,462 11	2,122 66	295 21	27 65
1902	5,249 00	2,367 09	2,702 06	150 20	71 04
1903	4,065 00	2,238 50	2,456 57	346 59	110 65
1904	4,395 00	1,860 00	2,718 77	261 71	251 75
1905	4,620 00	2,420 79	2,553 81	285 74	171 65

TWENTY-FOURTH GENERAL CONFERENCE

THE DISTRIBUTION OF AID AMONG THE CONFERENCES.

Below are given, for each year of the quadrennium, the number of beneficiaries from the several conferences and the aggregate amounts loaned them:

	1901-02		1902-03		1903-04		1904-05	
	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.
Allegheny.....	3	\$180	2	\$180	2	\$125	2	\$210
Des Moines.....	1	40	1	35	1	150	.....	.....
East Nebraska.....	2	125	1	170	1	150	1	150
East Ohio.....	2	74	1	100	1	150	1	75
Eastern Pennsylvania.....	13	1,260	12	1,065	6	710	5	590
Erie.....	1	75	.....	.....	.....	.....	1	70
East Tennessee.....	1	25	1	10	1	10	.....	.....
Indiana.....	2	155	.....	.....	2	250	2	250
Iowa.....	5	325	3	265	2	150	.....	.....
Kansas.....	2	150	.....	.....	.....	.....	.....	.....
Miami.....	6	365	4	250	4	520	5	545
Ontario.....	1	180	1	75	1	75	1	125
Oregon.....	2	160	.....	.....	1	75	.....	.....
Pennsylvania.....	11	1,040	6	540	9	710	8	675
Northern Illinois.....	1	70	1	75	.....	.....	1	50
Sandusky.....	5	385	4	275	3	160	5	490
Southeast Ohio.....	1	35	6	465	4	360	9	750
Virginia.....	4	380	2	135	1	150	1	60
West Virginia.....	1	75	.....	.....	1	50	.....	.....
White River.....	1	150	2	300	1	60	3	175
Arkansas Valley.....	.....	.....	1	75	2	175	.....	.....
St. Joseph.....	.....	.....	1	75	1	75	2	220
Michigan.....	.....	.....	1	15	2	80	2	110
Northeast Kansas.....	.....	.....	.....	.....	1	50	.....	.....
Ohio German.....	.....	.....	.....	.....	1	75	.....	.....
West Nebraska.....	.....	.....	.....	.....	1	60	.....	.....
Upper Wabash.....	.....	.....	.....	.....	.....	.....	1	75
Totals.....	65	\$5,249	50	\$4,085	49	\$4,370	50	\$4,620

UNITED BRETHREN IN CHRIST

DISTRIBUTION OF AID AMONG THE SCHOOLS.

In the following table is given, for each year of the quadrennium, the number of beneficiaries at the several schools and the aggregate amounts loaned:

SCHOOLS.	1901-02		1902-03		1903-04		1904-05	
	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.	Beneficiaries.	Amount Loaned.
Union Biblical Seminary.....	36	\$3,550	24	\$2,600	23	\$2,590	25	\$2,830
Otterbein University.....	9	484	10	635	10	645	13	865
Lebanon Valley College.....	12	760	9	535	9	590	10	725
York College.....	1	75	.....	.....	1	60	.....	.....
Philomath College.....	1	50	.....	.....	1	75	.....	.....
Western College.....	5	305	3	150	2	150	.....	.....
Edwards Academy.....	1	25	1	10	1	10	.....	.....
Lane University.....	.....	.....	1	75	.....	.....	.....	.....
Ohio Medical University.....	.....	.....	1	50	1	150	1	150
Missionary Training Institute.....	.....	.....	1	30	.....	.....	.....	.....
Campbell College.....	.....	.....	.....	.....	1	100	.....	.....
Westfield College.....	.....	.....	.....	.....	.....	.....	1	50
Totals.....	65	\$5,249	50	\$4,085	49	\$4,370	50	\$4,620

OUR SCHOOLS.

The following schools are recognized by the Board:

Union Biblical Seminary, Dayton, Ohio. Founded in 1871. Rev. G. A. Funkhouser, D. D., LL. D., senior professor.

Otterbein University, Westerville, Ohio. Founded, 1847. Rev. L. Bookwalter, D. D., president.

Lebanon Valley College, Annville, Pennsylvania. Founded, 1867. Rev. H. U. Roop, Ph. D., LL. D., president.

Western College, Toledo, Iowa. Founded, 1856. Rev. C. J. Kephart, D. D., president.

Westfield College, Westfield, Illinois. Founded, 1865. Rev. W. R. Shuey, D. D., president.

Philomath College, Philomath, Oregon. Founded, 1865. Rev. I. E. Caldwell, A. M., president.

York College, York, Nebraska. Founded, 1890. Rev. W. E. Schell, D. D., president.

Campbell College, Holton, Kansas. Founded, 1904. Rev. P. O. Bonebrake, D. D., president.

TWENTY-FOURTH GENERAL CONFERENCE

Edwards Collegiate Institute, White Pine, Tennessee. Founded, 1877. Prof. Ross Masters, principal. .

Shenandoah Collegiate Institute, Dayton, Virginia. Founded, 1876. Rev. E. U. Hoenshel, principal.

Sugar Grove Seminary, Sugar Grove, Pennsylvania. Founded, 1884. Rev. M. R. Woodland, principal.

Washington Seminary, Huntsville, Washington.

Lawrenceburg College, Lawrenceburg, Tennessee. Founded, 1904. Rev. J. F. Tyler, D. D., president.

These schools employ 150 professors and other teachers. At present the net total of students in all departments is 2,683. There are 32 buildings, which, with their grounds, are valued at \$741,500. The value of cabinets, apparatus, etc., is \$28,400. Their libraries contain 35,700 volumes, valued at \$20,600. The total productive endowment is \$194,751, and the available contingent assets are \$80,100. Total property, \$1,287,251. Debts, \$82,268.

UNION BIBLICAL SEMINARY.

What has been accomplished during the quadrennium?

1. The entire debt has been paid, which required the amount of \$33,267.50, including interest.

2. The proceeds from the annual conferences have been increased from \$4,116.56 to \$5,438.49 annually. This is a yearly increase of \$1,321.93.

3. There has been added to the productive endowment \$4,000.

C. M. BROOKE, *Business Manager*.

OTTERBEIN UNIVERSITY.

In brief, I may say that there has been progress along all lines during the quadrennium. Financially, over \$150,000 in cash and pledges has come to the university since the last General Conference. The attendance of students has increased steadily, and for the first time this year passed the four hundred mark. Additional grounds have been purchased and several new buildings are in prospect. Westerville has been greatly improved in the past four years by putting in sanitary sewers, water works, natural gas pipes, and paving and improving the streets.

HENRY GARST.

LEBANON VALLEY COLLEGE.

1. The organization of a new and unique system of studies, offering a wide but consistent choice of electives.

2. The addition of five professors and three instructors.

3. The introduction of laboratory methods in all of the departments of scientific teaching.

4. A large increase in the attendance of students.

5. Purchase of a new athletic field, containing six acres, which is enclosed and fitted up for all phases of modern athletics.

6. The erection and completion of a new library building.

7. The projection of a new women's dormitory, one of the best planned buildings in the State, now in course of construction, to be completed by September 1, 1905.

8. The purchase of about — acres of ground contiguous to the old campus.

The present policy is to appoint to professorships only such men as have graduate training. As a result, the standard of scholarship has been very much raised, the atmosphere of the college imbued with the best ideals of the best institutions of the country, and the life of the institution made as unique as the location is ideal.

The Administration Building was totally destroyed by fire December 24. This building contained the administrative offices, the recitation rooms, the men's dormitories, the science department, and the central heat plant.

Already plans have been prepared and rebuilding begun. Instead of the one building there will be four: 1. The Administration Building, including all the recitation rooms. 2. The men's dormitories, on the Oxford and Cambridge system, providing single suites, double suites, single and double rooms for more than one hundred students. 3. A science hall, modern in design, devoting one whole floor to the physical, one to the chemical, and another to the biological laboratories. 4. A central heating and lighting plant.

H. U. ROOP.

WESTFIELD COLLEGE.

The college has been favored with fair attendance, debt reduced, with good outlook for increase of endowment (\$24,000) in the near future.

W. R. SHUEY.

WESTERN COLLEGE.

As to anything especial accomplished in the interest and work of this institution during the quadrennium just closing, permit me to mention three things:

1. The securing of money and subscriptions to pay the indebtedness of the college, amounting to about \$70,000. The

debt has all been actually paid but \$14,000. The interest is paid to date, and we have subscriptions considered good to cover and more than cover the remainder of the debt. It has been a debt-paying quadrennium to Western College.

2. Two years ago Major Leander Clark, of this city, offered the college \$50,000 for endowment on two conditions: (1) That \$100,000 more be secured for the same purpose by January 1, 1906. (2) That the name of the college, upon the completion of this gift, be changed to Leander Clark College. It is scarcely proper to say that Mr. Clark made this as a condition of his offer. Several years before the board of trustees of the college made the offer that if any would give \$50,000 to the endowment of the college he should have the right to name the college. Mr. Clark simply accepted the proposition of the trustees.

3. On April 8 I received from Mr. Andrew Carnegie a letter stating that he will be glad to give \$50,000 to the endowment when the remaining \$50,000 is collected. Thus the propositions of Major Clark and Mr. Carnegie combine into one, to give the college \$100,000 on condition that we secure \$50,000. We expect to do this, and thus secure for the college an endowment, which, while not large as endowments are generally considered, will put us in condition to guarantee both the life and the growth of the college. This will hardly be completed by the close of the quadrennium, but it will, we hope, be well commenced.

C. J. KEPHART.

YORK COLLEGE.

Hulitt Conservatory, thirty-six by eighty feet, of brick, four floors, has been erected and equipped.

Central heating plant has been installed.

Basement for gymnasium, forty by eighty feet, has been completed.

Many books have been added to library. Apparatus and furnishings have been greatly increased.

The city water main, sewer, and electric light have been extended to our grounds.

The total increase in property available for college purposes, as referred to in above items, is from \$28,000 to \$30,000.

• The yearly attendance is nearly one hundred more than four years ago.

York College has secured official recognition by the State Department of Public Instruction, in consequence of which



BISHOP T. C. CARTER, D.D.

First elected in 1905.



REV. W. R. FUNK, D.D.

Publishing Agent

First elected in 1897

Re-elected in '01 and '05

graduates from our normal department receive State certificates.

The reputation of York College has been greatly enlarged and perfected.

WM. E. SCHELL.

CAMPBELL COLLEGE.

During the present quadrennium our educational work in Kansas and Oklahoma has undergone a great change. For many years Lane University has been our principal college in this territory, though at various times spasmodic efforts were made to relocate it or establish other schools to take its place, but all to no avail.

A deep-seated dissatisfaction had long been felt with the location of Lane University at Lecompton, and only a half-hearted support was given it by any of the coöperating conferences. It was felt by those most concerned that something must be done that we might educate our own young people and offer them advantages equal to those offered elsewhere. In the summer of 1902 definite action was taken looking to the relocation of Lane University. Holton presented an excellent opportunity, and the seat of our educational work was removed from Lecompton to Holton. By this move the Church came into possession of all of the valuable property of Campbell University, which had a record of twenty-two years in this very beautiful residence town of about four thousand inhabitants.

Last year, our first in this place, Campbell enrolled nearly four hundred students. We have a strong faculty, an open territory, excellent facilities, more active sympathy from the conferences, and an opportunity such as we seldom have for success.

P. O. BONEBRAKE.

SUGAR GROVE SEMINARY.

Let me say in reply to the above that the seminary is in very much better condition than four years ago. The recitation rooms have been repaired, many books added to the library, and about \$10,000 additional endowment secured during the time.

M. R. WOODLAND.

SHEXANDOAH COLLEGIATE INSTITUTE.

1. A new \$8,000 building has been erected.
2. The attendance has been almost, if not quite doubled.
3. Four members have been added to our teaching force.
4. The school has grown steadily in favor with the people.

E. U. HOENSHEL.

TWENTY-FOURTH GENERAL CONFERENCE

EDWARDS COLLEGIATE INSTITUTE.

This institution is striving to do sound foundation work in the great system of Christian education, and to rise to full collegiate rank upon true merit. Progress in the almost indispensable factor of finances has been slow, and enlarged facilities and increased income are sorely needed. The field is a promising one, and the battle will be kept up till victory crowns the effort.

ROSS MASTERS.

LAWRENCEBURG COLLEGE.

I find this school difficult to report correctly owing to its past history and its age as a college. We have had control only a very short time. Up to that time it was only a secondary public school without any history, outside, perhaps, the town's limits. We have a fine field here in which to build up a first-class college. We have a field about one hundred by one hundred and fifty miles square on which to draw for students. We aim to remodel the school by next fall and add a Bible department for ministers. This school will be for our Southern work. We trust to be able to make a creditable showing for our next term.

F. J. TYLER.

OUR MISSION SCHOOLS.

Rufus Clark and Wife Training School, Shenge, Africa, four native teachers; an attendance of 101; property valued at \$9,000. Albert Academy, Freetown, Africa, the attendance 33; in rented property for the present. One American teacher in the Albert Academy and two native assistants.

W. M. BELL.

RECOMMENDATIONS OF THE BOARD OF EDUCATION TO THE GENERAL CONFERENCE.

1. We recommend that no letters of dismissal to another denomination be given to any beneficiary who has not canceled his obligation to the Board of Education.
2. That a general secretary of the Board be elected, who shall be under the direction of the Board of Education.
3. That no minister shall be ordained who has not completed the course of study in a standard high school or academy, or its equivalent.
4. That we make the chief feature of the next quadrennium

the raising of one million dollars for the endowment and equipment of our educational institutions.

5. That we endorse the action of the executive committee in publishing and sending out tracts on giving, and urge the continuance of it, to the end that our people may take the Lord into partnership in their financial affairs.

6. That all students in college or Seminary, receiving beneficiary aid from the Board of Education, be given one-fourth of the amount as a gift, and that notes be taken for the remaining three-fourths.

RULES OF THE BOARD OF EDUCATION.

The Board of Education will make loans from the Educational Beneficiary Fund to persons properly recommended, who are in schools of our own denomination preparing for the gospel ministry, or for special mission work, in accord with the following rules:

1. Applications for loans must be made under the forms and provisions determined by the Board.

2. The student applying for a loan must be properly recommended by his annual conference, and by the faculty of the school in which he is a student. These recommendations must accompany each application for a loan, and must have been given the student within the year preceding the date of his application.

3. Each loan must be secured by a negotiable, legal note signed by the beneficiary, and bearing six per cent. interest after maturity.

4. In no case will a note be made for a longer term than five years. If for any good reason the beneficiary cannot pay his note when due, he may have the time of payment deferred, at the discretion of the Board, by applying for extension of time and giving a new note, non-interest-bearing until after maturity.

5. Money loaned will be paid to students through some officer of their school, twenty per cent. of the loan for the year about the 1st of October, twenty per cent. about the 1st of December, twenty per cent. about the 1st of February, and the remainder about the 1st of April, when the note specified under rule three shall be given.

6. Loans will not be promised when there is no money in the treasury. Should the aggregate loans voted beneficiaries in

any year exceed the total amount available within the year, the Board will at its discretion reduce or cancel amounts so voted as loans.

7. The amount to be loaned to any student in any year, or in any number of years, is determined by the Board, and may be made to vary at the discretion of the Board. Unless the case is an extraordinary one, the loan to a member of the senior class in college shall not exceed \$80; to a junior, \$75, to a sophomore, \$70; to a freshman, \$65. To a college graduate who is pursuing a course in the theological Seminary, the loan shall not exceed \$150. To others in the theological Seminary, loans may be made corresponding in amount to that to which their class standing would entitle them, as indicated above, were they students in a college. Experience in the pastorate will be regarded as equivalent to college work, at the discretion of the Board.

8. Any loans made in excess of sums stated in rule seven shall be regarded as short loans, and shall be made payable by October 1, following the date of such short loans, so that the money may be available for the use of students in the following year.

9. Loans may be canceled by the Board on account of the death of the beneficiary, or for any other reason upon which the Board agrees.

10. The note required in rule three shall be given for three-fourths of the amount voted to any beneficiary. The remaining one-fourth of the amount shall be given as a gift.

11. If for an reason a beneficiary does not enter the active ministry of the Church of the United Brethren in Christ, the entire amount of his loan or loans, whether legally due or not, shall be due and payable at the date of the first meeting of his annual conference after his leaving school. "School" is to be regarded as a school of the United Brethren in Christ. This item is applicable whether the beneficiary is in another school or not.

12. The beneficiary shall regard himself, within proper limits, as under the direction of the Board of Education.

13. At the discretion of the Board, payment may be withheld on account of unworthy conduct on the part of the beneficiary, or for any other reason.

14. These rules shall constitute the contract between the

Board of Education of the Church of the United Brethren in Christ and the beneficiary who receives a loan or loans.

15. The signature of the beneficiary shall be affixed to a copy of these rules, by which signature he binds himself to observe every requirement stated in any one of these rules and in all of them.

I agree to the provisions of these rules.

Date.....Name of applicant.....

DR. E. B. BIERMAN, of Eastern Pennsylvania Conference. I move that the report be referred to the appropriate committee.

Seconded.

THE PRESIDING BISHOP. You have heard the motion. All in favor indicate by saying aye. Contrary, no. It is so referred.

THE PRESIDING BISHOP. Will you now hear the report of the Young People's Society?

VOICES. Hear, hear.

REV. J. G. HUBER, of Miami Conference. It is not printed, Brother Bishop.

THE PRESIDING BISHOP. Then read it.

Rev. J. G. Huber, president of the Young People's Christian Union, read the report as follows:

REPORT OF THE PRESIDENT OF THE Y. P. C. U.

To the General Conference, Greeting.

Twelve years ago, at the session of the General Conference at Dayton, Ohio, the Young People's Christian Union was adopted as one of the organized departments of our Church work.

Its growth since that time has been marked, and it now holds a position of choice blessing and usefulness.

NUMERICAL STRENGTH.

We find the statistics of the Union difficult to gather with accuracy. A careful examination of the various conference minutes, which afford our most reliable source of information, presents a total of 1,430 Senior societies, with a membership of 55,396, and 516 Junior societies, with a membership of 22,525, making a combined enrollment of 77,921. Adding to this list the new societies organized since September 1, we would report as reliably accurate a total of 1,491 Senior and 527 Junior societies, a total of 2,018 societies, with a membership of 80,131.

TWENTY-FOURTH GENERAL CONFERENCE

AIMS AND PRINCIPLES.

The motto of the Union tersely declares its splendid aim, "For the glory of God and the salvation of men." The salvation of the young, their development in character and the graces of the Spirit, their training in the use of the Bible and in Christian service, their private devotions and exercise in public prayer and testimony, their increased intelligence in the affairs of the Church and consequent loyalty to all of its interests; in short, to produce better Christians, better church members, better workers, better citizens; these are a few of its chief aims, and to a high degree they have been realized.

We are pleased with the stress placed on personal evangelism in many quarters, particularly in one Branch, where a number of workers' bands have been organized.

Pastors everywhere need to-day a vision of the possible helpfulness of the society in the local church, and should hold up to the young people ideals and examples of activity, and open to them doors of service, thus stimulating them in the Master's work.

MINISTERS AND MISSIONARIES.

The Church must look to the ranks of the young people for its supply of ministers and missionaries. The small number offering themselves for these high callings is cause for anxiety not only in our own, but in other denominations and lands. The great Presbyterian Church in this country has in very recent years suffered a decline of many hundred applicants for the ministry. A few months ago, when Mr. John R. Mott was in England, making a tour of evangelism in colleges and universities, he was called into seven different conferences with eminent church leaders to advise on how to get men of ability to enter the ministry.

As the increased equipment of Union Biblical Seminary will likely come before this body for consideration, should not the need of capable and consecrated persons for these high callings also engage our thought and prayers.

It is imperative that our young people be saved from the avarice and materialism of this age and their minds directed to spiritual activities.

YOUNG PEOPLE AND MISSIONS.

We are highly gratified with the deepening interests in missions during this quadrennium. Hundreds of our young people have been enrolled in mission-study classes in connection with the great inter-denominational Young People's Missionary Movement. This work will yield a rich harvest in the future.

Our gifts have been constantly increasing in this direction. The Union through its Branches is now supporting three of our ablest foreign missionaries at an expense of \$1,500 annually, and of native

UNITED BRETHREN IN CHRIST

workers at a cost of \$1,100 annually. The latest conference minutes tabulate as a total of Y. P. C. U. for missions, \$6,976.

We are persuaded that many hundreds more have been interested in building mission churches of which we have no record.

The last three anniversary offerings have been distinctly missionary. Two years ago \$550 was given by the General Union on the mission debt. Last year the offering reached \$770, and with it a much-needed and handsome chapel was built in Porto Rico. This year we hope to secure \$1,000 for the erection of a chapel in Funi-bashi, Japan.

Our ideal is that every Branch should place on the hearts of its young people some specific home or foreign missionary project for their support, and also each year a generous anniversary contribution be given by each local society to some definite enterprise named by the General Union.

CONVENTIONS.

Our conventions are seasons of grace and schools of instruction. The glitter and excessive enthusiasm of former years may be lacking, but of their increased solidity, definite purpose, and value there can be no doubt.

At the Canton Biennial of 1902 the observance of the Quiet Hour and personal service were particularly emphasized. At the great Winona convention of last June evangelism and missions claimed the largest attention. This Biennial was notable for a greatly increased attendance, for effective addresses by Dr. J. Wilbur Chapman, Robert Speer, L. D. Wishard, and for the phenomenal outpouring of the Spirit of God on the convention Sabbath.

Branch conventions as held in the conferences should have the heartiest encouragement of pastors and people, as they afford opportunity for fellowship, discussion of methods of work, and promote the organization of societies in all the local churches. Branch organizations and conventions are really invaluable in maintaining the interest and enthusiasm and pushing advance movements of the Union.

LITERATURE.

Frequent articles on society problems from members of the council and others appear in the columns of our Church organs. The services of these officers are gratuitous, and their time and energies are devoted so wholly in other channels as to prevent our growing an extension expert literature.

The leaflets published in the interests of the Junior department, and a helpful Junior training course, have had a wide and beneficial circulation.

The *Watchword* has enjoyed a remarkable advance during this quadrennium. Its circulation has bounded in these four years from 20,500 to 38,000. We take it that it is now safely on a paying basis,

and the ghost of its discontinuance no longer need shadow us. Its modification to meet the wants of Sunday-school readers has likely not strengthened it as a Young People's paper, but its wider circulation and reading makes compensation for the slight change in its matter. We still claim the *Watchword* as our organ, and feel proud of its clean and vigorous editorial work. We are further gratified with its fascinating setting forth of the institutions and movements of the Church and land by means of high-class illustrated articles.

The bright and elaborate Year-Book of 1904 also presented the departments of the Union in a most comprehensive and satisfactory manner.

BIBLE STUDY AND CHRISTIAN STEWARDSHIP.

Short courses in Bible study have been presented in the *Watchword* from time to time by the superintendent of the Bible-Study Department, and have doubtless been used with profit by many. Recently a column has been opened outlining a continuous course of reading through the New Testament, with brief comments on each chapter, by the president of the Union. More than 1,600 persons have sent in their names as daily readers.

The subject and duty of Christian stewardship of money, while not advocated so constantly in the *Watchword* as in former years, still holds its place in the departments of the Union and is pressed upon our youth at all our conventions.

The wisdom of the plan of organization adopted by the leaders of this movement in our denomination in uniting all Young People's societies of whatever name into one general union has been fully vindicated by the experience of the past fifteen years. The freedom given to individual societies to identify themselves with the United Society of Christian Endeavor has been a happy solution of our relation to this great body.

We rejoice in the inspiration of world-wide fellowship enjoyed by many societies through affiliation with Christian Endeavor. We would, however, reaffirm that such affiliation is never interpreted either by the Union of Christian Endeavor as a severing of connection with our denominational organization and interests.

Our great purposes are loyalty to Christ and the Church, a society in every congregation, Personal Workers' Bands and Mission-Study Classes, our Juniors for the Savior, the Morning Watch with the Bible, and the whole tithe for the Lord.

A. H. LAUGHBAUM, of Sandusky Conference. I move that it be referred to the appropriate committee.

Seconded.

THE PRESIDING BISHOP. The motion is to refer to the appropriate committee. All favoring say aye. Contrary, no. It is agreed to and is so referred.

DR. D. R. MILLER. I move we do now adjourn.

Seconded.

THE PRESIDING BISHOP. The motion is on adjournment. Are there any announcements?

Several of the chairmen announced meetings of their respective committees, and the pastor, Rev. Mr. Crites, again announced the services to be held in the evening, and also the season tickets for the course of entertainments.

THE PRESIDING BISHOP. The motion is on adjournment. All favoring it, indicate the same by saying aye. Contrary, no. It is agreed.

THE PRESIDING BISHOP. I will ask Rev. Dr. Spencer, editor of the *Central Christian Advocate*, to pronounce the benediction.

THIRD DAY—MORNING SESSION.

SATURDAY, May 13, 1905, 8:30 A. M.

Bishop G. M. Mathews in the chair.

THE PRESIDING BISHOP. Conference will please come to order. Professor J. H. Ruebush, of Virginia, will conduct the song-service.

PROFESSOR RUEBUSH. We will sing No. 191, "No, Not One."

THE PRESIDING BISHOP. Dr. D. P. Baker, of East Tennessee Conference, will conduct the devotional services. We will now proceed with the singing.

Rev. D. P. Baker then read the fifteenth chapter of John, "I am the true vine," etc. The devotional services closed with singing No. 86, "Fill Me Now."

THE PRESIDING BISHOP. We will now hear the reading of the journal of yesterday's proceedings.

Secretary Snyder read the minutes of both sessions of yesterday.

THE PRESIDING BISHOP. You have heard the reading of the journal of yesterday's proceedings. Are there any corrections?

A VOICE. Dr. Spencer is editor of the *Central Christian Advocate* and not of the *Western*.

REV. GEORGE P. HOTT, of Virginia Conference. In the beginning of the minutes, I find it convenient that the day of the week be given, instead of the number of the day. Instead of the first day, second day,

or third day make it read Wednesday, Thursday, Friday, Saturday, and so on. I believe it is helpful to give the day.

THE PRESIDING BISHOP. If there are no other corrections, the minutes will stand as read and corrected.

THE PRESIDING BISHOP. According to the new rules, the first thing in order will be the calling of the roll of conferences alphabetically, at which time may be presented petitions, memorials, appeals, and any business pertaining to the annual conferences. The memorials shall have upon them the name of the one who presents the memorial and the conference from which the memorial comes, and the number of petitioners with the subject to which it relates indicated upon the back of the paper. It shall then be referred to the proper committee. Now, beginning with the first conference and going through alphabetically, you will have the opportunity to present memorials, appeals, or any business pertaining to the Conference. The secretary will proceed with the calling of the roll of conferences.

The secretary called the roll of conferences alphabetically.

REV. J. H. WALLS, of Indiana Conference. I have a memorial which I wish to present to Committee No. 17.

THE PRESIDING BISHOP. Unless there is objection, the communication will be so referred. It is so referred.

REV. J. R. CHAMBERS, of Neosho Conference. I have a memorial passed unanimously at our last session of the annual conference, to refer to the committee having in charge the expenses of the next Conference.

This memorial was referred to the appropriate committee.

Rev. C. U. McKee, of Northwest Kansas Conference, presented a memorial for the stationing of preachers for the annual conferences. This was referred to the Committee on Government of the Church.

Rev. J. W. Schofield, of Ontario Conference, presented a memorial to the General Conference from his conference on the subject of church union. Referred to the appropriate committee.

Rev. R. M. Zuck, of Upper Wabash Conference, presented a memorial which was referred to the Committee on Boundaries.

Rev. George P. Hott, of Virginia Conference, presented a resolution relating to the appointment of a committee to consist of annual conference secretaries for the purpose of providing suitable blanks for pastors' annual reports and blank charts.

Rev. D. L. Doub, of Oklahoma Conference, presented a resolution on moral reform.

These resolutions were referred to the appropriate committees.

E. S. LORENZ, of Miami Conference. I have a resolution which I should like to bring before the Conference, the purpose of which will appear when I read it.

VOICES. Hear, hear.

Resolved, That the various committees on revision of the Discipline be and are hereby instructed to substitute the words "conference superintendent" for the words "presiding elder," and "general superintendent" for the word "bishop" wherever these words now occur in the Discipline.

P. M. CAMP.
D. D. LOWERY.
V. W. OVERTON.
M. R. DRURY.
G. D. GOSSARD.
J. E. SHANNON.
ELI GOOD.
A. P. FUNKHOUSER.

THE PRESIDING BISHOP. That will be referred to the appropriate committee—the Committee on Superintendency.

E. S. LORENZ. I beg pardon. That should be referred to several committees; it is not simply for the Committee on Superintendency, but for the committees which have any section of the Discipline where this occurs; therefore I make this suggestion.

THE PRESIDING BISHOP. This seems to be anticipating a good deal in view of the legislation and the discussions growing out of the propositions, but the resolution will be referred to the appropriate committees instead of to the one committee.

DR. A. C. WILMORE, of White River Conference. I rise to a point of order. I think the resolution is unconstitutional from the fact that the word "bishop" is in our constitution, and I do not think that this General Conference, unless it submits an amendment to the Church, can change the word "bishop" to "superintendent" when it relates to the bishops in office. You can do so as far as the presiding elder is concerned, but not so far as the word "bishop" is concerned.

THE PRESIDING BISHOP. The point is well taken, but it will be discussed by the appropriate committees.

Professor Mark Keppel, of California Conference, offered a resolution pertaining to Section 2, sub-division 2 of the Discipline, relating to the number of delegates that should be elected to the General Conference. This was referred to the appropriate committee.

REV. GEORGE P. HOTT, of Virginia Conference. I have a word as to this resolution asking for the appointment of a committee to formulate blanks for pastors' annual reports and for the annual conferences throughout. I do not know what committee it should go to, or what power they would have in complying with this request.

THE PRESIDING BISHOP. That will be referred to the Committee on Formulas. Rev. J. R. Chambers, of Neosho Conference, is chairman of the committee.

THE PRESIDING BISHOP. Are there any more papers to present? I linger now, because these papers ought to be in the hands of the various committees to be considered and be crystalized into some action.

Mr. S. F. Huber, of Pennsylvania Conference, presented a resolution requesting the General Conference to give official recognition to the Quincy Orphanage and Home, located at Quincy, Pennsylvania. This was referred to the appropriate committee.

Rev. C. W. Brewbaker, president of the Christian Stewardship Commission, read the report of the Commission.

REPORT OF CHRISTIAN STEWARDSHIP COMMISSION.

The problem of finances is one with which the Church has had to deal ever since her beginning, and one which still consumes much time and creates considerable anxiety. Recent years, however, teach us that the most successful way to solve this great problem is to intelligently acquaint the people with this important question, using the Word of God as the basis for instruction, and to have them practice the Bible method of giving.

We must teach that Christian giving is a divine grace as much as is praying, and can be cultivated in one's life, and thus help beautify character. It is the miser who is banished from society. His very being has become odious because of the awful grasp the sin of greed has upon him. There is nothing so repulsive in a man as stinginess. The grace of giving springs from love. "For God so loved the world, that he gave his only begotten Son" (John 3:16). Hence this grace should be cultivated: (1) Because it is biblical; (2) because it is reasonable; (3) because of what it means to one's life and character. Everybody should learn to give as God prospers him.

In submitting this report, it is due the Commission to state:

1. That the Commission was handicapped by the fact that the

General Y. P. C. U. had officially taken up the matter of tithing and systematic giving, and that there was also another commission appointed by the General Conference to act in the same capacity, besides the Educational Board of the Church was advertising tracts for free distribution. It was a difficult thing to know just what our sphere of action should be.

2. During the quadrennium one book, "Getting and Giving," written by Dr. W. M. Weekley, was issued under the auspices of the Commission. This volume is a very clear and reasonable treatise on the subject, and has had a splendid circulation within and out of the Church. It has been highly commended, and undoubtedly is doing great good for Christ and the Church. It is hoped that all of our pastors will urge its distribution and sale.

3. Plans were also matured looking toward the publishing of tracts and leaflets for general distribution. We are confident that there is a field for work in this line, and trust that such plans may be laid for the future, that a united effort may be made in bringing this important and vital question in an intelligent way before the entire Church.

Respectfully submitted,

C. W. BREWBAKER, *President*.

WM. M. BELL.

The report was referred to the Committee on Christian Stewardship. Mr. S. E. Kumler, secretary of the Committee on Order of Business, made the following report:

Your Committee on Order of Business beg to recommend that, after the completion of the general reports, the following committees shall be called and their reports heard in the order named:

No. 25, On Christian Stewardship.

No. 2, On Credentials.

No. 23, On Circulation of the Bible.

No. 20, On Formulas.

We also recommend that an early adjournment be taken, at not later than eleven o'clock, in order that the committees may have time to complete their work without delay.

A. P. FUNKHOUSER, *Chairman*.

The report was adopted.

THE PRESIDING BISHOP. Now Bishop Castle has very kindly and tenderly requested the privilege to address the Conference, and I am sure we will grant the privilege to him, as it is his right to have it.

BISHOP CASTLE. I rise to this question of privilege at this early moment because I want to free the Conference, if it may be so, from any embarrassment whatever in the work that it has in hand.

BISHOP CASTLE'S REQUEST FOR RETIREMENT FROM THE DUTIES OF BISHOP.

To the General Conference.

DEAR AND HONORED BRETHREN: It is with profound gratitude to God that I accept the privilege of addressing another personal word to you as a Conference ere you cast the ballot for the representatives and leaders in the general work of the Church for another quadrennium. Four years ago you allowed me a personal word, which favor I greatly appreciated. I thought then I would not be in another General Conference. The shadowy form that walked near me four years ago has not changed, only to walk still nearer.

Looking up the records recently of some important events, to me, in my life, I find that it will soon be fifty years since I was converted and joined the United Brethren Church. It is now nearly forty-nine years since I was granted my first license by the quarterly conference. The coming September it will be forty-seven years since I united with St. Joseph Annual Conference, which relationship I am still permitted to retain. Aside from the things named, my life has never been what may be called eventful. My first annual conference license was signed by Bishop Lewis Davis, and my ordination was by Bishop Markwood. My first circuit was in Northern Indiana, consisting of twenty-four appointments, which I filled every four weeks, receiving a salary of \$62. The year I set up housekeeping I received \$160. You see I began under the old régime, when circuits were circuits, and salary was quarterage. Scarcely any preacher shunned circuit work in those days. Indeed we were glad to get any kind of a work, however poor. We did not have much to give, and we did not expect much in return. The times were not exacting.

The people were plain, living very simple lives. They were generally satisfied with the preacher sent to them. Preaching then with us was very largely in schoolhouses and private dwellings. Great meetings were often held in barns.

But things have changed; in charity and candor, it must be said, changed for the better. To-day we have the church-house, the manse, the college, and the seminary. These mean much to the ministry and the church. The average minister of thirty and forty years ago would not do for this day. Men are "running to and fro, and knowledge is increasing." New ways and new thoughts characterize the times. New work and new methods obtain, and there must be new brains and new hands to think these thoughts and do this work. The older must give place to the newer and the younger. The one can be warmly and happily pushed a little aside by the behest of the years to make way for the other with younger and quicker hands. All that is good of the old must be clung to, but most generous welcome must be given to the new. Everything is growing newer and brighter. As individuals and as a Church we must face and head that way. We cannot fight the inevitable. We must accept the verdict of the years.

To be true to my convictions and sense of propriety I must again renew my request of four years ago, that I be left without official responsibility, and that some younger, more vigorous, and efficient man be elected in my stead.

I am facing what comes to all persons in official position sooner or later, that of retiring from active life. I think I ought not, for the Church's good, to longer bear the responsibilities of an effective bishop. I grant the seriousness of the decision, but I admit its righteousness.

I think one of the most painful things I have ever had to do as a bishop was to be a party to relegate old men to retirement, especially when without means of support; one hour having something of a warm and happy position, the next hour turned upon roads and ways of uncertainty and destitution. There are men in this General Conference that have a growing feeling of what I mean. I think the saddest face I ever looked into was a friend of mine that had come to this place. The remark made at the time was one I shall never forget, "Brethren, you turn me out without money enough in my pocket to buy my supper." You know the supper is the last meal. It seemed almost literally true in this case. He soon passed into the beyond. He was a number of times in the General Conference.

In the last four years I have faced a condition of want, sacrifice, and heroism upon the part of others that has made me thoughtful, thankful, and solicitous; thoughtful as to how the Church can provide a better support, thankful for men of such loyalty to their calling, solicitous as to the evening time of these servants. Many an old man stands in the growing and deepening shadows of this on-coming night with deep emotion. He cannot help the bitterness of the hour. The hour is dark and the winds are wild. This remark is not to be construed as at all personal, but I do ask that the Church more and more provide for the maintenance and comfort of its superannuated ministers and their families. Ministers are the most generous class of men the church has. Out of and in proportion to what they have they give largely. To avoid the temptation to regret this when days of dependence come, let the Church provide, in all cases of worthy dependence, a generous living for this evening hour.

Being quite well on towards the seventy-year line, I think I am prepared for Professor Osler's treatment of old men—official chloroforming.

On taking leave of this high office, I want to express my high appreciation of my associates in office, and my gratitude to the Church for its forbearance, kindness, and support through all these years of my official career.

I can say in this review that I have loved my brethren and my work very fervently. The office of a bishop puts one into a very tender and delicate relationship with his fellow-men. I have tried to be free from bias, partisan friendship, jealousy, and antipathy in my official work. I have tried to be a brother, and to appreciate the meritorious in every

one that I have had association with. I have tried not to be a partisan in my administration. I believe I can retire with the personal consciousness of having no bitterness toward any, and no rival in any minister in the Church. That I have not been perfect, and that many mistakes darken the past, I am painfully conscious of. But whatever it is, the record is made. I leave it with Him whose mercy and blessing I have shared so largely through all my life. I am sure you will not blame me for the manifest seriousness of this moment. I leave the field of effort and activity feeling glad and thankful for what it has been to me. Keep me in your prayers when you pray. I go to my home.

Your brother, N. CASTLE.

Topeka, Kansas, May 13, 1905.

BISHOP MATHEWS' RESPONSIVE WORDS UPON THE RETIREMENT
OF BISHOP CASTLE.

BISHOP MATHEWS. This is an important moment, not only in the denominational life of our Church, but in the proceedings of this magnificent General Conference.

This paper, of course, bears the characteristics of our beloved bishop, and has the fragrance of a message from him. It requires a great mind to speak great words, a beautiful mind to speak beautiful words, a pure mind to utter such purity of sentiment, a generous mind to speak generous words. We have before us an illustration of a great man, a beautiful man, a pure man, a magnanimous man, one who stands distinctively and peculiarly for spiritual Christianity, scriptural uprightness, personal purity, as well as civic righteousness, a man who is enshrined in the hearts of the men and women and children of our whole denomination.

Twenty-five years ago it was my delightful privilege to come into personal contact with this noble man of God. My heart was uplifted my life was surcharged with the love of Jesus Christ in his own life, and in his own ministry, and I find myself presiding here for the first time this morning, and now this time has been chosen for the speaking of these dear words by our dear brother, the senior bishop. I said to myself the other day, when he favored this Conference with such a magnificent address, looking forward to the future, marking out the path for us for greater things, and then also when he gave us such a beautiful illustration of a presiding officer in the evening services, showing wit and eloquence and tact and good sense and courtesy, I said to myself, as also I said to the one that is dearest to me on

earth, "I would be one of a thousand in the Church to step aside and do nothing, rather than to retire such a man as he; with the crown of youth upon his brow, with the charm of God's conscious presence in his own heart, with the seal of approval upon him, not only for twenty-five, thirty, or fifty years, but at this very moment; and so it is not surprising that I am touched to the very depth of my soul. I think I can read it in your own countenances, every one, not only the delegates, but the visitors here. Certainly this supreme moment is a moment that calls for the benediction and descent of the Holy Spirit, the cementing of our hearts together as never before. I feel, under the intense inspiration of the Holy Spirit, like placing the crown of approbation, the crown of affection, and the crown of confidence upon this spiritual leader and man of God. Words only dissipate what I am craving for at this time.

Shall we not linger at this moment and have a few prayers? I shall ask Brother Neff, of the Oregon Conference, Brother Hough, of Allegheny Conference, Brother Chambers, of Neosho Conference, and Brother Fries, of Sandusky Conference, to lead us in prayer, in the order I have named. Now let us pause before the throne of God. It will help us in our business if the pentecostal Spirit shall come down upon our hearts. Shall we pray at this moment?

The prayers were delivered by the brethren in the order named.

BISHOP CASTLE. Will you suffer this word this moment? There is not a tinge of personal gloom in this matter, and what I ask is that you do not have any demonstration. Let nothing be unusual—just treat in the quiet way you have. Let your tears be dried. Spend your time in doing the work, not upon me. I feel that I am in a sense far below that, in a sense like Paul, when he said, "What mean ye to weep and break my heart?" Let us be cheerful. [Great applause.]

THE PRESIDING BISHOP. I wish we could do what he suggests, but we cannot.

Rev. J. W. Willis, of Southeast Ohio Conference, began to sing "Blest be the tie that binds," and Conference very tenderly joined.

THE PRESIDING BISHOP. There are four ministers of the St. Joseph Conference here, Rev. C. S. Parker, Rev. A. M. Cummins, Rev. Ray Upson, and Rev. E. H. Pontius, who have formed what is called the Arion Quartet, and I am sure you will be glad to have them sing at this moment whatever they may want to sing.

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The Arion Quartet then sang "Upon life's boundless ocean, where mighty billows roll."

BISHOP CASTLE (at close of song). I want to say, Hallelujah!

The Arion Quartet followed with another song, "Oh, listen to our wondrous story." [Great applause.]

THE PRESIDING BISHOP. What is the pleasure of the General Conference with reference to the reports of the standing committees?

Colonel Robert Cowden, General Secretary of the Sunday-School Board, then read his report.

REPORT OF THE GENERAL SABBATH-SCHOOL BOARD.

The Board presents for consideration of the General Conference the following report:

TIME INCLUDED.

The history recorded in this report covers three years and eleven months, from May 1, 1901, to March 31, 1905.

MEMBERSHIP OF BOARD.

Rev. W. Z. Roberts, C. J. Kephart, D. D., Rev. W. A. Dickson, Rev. William W. Williamson, Rev. B. W. Bowman, H. H. Fout, D. D., and the General Secretary, Colonel Robert Cowden, constituted the Board at the opening of the quadrennium. Those of the number there present met on the 21st of May, 1901, in Frederick, Maryland, and organized by electing W. Z. Roberts president and H. H. Fout recording secretary.

MEETINGS.

The first meeting of the full Board, for the purpose of outlining a policy was held in Dayton, Ohio, June 27, 1901. At this meeting all the members were present. Within the first year Rev. B. W. Bowman resigned, and Hon. J. C. Myers was chosen by the Board to fill the vacancy. As thus constituted the Board has continued since, holding annual meetings for business, all of them in Dayton, Ohio, and always at the time of the annual meetings of the other boards of the Church and the annual commencement of the Seminary. To this order there was one exception. In the spring of 1904 the General Secretary was absent from the country, and the annual meeting was postponed until his return, and was then held in June, at Lake Winona, Indiana, at the time of the summer Bible school held annually at that place. The business of the Board in the intervals between annual sessions was transacted through correspondence between members and the General Sec-

retary, and by the executive committee, which was composed of Robert Cowden, chairman; H. H. Fout, and Mr. L. M. Mittendorf, secretary. Mr. Mittendorf, a layman, and superintendent of one of the largest schools of Dayton, was elected by the Board to fill this place for the entire four years, a departure from the policy of the preceding Board. This executive committee held meetings with monthly regularity as far as possible, varying sometimes on account of the absence of its chairman in the field. It was charged at times with extraordinary duties, such as the employment of additional field force in certain districts, and for such occasions was strengthened by the addition of Messrs. Roberts and Myers, both residing in Ohio, and hence within convenient distance.

MISSION WORK.

It has been the policy of this Board and of its immediate predecessor to assist as much as possible in the mission work of the Church, so, when the present Board assumed control, it found Rev. E. L. Ort and family engaged in Ponce, Porto Rico, working in conjunction with the missionaries sent there by the Parent Board, having been employed and fully supported by our predecessors. While this Board was preparing to negotiate for their continuance in that field, they resigned and came home, and the place was not resupplied.

Early in the summer of 1903 we employed Rev. Tekoa S. Winey, whose success at Everett, Washington, the previous months was taken as a guaranty of continued usefulness. He remained in our employ nine months, when, for lack of sufficient means to support him, it was considered prudent to discontinue the arrangement. Other fields were considered, but for the same reason not entered. This was a disappointment to us.

DONATIONS OF LITERATURE.

Dr. Fout and the General Secretary were constituted a committee to represent the Board in determining what donations of lesson helps to grant, with instructions not to exceed an aggregate of \$1,500 in any one year. This was kept in mind, and in granting all reasonable requests for help of this kind, it was found that in no one year did we pass this limit. In the aggregate, in the four years we bought from the Publishing House and donated \$5,642.77 worth of material. Nearly all of this was papers and lesson helps; but, in a few instances,

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a small secretary's record being requested, one was included in the gift. In still fewer instances were low-priced singing-books given where the schools seemed utterly unable to provide them for themselves. Also, the Board donated Church Disciplines at different times, at the request of Dr. T. C. Carter, for the Southern field, where the people sought information touching our denominational polity. These were distributed by him personally or under his direction. All the conferences in the Church shared in these benefactions, and \$367.75 worth of literature was sent to our various foreign missions, including the works represented by Mr. Jenanyen in Tarsus and Iconium, Asia Minor.

SECRETARY'S TIME.

The Board saw fit at the beginning of the term to direct that two-thirds of the Secretary's time should be devoted to work in the field outside his office and one-third in the office, or in about that proportion. This order has been observed. Miss Mary E. McGinnis was employed as office assistant, and she has been paid \$1,060.75 for services during this term.

SECRETARY'S WORK.

1. *In the Field.* This is represented by 90,475 miles of travel, at an expense of \$1,396.46 for transportation and \$389.79 for hotel accommodations. Total, \$1,786.25. This small expense for so much travel is due to the fact that railroad companies in the Central, Southeastern, and Western Passenger Associations furnish him transportation at clergy rates. All sections of the Church in America have been visited. Sixty-one institutes were held, usually covering two days and three evenings each; sixty-one Sunday-school conventions were attended and assisted; seventy-one annual conference sessions were attended by the Secretary alone, and probably as many more by the other members of the Board. Seven summer assemblies were also attended by the secretary, in most of which he was instructor in the teacher-training department. Eighteen Board and executive committee meetings were attended officially, and one hundred and fifty-five single addresses were delivered, chiefly on subjects closely related to the idea of teacher-training.

2. *In the Office.* The incidental expenses of the work in the office were: For postage, \$963.01; for stationery, \$108.57;

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for express charges, \$40.95; for telegraphing, \$8.97; total, \$1,121.50. Expenses for all purposes were: For travel, \$1,786.25; for office help, \$1,060.75; for incidentals in office, \$1,121.50. Grand total, \$3,968.50.

RECEIPTS.

The receipts to the treasury through the Secretary's office, outside of chart collections passing through his hands, were: From offerings received in institutes held, \$675.67; from fees in teacher-training work, \$168.01; from fees for examinations on international lessons, \$9.10; and from the sale of supplies for Home Departments and Cradle Rolls, \$25.08. Total, \$877.86. From Children's Day Offerings, the amount in 1901 was \$604.23; in 1902, \$820.61; in 1903, \$1,040.01; and in 1904, \$1,880.64. Total, \$4,345.49. From chart collections through annual conferences: In 1901, \$2,335.81; in 1902, \$2,986.04; in 1903, \$4,093.09; and in 1904, \$3,898.90. Total, \$13,313.84. Had the disciplinary requirement in this regard been fully met by all the Church the amount from this source alone would have been about \$30,000. The encouraging feature in this statement of receipts is that in both Children's Day offerings and chart collections steady and rapid advance is noted. This was doubtless due to the fact that the General Secretary and the members of the Board attended annual conference sessions quite generally each year and represented the work of the Board, kindly urging the apportionment of the full three cents per member to the various charges for the general Sunday-school fund. In many cases this was done. In some it was not. The result was a handsome increase over the receipts from this source the preceding quadrennium. It is a work of education among our people, causing them to see the Sunday-school work in its true relation to the other work of the Church.

WHAT THIS BOARD STANDS FOR.

The work of this Board is quite unique among departments of church work. For two things is it directly and entirely responsible:

1. *Helping where help is needed* in the organization of new schools on the frontiers of our country, thus doing for our denominational schools what the American Sunday-School Union did for all, at the beginning, except that our donations are outright. Also, it is now becoming increasingly useful in aiding

new missions in important cities. It also helps, as it always has, from year to year, all our foreign mission schools. We have in the last forty-seven months granted 1,241 donations to probably 900 different schools, aggregating \$5,642.77. All that this has meant to those schools and to the Church no one can even imagine. It has been remarked by some new members of this Board that they never had any conception of the helpfulness of this Board in this particular. This is true of thousands of others. Our people do not know the great good their money, given to this Board, does. If they did, it would be given with more lavish hand. Some splendid visible results of these gifts are seen in certain cities where fine churches now stand where none stood before. Cleveland, Dayton, Toledo, and Cincinnati, Ohio; Philadelphia, Pa.; Washington, D. C.; Newport, Ky.; Chicago, Ill.; Oakland, Sacramento, and Los Angeles, Cal.; Denver and Pueblo, Colo.; Nashville, Tenn.; Atlanta, Ga., and many others. If any conference is neglecting any city in its borders it is missing a great opportunity. Just now a new church is being opened up in Cincinnati, Ohio, giving great promise.

2. *Teacher-training.* It is not true except in a restricted sense that "teachers are born, not made." The fact is that, having been born, they "must be born again" and then made. Consecration and preparation are the two words, and in the order stated, that express the qualifications necessary in a Sunday-school teacher, and neither, alone, is sufficient. This Board emphasizes this work through its Secretary by holding Sunday-school institutes and enrolling persons in classes and instructing them by correspondence, and, keeping at it, it has succeeded in enrolling 6,174 members and in graduating in the full Chautauqua course 1,193. This alone is no small achievement. Incidentally the "internal improvement" of our schools is emphasized from the office, and plans devised and printed matter prepared, published, and circulated looking to Home Department and Cradle Roll and other modern methods of Sunday-school work.

Assuming that this General Conference will provide for continuing all the departments of work that this and former Sunday-school boards have successfully undertaken, legislation is still needed in order to further enlarge and extend our work.

The Board presents for a consideration of the General Conference the following recommendations:

Chapter XV.

Change to read as follows:

The general interests of the Sunday-school work shall be committed to a Sunday-School Board, which shall be governed by the following constitution.

Section I. of the Constitution of the General Sunday-School Board.

Article 1. Name. This organization shall be known as the General Sunday-School Board of the Church of the United Brethren in Christ.

Article 2. Object. The object of this Board shall be to promote the multiplication, growth, and efficiency of the Sunday schools in connection with our Church and elsewhere, for the glory of God and the saving and blessing of mankind.

Article 3. Membership and Officers. This Board shall be composed of five members who shall be elected by the General Conference for a term of four years, with the bishops of the Church, editors of Sunday-school literature, the Sunday-School General Secretary, the Secretary or Secretaries of the Missionary Society, the Agent of the Publishing House, and the General Church Treasurer as members *ex officio*. The bishop of the Ohio District shall be president of the Board and the other bishops vice-presidents in order of official seniority.

Article 4. Meetings. 1. The Board shall be convened by the call of the president within thirty days after their election, and shall elect from their own number a recording secretary, who shall be a resident of Dayton, Ohio, or vicinity. The General Church Treasurer shall act as treasurer of the Board.

2. The Board shall meet annually in the month of April or May, on such day or days as it may determine. Other meetings may be held on the call of the president and secretary. The members present at any meeting shall constitute a quorum. The fiscal year of the Board shall close March 31 of each year.

Article 5. Duties and Powers. 1. This Board shall have charge of the general Sunday-school interests of the Church, and in carrying forward its work it may adopt such rules and take such action as, in its judgment, the interest committed to

it may demand; provided, that nothing shall be done out of harmony with the Discipline of the Church.

2. The Board shall each year, at its annual meeting, place an assessment of at least three cents per member upon the several annual conferences.

3. It shall make provision for the general observance of Children's Day on the first Sunday in June, and shall receive the free-will offerings made on that day.

4. It shall have full authority to fill vacancies in its membership between the sittings of the General Conference and shall publish an annual report of its work.

5. A committee shall be appointed annually which shall audit the General Secretary's and Treasurer's accounts.

6. The president, secretaries, and editors of Sunday-school literature shall compose a local committee to act in the intervals between the meetings of the Board. This committee shall meet monthly, but shall not transact new business.

7. The Board shall define fully the work and duties of the General Secretary and other employees and provide for their salaries.

8. The Board shall present a quadrennial report with suggestions and recommendations to the General Conference.

Article 6. Use of Funds. 1. The funds of this Board shall be used to assist in establishing and maintaining Sunday schools in home and foreign fields, and for defraying the expenses of the Board in forwarding the work for which it was organized; provided, that the principal of whatever permanent funds are created shall be carefully invested and only the income therefrom be expended.

2. All applications for assistance shall be made through the General Secretary, and shall be considered by a local committee or sub-committee thereof. Appropriations shall be made only to Sunday schools that are conducted in harmony with the disciplinary provisions of the United Brethren Church, or to schools giving satisfactory evidence that they will soon become such.

3. The president and recording secretary shall sign all orders issued on the treasurer for funds.

Section II.

Paragraph 1. Change to read as follows:

Annual Conference Relations and Duties. 1. Each annual conference shall elect annually a conference Sunday-school

secretary, whose duty it shall be to collect statistics of the Sunday schools of the conference upon blanks furnished him by the General Secretary of the Sunday-School Board and transmit an abstract of same to the General Secretary; to represent the interests of the Sunday-School Board before the annual conference; to hold at a convenient time during the conference session a Sunday-school anniversary for the members of the Sunday-school conference, and conduct the correspondence of the conference with the General Secretary. His bill for correspondence and fare shall be paid by the General Sunday-School Board.

Paragraph 2. After the word "enrolled," in the eleventh line, add the words "including members of the Home Department and Cradle Roll."

Section 5. Page 93 of Discipline, omit Article V.

ACKNOWLEDGEMENTS.

We wish to express our gratitude to the Agent and Trustees of our Publishing House for furnishing us commodious and beautiful rooms for our office in the new United Brethren Building, and to the Agent and editors of the Religious Telescope for the privilege of the use of space in that paper for our department of work. Truly "we have a goodly heritage."

Respectfully submitted,

W. Z. ROBERTS, *President.*

ROBERT COWDEN, *General Secretary.*

H. H. FOUT, *Recording Secretary.*

C. J. KEPHART.

W. A. DICKSON.

J. C. MYERS.

W. W. WILLIAMSON.

This was referred to the appropriate committee.

T. G. Spangler, of Eastern Pennsylvania Conference, secretary of the Committee on Credentials, read the report of the committee as follows:

REPORT OF THE COMMITTEE ON CREDENTIALS.

We, your Committee on Credentials, beg leave to report as follows: That Mrs. Zella B. King, of West Africa, be recognized as lay delegate instead of S. B. Caulker. That S. H. Hunt, from White River Conference, be recognized as lay delegate instead of G. A. Lambert. That W. R. Berry be recognized as ministerial delegate from Virginia Conference, instead of Rev. J. W. Donovan, deceased. That

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A. H. Reese, of West Virginia Conference, be recognized as ministerial delegate instead of Rev. William Slaughter. That H. B. Baish, from Allegheny Conference, be recognized as lay delegate instead of John Thomas. That Frank Dennis, of Lower Wabash Conference, be recognized as lay delegate instead of George Fredenberger. That Charles Johnson, of Columbia River Conference, be recognized as lay delegate instead of W. C. Whiting.

W. O. FRIES.
W. H. TASKER.
I. W. BEARSS.
GEORGE M. SPANGLER.
G. O. PORTER.
A. R. AYRES.
J. H. WALLS.
ALONZO MYER.
H. F. BRUBAKER.

On motion of Rev. S. W. Keister, of Allegheny Conference, and seconded by Dr. Funk, the report was adopted.

PROFESSOR MARK KEPPEL. I move that we do now adjourn until two o'clock.

Seconded.

THE PRESIDING BISHOP. Are there any announcements to be made before adjournment?

Several chairmen of committees announced meetings of their respective committees.

Conference then adjourned, with benediction by Dr. D. R. Miller, of Sandusky Conference.

THIRD DAY—AFTERNOON SESSION.

SATURDAY, May 13, 1905, 2:00 P. M.

Bishop N. Castle presiding.

THE PRESIDING BISHOP. The Conference will now come to order. Let us all be quiet. We will have singing, after which Brother Eli Good, of Michigan Conference, will read the scripture and have prayer.

The singing was conducted by Professor Lorenz, song No. 224, "I am thine, O Lord."

Rev. Eli Good then read the Forty-seventh Psalm, following which Rev. S. W. Keister, of Allegheny Conference, led in prayer.

The devotional services closed with No. 201, "Thou thinkest, Lord, of me."

THE PRESIDING BISHOP. The Conference will now be in order for business. I have this word, simply a note by way of advice. This is Saturday afternoon, and if there is any afternoon of the week when we want a little longer time it is Saturday, to get brushed up and straightened up for the Sabbath. I do not know that the committees have ready their work. If not, it certainly would be a very good idea to adjourn a little earlier, so the committees will be sure to have their work ready when called for on Monday.

REV. S. W. KEISTER, of Allegheny Conference. I move that we adjourn at three o'clock to give the committees time to do their work.

Seconded.

THE PRESIDING BISHOP. It has been moved and seconded that the time for adjournment this day be three o'clock. Are you ready to vote? All favoring show their hands. All opposed, a like sign. It prevails. Is there any miscellaneous business you wish to present?

REV. J. I. L. RESSLER, of Allegheny Conference. I move that the report of the Secretary of the Woman's Missionary Society be made the order of the day for Monday at three o'clock.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded as you have heard. Are you ready to vote?

PROF. MARK KEPPEL, of California Conference. As I understand the rules that we have adopted, we have a Committee on Program to prepare the program from day to day, and it seems that this properly ought to go to that committee.

THE PRESIDING BISHOP. It seems that that is so, unless you care to take it out of their hands.

REV. J. I. L. RESSLER. We would like to have that hour especially.

THE PRESIDING BISHOP. Let us hold a moment right here. I am sure that it will be the pleasure of that committee to grant the wish of the friends concerned for that hour, the ladies especially, and will you intrust this to that committee?

VOICES. Yes, yes.

THE PRESIDING BISHOP. Are you all agreed by common consent?

VOICES. Agreed.

REV. J. I. L. RESSLER. We would like it to be known, so that the committee can make it known.

THE PRESIDING BISHOP. Could the committee retire and have it settled before we adjourn to-day?

REV. H. DEAL, of Minnesota Conference. The Committee on Memoirs have prepared their report, and are recommending three o'clock on Monday for the memorial services. The reason I speak is that there be no conflict.

THE PRESIDING BISHOP. We have a committee, you know, on the order of business, and it would be well if all this should come before that committee, so they can harmonize them.

DR. L. S. CORNELL, of Colorado Conference. I desire to call attention to the fact that our chairman of the Committee on Business is not present, Brother Funkhouser.

THE PRESIDING BISHOP. I believe the secretary is here, Brother Kumler. Will you decide that motion? Make it a special order for Monday at three o'clock? I believe it would be a very good thing to leave these things in the hands of that committee, unless you so agree by common consent. Brother Ressler, how is it with you?

REV. J. I. L. RESSLER. It is desired that it be done that way. Perhaps the memorial services could be held on Tuesday.

THE PRESIDING BISHOP. Oh, yes, it can be so adjusted.

REV. J. I. L. RESSLER. It is the desire of the ladies that Monday be the day. Would it not be well to have the motion that the Committee on the Order of Business be so requested? I am willing to put it that way, that the Committee on Order of Business be requested to set apart Monday at 3:00 P. M.

THE PRESIDING BISHOP. Are you all agreed?

VOICES. Agreed, agreed.

THE PRESIDING BISHOP. Let that be the form, then—the order. Is the Committee on Formulas ready?

VOICE. Yes.

THE PRESIDING BISHOP. Will you hear that report?

VOICES. Hear, hear.

REV. J. R. CHAMBERS, of Neosho Conference. I tried to get the committee together, but could not do it, not even the secretary, and so I did it myself while I was waiting for the time.

Rev. J. R. Chambers read the report of the Committee on Formulas.

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REPORT OF COMMITTEE ON FORMULAS.

We, your Committee on Formulas, beg leave to report as follows:

1. We recommend that the Board of Bishops prepare a blank for pastor's annual report, and that the Publishing Agent print the same, and also the statistical chart to agree with it in Discipline.

2. Eliminate Section 1, chapter 27, page 152, for the reason that it is a repetition of Section 1, page 19.

3. Eliminate from the pastor's quarterly report all those items reported by other members of the quarterly conference; namely, class leaders, class stewards, elder stewards, Y. P. C. U. presidents, and Sunday-school superintendents.

4. We recommend that Bishop J. S. Mills prepare a form of charge to trustees, to be added to the formula for the dedication of church-houses.

No other changes to be made.

J. R. CHAMBERS, *Chairman*.
A. H. LAUGHBAUM, *Secretary*.
EDWARD VAN CLEVE.
W. A. DEAN.
A. M. CUMMINS.
C. W. RECARD.

REV. S. S. HOUGH, of Allegheny Conference. I move that the report be ordered printed.

Seconded.

THE PRESIDING BISHOP. All favoring this will give their consent by uplifted hands. Any opposing, like sign. The report is ordered printed.

THE PRESIDING BISHOP. Is the Committee on Christian Stewardship ready to report?

REV. J. L. PARKS, of California Conference. Ready.

THE PRESIDING BISHOP. Will you hear that report?

VOICES. Hear, hear.

Rev. J. L. Parks read report of Committee on Christian Stewardship as follows:

REPORT OF COMMITTEE ON CHRISTIAN STEWARDSHIP.

We, your Committee on Christian Stewardship, beg leave to report as follows:

Owing to the fact that the Christian Stewardship Commission has been seriously handicapped during the past quadrennium, we recommend that the Commission be continued as per chapter 17, sections 1 and 2 of the Discipline, and that the following be added as Section 3:

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Section 3. It shall be the duty of all our pastors to present faithfully the obligations and privileges of Christian Stewardship as taught in God's holy Word.

M. F. DAWSON,
G. W. DILLENBACH,
A. G. COWDEN,
J. M. BAIR,
MRS. ELLA J. KIRKPATRICK, *Secretary*,
J. L. PARKS, *Chairman*,
Committee.

THE PRESIDING BISHOP. You have heard this report. What will you do with it? Will you order it printed?

REV. W. O. SIFFERT, of East Ohio. It is hardly necessary to have that printed. I move its adoption.

THE PRESIDING BISHOP. I believe there is an order, if it is a revision of the Discipline, that it be printed.

DR. D. R. MILLER, of Sandusky Conference. I move you that in this case the rules be suspended and the report be adopted.

Seconded.

THE PRESIDING BISHOP. All favoring this motion show their hands. Any opposed to it, like sign. It is carried.

THE PRESIDING BISHOP. The motion is that it be adopted.

Seconded.

THE PRESIDING BISHOP. It is now before you.

REV. S. S. HOUGH, of Allegheny Conference. Could we have that additional clause read again?

Assistant Secretary Schaeffer read the additional clause.

THE PRESIDING BISHOP. Are you ready to vote?

DR. E. B. BIERMAN, of Pennsylvania Conference. Is that in addition to what we have in the Discipline?

THE PRESIDING BISHOP. I do not know.

REV. S. S. HOUGH. It is.

THE PRESIDING BISHOP. Are you now ready to vote? As many as are in favor of its adoption will give their consent by uplifted hands. As many as are opposed, a like sign. It prevails.

THE PRESIDING BISHOP. I think we have no further order of business here recorded. Has the Committee on Order of Business anything further to report?

REV. A. P. FUNKHOUSER, of Virginia Conference. We will be ready for a report for Monday in a few minutes.

THE PRESIDING BISHOP. Is there any report ready for the Conference?

HON. MATT EDMONDS, of Northeast Kansas Conference. I rise to a question of privilege to present a little matter to this Conference. It comes from the pastor at Leavenworth, Kansas, and he, not being a member of the Conference, requests me to present it. Shall I read?

THE PRESIDING BISHOP. You may read.

HON. MATT EDMONDS read a paper relating to a deaconess home at Leavenworth, Kansas, which was referred to Committee No. 17, on government of the Church.

REV. W. F. GRUVER, of Virginia Conference. I rise to a question of information.

THE PRESIDING BISHOP. All right.

REV. W. F. GRUVER. The Committee on Nominations would like to have some instructions regarding the placing of names of those nominated. Is it necessary to give the bishop's district in which they reside?

REV. W. O. SIFFERT, of East Ohio Conference. I think the Discipline provides that in some cases certain boards are distributed among the different districts of the bishops. On certain other boards there are a certain number of members to reside within a certain distance of the city of Dayton. They will have to refer to the Discipline.

THE PRESIDING BISHOP. I suppose it will be safe to follow the disciplinary instructions in cases where it is given.

REV. W. F. GRUVER. In the majority of cases the Discipline gives no instructions, except in cases to which the brother refers, where a certain number must be residents of a certain district. Further than that there are no instructions.

REV. L. W. STAHL, of Allegheny Conference. I believe that several boards are incorporated under the laws of the State of Ohio, and require that a majority of the board shall be residents of that State. That will have to be taken into consideration in forming these boards. Then these boards should be so constituted as to get them together without incurring large expense. That ought to be also taken into consideration in constituting the various boards.

SECRETARY SNYDER. I was going to suggest that it might be an aid to the committee to call upon some representative of these several boards, and find what are the requirements in these particular cases.

DR. R. J. WHITE, of Erie Conference. I move that it be the sense of the General Conference that, unless the Discipline requires otherwise, the candidates be equally distributed among the districts for these boards.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded, as you have heard, that, unless the Discipline gives instructions otherwise, that those persons nominated be equally distributed among the bishops' districts.

DR. D. R. MILLER, of Sandusky Conference. It must be remembered that a strict order of that kind would be contrary to the laws of some of the States in which we are incorporated as boards. We have incorporations in some States, and especially in Ohio, where it orders things different from that. We are so chartered, and there must be that exception made.

DR. R. J. WHITE, of Erie Conference. I do not see that the objection made by the brother is in conflict or out of harmony with the resolution. The resolution simply provides that, unless the Discipline or laws of the State require otherwise, they shall then be distributed.

PROF. MARK KEPPEL, of California Conference. It seems to me that the proposition that we have now would be a little bit too heavy on the committee. Under the rules, the committee must submit three names for every office, and it will require 168 nominations. If you require that each district shall have an equal number, it would require that the least populous district of the Church should have practically one-fourth of these nominations. It seems to me that sufficient would be accomplished if we required that at least one nominee should come from each district, so that no district would be left out in the nomination, but we should not require that the same number should come from each district.

THE PRESIDING BISHOP. Well, you have heard these remarks. What is your pleasure? The motion is before you.

REV. W. F. GRUVER, of Virginia Conference. We know that these brethren have taken into account the enormous expense that might entail to divide it equally between these several districts, bringing men from the extreme East, or South, or West. The committee so far has aimed to distribute the nominees among the different districts, but not in equal numbers. The question in the minds of the

committee so far has been as to whether or not they are to be named as residents within a certain district. That is the question raised. The other question means that the Pacific Coast, the extreme southern and eastern portions of the Church, would be represented equally on these boards. You would have the enormous cost of bringing these men to the board meetings from the four quarters of the earth.

REV. J. S. KENDALL, of East Ohio Conference. I move as a substitute to this motion that it be left to the good judgment of the committee.

THE PRESIDING BISHOP. Are you ready for this substitute?

VOICES. Ready, ready.

THE PRESIDING BISHOP. As many as favor it indicate it by uplifted hands. Opposed, the same sign. It prevails.

PROF. E. S. LORENZ. I have a resolution here that expresses a feeling that I think ought to be expressed. I have been in so many United Brethren churches where some were kneeling, some were sitting, and some were standing during prayer. I feel that there is no uniformity. I think that there ought to be some expression on that subject. I therefore recommend this resolution:

Resolved, That we recommend to our churches everywhere that they observe the time-honored United Brethren custom of kneeling in public prayer, and that pews be so placed as to make this posture practicable.

E. S. LORENZ.

J. G. HUBER.

REV. G. H. HINTON, of Neosho Conference. The probabilities are there will be a difficulty. Some people are lame and cannot kneel. It might work a great inconvenience to some people if you would make that rule.

VOICES. Question, question.

S. F. HUBER, of Pennsylvania Conference. I move that that be referred to the proper committee.

Seconded.

THE PRESIDING BISHOP. The motion is that this be referred to the proper committee. Are you ready to vote on this?

VOICES. Question, question.

THE PRESIDING BISHOP. All favoring this indicate by uplifted hands. Contrary, like sign. It prevails, and is so referred.

TWENTY-FOURTH GENERAL CONFERENCE

REV. H. DEAL, of Minnesota Conference. The Committee on Memoirs is ready to report.

DR. FUNK. I have an item of miscellaneous business.

THE PRESIDING BISHOP. The gentleman said he had his report read, but if there is anything of a miscellaneous character—.

DR. FUNK. I desire to introduce to the Conference Master Irvin Kevan, and a son of Brother Hess, Master Castle Hess, as the additional pages. If they are here I would like to have them stand on the chairs.

Master Hess appears.

DR. FUNK. This is Master Hess.

THE PRESIDING BISHOP. Now will you hear the report of the Committee on Memoirs? The secretary, Brother Hott, will read.

Rev. Geo. P. Hott read the report of the Committee on Memoirs.

REPORT OF COMMITTEE ON MEMOIRS.

We, your Committee on Memoirs, beg leave to report as follows:

WHEREAS, God in his inscrutable wisdom has called from toil to reward our dear co-laborers Bishop Jas. W. Hott, D. D., LL. D., President J. D. Droke, Rev. J. W. Howe, Rev. R. P. Burton, Rev. J. H. Richards, Rev. J. D. Donovan, and Rev. H. Doty, and our honored laymen, John Dodds, C. Howard, and F. B. Arford, chosen representatives of their people in the General Conference of the Church, we therefore recommend that suitable memorial services be held in their honor on Monday, May 15, 1905, beginning at the hour of 3:00 P. M.

And we further recommend the following program:

MEMORIAL PROGRAM.

Conductor of services, Bishop G. M. Mathews.

Director of music, Prof. E. S. Lorenz.

1. Singing by the Conference.
2. Scripture reading, Bishop J. S. Mills.
3. Prayer, Bishop E. B. Kephart.
4. Singing by the Arion Quartet.

Addresses.

1. On life of Bishop James W. Hott, D. D., LL. D., Bishop N. Castle.
2. On life of President J. D. Droke, Dr. T. C. Carter.
3. On life of Rev. J. W. Howe, Rev. A. S. Hammack.
Singing by the quartet.
4. On life of Rev. R. P. Burton, Dr. W. M. Bell.
5. On life of Rev. J. H. Richards, Dr. Geo. A. Funkhouser.
6. On life of Rev. J. D. Donovan, Rev. Geo. P. Hott.

UNITED BRETHREN IN CHRIST

7. On life of Rev. H. Doty, Rev. F. P. Rosselot.
Singing by the Conference.
8. On life of Mr. John Dodds, Dr. Wm. McKee.
9. On life of Mr. C. Howard, Rev. J. A. Cummins.
10. On life of Mr. F. B. Arford, Dr. J. T. Hobson.
Singing by the quartet.
Dismissal prayer, Dr. W. R. Funk.

Respectfully submitted,

H. DEAL, *Chairman*,
GEO. P. HOTT, *Secretary*,
L. L. SCHOONOVER,
G. W. MATER,
W. F. PARKER,
EMMA CRAIG,
C. L. GARD,
H. J. ROOP,
MRS. LIZZIE BRONSON,
Committee.

THE PRESIDING BISHOP. You have heard the reading of this report. What will you do with it?

DR. D. W. SPRINKLE, of East Ohio Conference. I move its adoption.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded as you have heard.

REV. S. W. KEISTER, of Allegheny Conference. I move to amend this report, and say that these memorial services shall be on Tuesday at three o'clock, so as not to conflict with the other order.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded as you have heard, to say instead of Monday at three o'clock it be Tuesday at three o'clock in the afternoon. Are you ready for the amendment? All in favor indicate it by uplifted hands. Contrary, same sign. It prevails.

THE PRESIDING BISHOP. Now on the report as amended are you ready? All favoring its adoption show your hands. Opposed, like sign. It is adopted.

REV. T. D. CRITES, of Topeka church. I was out yesterday when the matter came up for arranging to meet the local expenses of the entertainment. I understand that the statement was made, and it was made according to the suggestion of the committee at that time,

that all parties would settle directly with the committee, and in so far that is true; but the secretary informs me that it will simplify matters very much, and will help us to expedite our business, if we have it satisfactorily arranged that every person being entertained pays his own entertainment, and brings back a voucher properly signed by the lady who entertains. He will then get his money from the local committee, in conjunction with Dr. McKee. We make this request for this reason: If every one had taken the regular assignment on the flat rate, there would not be this necessity, but some chose to take lodging at one place and meals at another, paying a little more than the flat rate; thus it would complicate matters very much for us to settle your bills with the parties who entertain. We will send a statement to the parties entertaining you that you are to settle with them, filling out this voucher, returning it to us, which will be certified by you and the party to whom you are indebted for board or lodging, that this is the correct amount for entertainment. Now is there any question?

THE PRESIDING BISHOP. Now if there are any questions, I do hope that the brethren will ask the committee and Brother Crites in private.

REV. J. W. LAKE, of St. Joseph Conference. There is one matter in this controversy that we desire to know. The amount that you desire brought back will be the full amount, excess and all?

REV. MR. CRITES. Yes, sir.

REV. J. W. LAKE. And then you reimburse me the flat rate?

REV. MR. CRITES. That is correct.

MR. CHAS. JOHNSON, of Columbia River Conference. The visitors are sent out by this same committee. They are expected to pay their own board. Do you want that returned?

REV. MR. CRITES. We do not care anything about that. If the lady does not collect her board, I guess you will get away.

REV. J. L. BRANDENBURG, of Lower Wabash Conference. If a delegate has not money enough to settle his board bill, how are you going to do it?

REV. MR. CRITES. Go to the committee and get some advance money.

DR. FUNK. Ask the committee.

THE PRESIDING BISHOP. Any other report ready? Is there anything else you wish to present before we adjourn?

REV. J. B. CONNETT, of Lower Wabash Conference. We have been expecting some one to say something about the reports of the proceedings of Conference in the *Topeka Capital*. I do not know whether the paper is being read or not. The facts are we are getting more than our money's worth. We are getting a great deal of ridiculous matter, not only things that are not true, but things that are ridiculously untrue. I understand that hundreds of papers are going to our friends, and it would seem that this is a political convention, where the men now in office are trembling lest they be defeated and the main part of the Conference are hungry for office. Now something ought to be done to correct this. It is a shame that such reports go back to our friends. We are not getting what we thought we were to get. I signed a protest a while ago about this matter. Something ought to be done.

THE PRESIDING BISHOP. Well, I do not know who is responsible for these reports.

DR. W. M. BELL, of St. Joseph Conference. Perhaps this ought to be stated, that we have a reporter for each one of the daily papers in here, and he does the work as he sees fit. The question has been raised whether it is not the province of this Conference to decide who shall do this reporting that goes back to our people. There has been a tendency to catch after that which is sensational, and that is where we have been humiliated.

REV. J. SIMONS, of St. Joseph Conference. I would like to move that a reporter be authorized by this Conference to give a report to the *Topeka Capital* if I can get a second.

Seconded by Rev. I. Bennehoff, of Erie Conference.

THE PRESIDING BISHOP. It is moved and seconded, as you have heard, that this General Conference elect a reporter for this body for the *Topeka Capital*.

DR. FUNK. I do not know what the motion was. May I know that before I vote?

THE PRESIDING BISHOP. The motion is that the Conference elect a reporter for the *Topeka Capital*.

DR. FUNK. May I explain in regard to this motion? Before I came to this Conference I wrote a number of letters to the chairman of the committee here, asking him to see the editor of the *Topeka Capital*, and to arrange for this report, and in view of that to make

that paper the official organ of this body. I went even farther than that afterwards, and wrote the editor of the *Topeka Capital*, suggesting Rev. J. P. Miller, of Dayton, Ohio, as a competent man to do that work. They respectfully declined, and said they had their own man who would have charge of the work. That was the situation until I saw the humiliating condition of affairs in this morning's paper. You know as much about that as I do, and you had just as much to do with it as I had.

REV. J. B. CONNETT, of Lower Wabash Conference. Only this, that Dr. Funk promised us that there would be competent editorials concerning the proceedings of the Conference. We subscribed for the paper for our friends expecting that.

DR. FUNK. I think this will answer that: The report of the *Capital* on the work of the Conference is all right. Is there any objection to that? As I understand it, it is the effort for a newspaper sensation here that is objected to by this Conference, and I object to it as much as you do. I will vote just as emphatically to do away with it as you will.

REV. L. W. STAHL, of Allegheny Conference. I move that we condemn the sensational article or notice in the *Capital*, and that we kindly ask them not to publish anything of that character in the future.

THE PRESIDING BISHOP. You have a motion before you already.

REV. T. D. CRITES, of Topeka church. I rise to a question of privilege. I rise to defend the *Daily Capital* and its reporter. He has not put anything in the paper unless somebody has been informing him of these things. Now if you will not inform him of anything sensational, I will assure you there will be nothing sensational in the *Capital*. [Applause.]

REV. J. L. GRIMM, of Pennsylvania Conference. This reporter has no business to pick up sensations; let him report the proceedings and we are satisfied.

VOICES. Agreed, agreed.

DR. D. R. MILLER, of Sandusky Conference. The sore has been made, the plaster is sufficiently large already to cover the sore, and I therefore move to lay the motion on the table.

Seconded.

THE PRESIDING BISHOP. All favorable to laying the motion on the

table will indicate by uplifted hands. All opposed, like sign. It prevails unanimously.

THE PRESIDING BISHOP. The hour is here for adjournment.

REV. A. P. FUNKHOUSER, of Virginia Conference. The Committee on Order of Business is ready to report.

Mr. S. E. Kumler, of Miami Conference, secretary of said committee, read the report.

Your Committee on Order of Business respectively begs to recommend the following order for Monday, May 15:

Report of Committee No. 10, Boundaries.

No. 26, Salaries.

No. 11, Publishing Interests.

No. 23, Circulation of the Bible.

No. 13, Superintendency.

No. 9, Union Biblical Seminary.

No. 22, Churches and Parsonages.

Special order for 3:00 P. M. Report of the Secretary of the Woman's Missionary Association.

A. P. FUNKHOUSER, *Chairman*.

THE PRESIDING BISHOP. You have heard this report. What will you do with it?

A motion to adopt was seconded and said report was approved.

The chairmen of several committees announced meetings.

It was agreed, on recommendation of Rev. Geo. P. Hott, that the program for memorial services, on Monday afternoon at three o'clock, should be printed.

At this time the Arion Quartet, of St. Joseph Conference, sang "Come, Spirit Come"; also, "Thère is an isle up the river of time."

THE PRESIDING BISHOP. As many of you as are ready for adjournment give your consent by saying aye. Opposed, no. It prevails. We will ask Dr. D. R. Miller to pronounce the benediction.

FOURTH DAY—MORNING SESSION.

MONDAY, May 15, 1905, 8:30 A. M.

Bishop Kephart called the Conference to order, and announced that Rev. W. F. Cronk, of Des Moines Conference, would have charge of the devotional services.

Professor Mohn, of Toledo, Iowa, conducted the singing.

Conference then joined in singing No. 178, "I need thee every hour."

Rev. Mr. Cronk then read from the American Revision the second epistle of Peter, first chapter, beginning with the second verse. This was followed by song No. 224, "I am thine, O Lord," and a season of prayer in which Brothers Lilly, De Munbrun, Ressler, and Schell participated. Special music was rendered by Professor Mohn and Evangelist Clark, entitled, "There is a land my eye has seen." [Applause.]

THE PRESIDING BISHOP. The minutes of the previous session will be read.

Secretary Snyder read the minutes of Saturday's proceedings and they were approved.

The roll of conferences was then called for the presentation of memorials, etc., and J. L. Brandenburg, of Lower Wabash Conference, presented two papers, which were referred to the Committee on Boundaries.

Mrs. B. F. Witt, of Miami Conference, presented a memorial, which was referred to Committee No. 13.

Rev. W. F. Gruver, of Virginia Conference, presented a memorial from his conference on conference representation, which was referred to Committee No. 17.

Rev. C. H. Cox, of West Virginia, presented a memorial on representation from West Virginia Conference, which was referred to Committee No. 17.

THE PRESIDING BISHOP. Have you any items of a miscellaneous nature which you wish to introduce now?

DR. FUNK. Mr. Chairman, it is the intention to issue the proceedings of this General Conference in book form, as we have always issued it. We have prepared a blank for your subscription to this book. Heretofore we have issued it at a loss to the House, and I presume we will be required to do so again. The price is placed at one dollar for this publication, a description of which is found on this paper (in my hand) and I will not take time to read it, but if the chair please, we will distribute these circulars.

The circulars were then distributed.

DR. FUNK. You may hand your subscription to Mr. Senseny.

PROF. E. S. LORENZ, of Miami Conference. I would like to call for that resolution on posture in prayer, which was referred to the appropriate committee. It don't seem to have materialized. Will the chair please indicate to what committee that should be referred?

THE PRESIDING BISHOP. The Committee on Formulas.

REV. J. R. CHAMBERS, of Neosho Conference. That paper was not referred to the Committee on Formulas, and I don't think it belongs there. It was referred after the secretary read it to the Committee on Devotion.

THE PRESIDING BISHOP. I believe you are correct. It was referred to the Committee on Devotion.

THE PRESIDING BISHOP. Now if you have no more miscellaneous business, I have a little item of a miscellaneous nature, and Brother Castle will occupy the chair for a moment or two.

Bishop Castle assumes the chair.

BISHOP KEPHART'S ADDRESS TO THE CONFERENCE UPON HIS RETIREMENT
FROM ACTIVE DUTIES AS BISHOP.

BISHOP KEPHART. Mr. Chairman and members of the Conference: I have never at any time made a single request of my Church or a favor. Even when I was sent out to preach I never asked for the credentials. I was a student in college and there were credentials sent to me through the mails. But this morning I have a request that I am going to ask at the hands of this body, and that request is that in so far as my relation to the Church as an active bishop, having charge of a district, I kindly ask of this General Conference not to consider my name in that relation. I have had but one rule in my life that has governed me, and that rule governs me this morning. It is simply this: When any matters of gravity, arising in matters relative to state or matters relative to the Church, or to make any ruling, or to make an decision whatever, I have always put myself in this relation—I have asked myself the question, "What would Jesus do if he were in my place now?" And that is the relation that I have put myself in this morning after four years of careful, earnest thought and prayer, which I never breathed to anybody, I believe, until yesterday I mentioned it to one or two friends, and that is the conclusion I have reached.

My life in the service of the Church is known, and I have nothing to say respecting it. I feel this morning, brethren, like the old pagan Roman did. He was the greatest Roman of them all. He said, when he was in years about where I am in life, "If the gods were to give me the privilege to become a baby again, and be rocked in the cradle, I would not accept it, in that I think I have lived my life well." And

I say in that, I think I have served my Church and the cause of God well. I have never had a single reflection to cast upon my Church for its treatment of me. Those who are here, with whom I have associated in the relation that I sustain to-day, and every relation that I have sustained to the Church, know me, that my life has been open and frank, and what I had to say and what I had to do I always did it, not coveting the smiles on the one hand, nor regarding the frowns on the other, when it came to a sense of duty. God bless you.

BISHOP CASTLE. There comes to every life that has lived the usual length of time that which may be regarded as a sort of a crisis, and I think of this scene that is before us now as something of a crisis.

The first time that I met this brother was away back at a General Conference, about forty years ago, as I remember, possibly thirty-six years ago, held in Lebanon, Pennsylvania. He was then a young man, his hair was raven, he was ruddy and flush with the glow of youthful manhood. He represented then in that early life the educational work of the Church in the West. I remember him quite well; and so our acquaintance from that time on has grown and ripened through the years until this present hour. I have had great admiration for his executive ability, for he has been the strong man on our Board of Bishops, as you know. When it came to matters of close decision, matters where the law of the Church was involved, we have rested heavily upon him. I think I can say this in behalf of the members of the Board associated with him and me; and now we come to this place where he in a measure wishes to step aside, and at a moment like this—there is a record made in the New Testament that I think of very much of late, and that is where there is a disciple named that was the host of Paul who was called an old disciple. Brethren, what a record, what an epitaph to put on a tombstone—an old disciple! Youth has drifted away, the summertime of life has gone, and the autumn time is here. The woodlands are adrip with water, the winds are cold and biting, the frost has put its teeth into the leaf of plant and flower, and winter will soon hang on fields and woodlands and mountains and valleys. The icy chains will wrap and bind up all the waters in their fetters. What a time and what a statement to make concerning life—an old disciple! I will tell you, brethren, while we would admit and welcome the new most gladly and joyously, we must not let all the old things go. We must stick by the old faith, the old gospel, the old doctrines; sometimes we say,

the old-time religion. [Voices. Amen.] Stick to these, and I am sure as one steps a little aside from the active work, he will be shown the highest esteem, and there will come a day when forms that walk the streets and walk in the yards, and walk down along the paths of life will walk no more. Oh, I often think, if I am sometimes a little uncharitable to somebody, maybe I have been a little severe, I think perhaps the time will come when I may look into the cold, dead faces, when the coffin-lids are thrown back, perhaps not far ahead, and how I ought to cherish kindly thoughts toward that one, for that time comes to us all.

And now Brother Kephart does not wish much said, and so I must not trespass on his feelings; but I will say, Let us turn aside for a few brief prayers. I should not restrain your spirits or the spirit that comes to you for prayer, and I will call upon the following brethren, if you please, to lead in prayer in the order named. I am wondering if we may not all stand with bowed heads at this time: Brother Fout, Brother Seneff, Brother Babel, Brother C. I. B. Brane. In this order; will you please pray?

Conference arose and the prayers were made in the order named.

BISHOP CASTLE. I would ask that we pause a few moments longer and invite the Arion Quartet to sing. Will you please come forward and sing?

The Arion Quartet then favored the Conference with a song, entitled, "My Faith Clings to Jesus."

BISHOP MATHEWS. Praise the Lord.

Dr. Funk offered the following resolution:

Resolved, That, in view of the sacrifices made and the splendid service rendered the Church, to which they have given their lives, I move that Bishop N. Castle, D. D., and Bishop E. B. Kephart, D. D., be made bishops emeritus, and their compensation be one-half the amount given an active bishop.

W. R. FUNK.

D. D. LOWERY.

This resolution was adopted unanimously by a rising vote.

THE PRESIDING BISHOP. Is Report 23, on circulation of the Bible, ready?

REV. H. R. HESS, of West Virginia Conference. Ready. Brother J. W. Willis, of Southeast Ohio Conference, will read the report.

TWENTY-FOURTH GENERAL CONFERENCE

REPORT OF COMMITTEE ON CIRCULATION OF THE BIBLE.

We, your Committee on Circulation of the Bible, beg leave to report as follows:

We believe the Bible, Old and New Testament, to be the word of God, in both of which he reveals himself and his will to the children of men. Observation teaches us that he who knows his Bible well, and submits his life to its teaching, is best prepared to fill his mission among men or among nations. We therefore clearly recognize the importance of the circulation of the Scriptures among men everywhere. We are glad to note that the Bible is being published at such a low price that its cost is no longer a hindrance to its circulation among the common people. We rejoice in the fact that our own Publishing House at Dayton, Ohio, has been able to sell so large a number of Bibles during the quadrennium.

We hail with delight the continuance of the American Bible Society, and rejoice to learn from its last annual report that it is now publishing the Scriptures in more than one hundred languages and dialects, and that during the last year over "one million and a half copies of the Old and New Testament Scriptures were put into circulation." It is with great pleasure that we find such a large number of Bibles are being circulated and read in our new island possessions. We rejoice in the Scripture-reading Circle among our Y. P. C. U. societies, which has now reached the splendid number of nearly two thousand. We would make the following suggestions:

1. That after this circle finishes the reading of the New Testament Scriptures, we then take up the Old Testament in a similar reading.

2. That all of our Sunday-school superintendents and teachers should encourage their pupils to purchase Bibles for their own personal use, and that they provide some method to supply any who may not be able to buy for themselves.

3. That each pastor take a collection from his congregation for the American Bible Society.

4. We recognize the American Standard Revision of the Bible as the very best revision extant, and recommend it to all our people.

H. R. HESS, *Chairman.*
J. W. WILLIS, *Secretary.*
HELEN GOULD.
MRS. MATTIE M. STONER.

REV. J. H. PATTERSON, of Louisiana Conference. I move its adoption.

Seconded.

COL. ROBERT COWDEN, of Miami Conference. In the reading I did not discover any mention of the American Revised Version, which I

think ought to be mentioned in this connection as the very best version extant. I move to amend the report to include such recommendation.

Seconded.

REV. J. W. WILLIS. I would suggest that each pastor give an opportunity to his congregation to contribute to the work of the American Bible Society.

DR. D. R. MILLER. Now, Mr. President, I move to amend by saying that each pastor solicit publicly from his congregation a collection, instead of giving the opportunity.

THE PRESIDING BISHOP. Perhaps the brother would accept that.

REV. J. W. WILLIS. Yes.

THE PRESIDING BISHOP. Brother McKee desires at this time to make his report as Missionary Treasurer. Will it please the Conference to hear the report?

VOICES. Hear, hear.

The reports are distributed.

REV. G. H. HINTON, of Neosho Conference. I think it is a mistake to distribute these reports. I know I have been bothered, and I suggest that these reports be not distributed.

THE PRESIDING BISHOP. But they were ordered distributed. You see that is the trouble.

REV. W. D. STRATTON, of Michigan Conference. I would just simply say that we ought to have the printed reports, as we cannot hear much of it read in this part of the room.

THE PRESIDING BISHOP. They will be distributed. You will get them. Please distribute them as rapidly as possible.

While this distribution was going on Dr. Funk also distributed Disciplines to those who had not already received them.

REV. J. R. CHAMBERS, of Neosho Conference. Could it be possible while the reports are being read to have the doors closed?

THE PRESIDING BISHOP. I suppose this Conference is competent to order and hold the doors closed. You may have to appoint a sergeant-at-arms whose business shall be to see that it is done. Now, brethren, be as quiet as possible.

Dr. William McKee then read his report.

TWENTY-FOURTH GENERAL CONFERENCE

REPORT OF THE TREASURER OF THE HOME, FRONTIER, AND FOREIGN MISSIONARY SOCIETY.

RECEIPTS.

General Fund	\$88,083 10	
Twentieth Century	9,247 84	
Mission-debt Fund	52,020 57	
Porto Rico, collections	13,508 07	
Porto Rico, specialties	2,202 46	
African Mission	1,676 56	
Training School	636 75	
Other specials for Africa	1,021 25	
Freetown Academy	526 15	
Japan, collections	3,087 41	
Japan, special collections	1,444 24	
For education of missionaries.....	200 00	
Home Mission, collections	1,621 67	
Thank offerings, collected	1,542 31	
"Pay-as-You-Go" Fund	1,578 70	
Sabbath Schools, for missions	598 34	
Johnson City, Tennessee	31 00	
New Permanent Fund	1,401 40	
Interest collected	17,713 26	
Search Light, Subs. and Adv.....	3,522 23	
Books and Music, sold	281 44	
Bequests	2,632 22	
Life Loans collected	1,700 00	
Miscellaneous collections	1,818 83	
		<hr/>
		\$208,095 80
Permanent Fund Loans returned	\$74,968 16	
Current Loans collected	65,130 59	
		<hr/>
		\$140,098 75
Balance in Treasury, March 3, 1901		3,886 47
		<hr/>
		\$352,081 02

EXPENDITURES.

FOREIGN FIELDS.

Paid to African Mission	\$21,048 83	
Additional, specials to Africa	1,021 25	
Paid to Japan	21,210 69	
Additional, specials to Japan	1,444 24	
Paid to Porto Rico	22,128 71	
Additional, specials to Porto Rico	1,619 38	
Paid to Germany	6,421 00	
		<hr/>
		\$ 74,894 10

HOME FIELD.

California Conference	\$ 3,442 85
Oregon Conference	4,294 95
Columbia River Conference	2,651 70
Colorado Conference	3,094 75

UNITED BRETHREN IN CHRIST

West Nebraska Conference	1,176	30
Northwest Kansas Conference	1,017	00
Northeast Kansas Conference	1,225	00
Neosho Conference	559	65
Arkansas Valley Conference	50	00
Eastern Pennsylvania Conference	100	00
Oklahoma Conference	5,756	30
Louisiana Conference	2,296	54
Georgia Conference	2,605	20
East Tennessee Conference	1,948	25
West Tennessee Conference	2,532	60
Miami Conference	200	00
Illinois Conference	450	00
Lower Wabash Conference	582	00
Northern Illinois Conference	4,073	00
Minnesota Conference	1,250	46
St. Joseph Conference	200	00
North Nebraska Conference	531	50
East Nebraska Conference	891	66
White River Conference	1,299	00
Michigan Conference	1,707	85
Ontario Conference	1,474	81
Allegheny Conference	1,405	00
Kentucky Conference	217	00
Southeast Ohio Conference	2,265	76
East Ohio Conference	725	00
Erie Conference	100	00
Pennsylvania Conference	141	65
Virginia Freedmen	300	00
Chickamauga Freedmen	364	00
Superintendent Southern District	3,250	17
Upper Wabash Conference	328	50
West Virginia Conference	482	00
Virginia Conference	41	66
Sandusky Conference	1,050	00
Iowa Conference	100	00
Missouri Conference	25	00
Des Moines Conference	1,250	00
Interest and annuities paid	14,738	45
Printing and circulating Search Light	5,632	81
Printing, bulletins, circulars, tracts, station- ery, etc	1,823	10
		<hr/>
		\$ 79,651 47
		<hr/>
		\$154,545 57

OTHER EXPENDITURES.

Salary of Officers and Field Secretary.....	\$15,338	21
Traveling expenses, Officers and Board	2,932	24
Postage, telegrams, expressage, etc.....	1,952	93
Furnishing and keeping mission rooms.....	919	33
Clerk hire	3,444	35
Lawyers, courts, legal matters	907	80

TWENTY-FOURTH GENERAL CONFERENCE

Debt collection expenses	2,569 87	
Freetown Academy Agent	278 16	
Books, tracts, maps, etc., bought	355 30	
Taxes, insurance, improvements	837 23	
Miscellaneous expenses	1,424 55	
	<hr/>	
		\$ 30,959 97
Permanent Fund Loans replaced	\$78,667 54	
Contingent Loan paid	86,878 06	
	<hr/>	
		\$165,545 60
Balance in Treasury, March 31. 1905		1,029 88
		<hr/>
		\$352,081 02

UNITED BRETHREN IN CHRIST

GENERAL MISSION FUND COLLECTIONS FOR QUADRENNIUM ENDING MARCH 31, 1905.

IELDS OF LABOR.	General Fund col- lected for Parent Board for year ending March 31, 1902.	Gen. Fund, Home Miss., Ch. Ext'n, Spec'ities for An- n'l Con. year end- ing Mar. 31, 1902.	General Fund col- lected for Parent Board for year ending March 31, 1903.	Gen. Fund, Home Miss., Ch. Ext'n, Spec'ities for An- n'l Con. year end- ing Mar. 31, 1903.	General Fund col- lected for Parent Board for year ending March 31, 1904.	Gen. Fund, Home Miss., Ch. Ext'n, Spec'ities for An- n'l Con. year end- ing Mar. 31, 1904.	General Fund col- lected for Parent Board for year ending March 31, 1905.	Gen. Fund, Home Miss., Ch. Ext'n, Spec'ities for An- n'l Con. year end- ing Mar. 31, 1905.	Totals.
eheny.....	\$2,062 68	\$4,398 35	\$2,300 74	\$3,312 29	\$2,498 00	\$4,299 50	\$2,498 19	\$5,238 25	\$26,603 00
Valley.....			181 61	743 27	365 94	250 00	353 94	354 00	2,248 76
ornia.....	66 25	66 25	72 37	72 63	78 00	78 00	101 25	101 25	636 00
rado.....	88 62	88 62	107 50	107 62	112 85	112 85	104 33	104 33	886 72
mbia River.	39 53	39 53	52 67	56 36	61 12	61 12	48 50	48 50	407 52
moines.....	675 00	778 21	715 08	1,040 29	665 91	766 33	749 08	1,216 64	9,606 64
Nebraska...	268 36	268 36	333 52	355 33	298 50	671 41	236 01	237 00	2,679 49
Ohio.....	777 91	777 91	944 17	1,270 80	1,023 46	1,240 46	955 93	1,618 43	5,738 57
Tennessee...	50 01	50 01	44 05	61 17	44 22	44 22	28 04	28 94	357 56
ern Penna...	1,468 26	2,669 48	1,968 33	4,818 29	3,100 00	10,349 42	2,673 11	6,163 32	33,204 21
420 50	420 50		384 26	993 57	394 36	1,201 83	407 89	408 00	4,630 91
gia.....			4 00	4 00	11 00	10 00			29 00
any.....								809 00	800 00
ois.....	266 53	266 53	236 17	291 39	247 07	281 08	215 00	215 00	2,018 77
na.....	302 57	302 57	359 10	381 11	390 85	450 84	345 97	346 00	2,879 01
	318 04	1,035 97	328 01	800 00	287 62	571 47	298 15	400 00	4,130 26
siana.....			22 00	22 00	15 00	15 00	18 00	18 00	110 00
r Wabash...	643 29	790 52	832 92	1,376 29	796 69	1,810 55	752 92	2,606 62	9,539 80
d.....	1,516 87	1,600 00	1,531 29	1,705 54	1,475 50	1,805 14	1,491 75	2,132 06	13,250 15
igan.....	325 02	325 02	483 81	530 77	459 23	466 50	386 49	387 00	3,363 84
esota.....	128 00	128 00	148 45	148 45	126 25	126 25	104 43	141 00	1,086 83
ouri.....	114 00	412 13	80 00	312 64	75 40	75 40	214 90	315 00	1,500 07
o.....	170 22	170 22	214 02	214 03	199 16	199 18	188 14	189 00	1,543 97
Kansas.....	242 10	242 10	257 92	344 34	357 30	327 98	241 18	242 00	2,254 92
Illinois.....	725 96	1,376 97	697 73	851 54	712 56	1,104 26	779 94	780 00	7,028 96
Nebraska...	45 35	45 35	60 62	60 62	38 92	38 92	43 75	44 00	277 53
Kansas.....	280 40	280 40	243 69	628 50	241 25	516 81	212 36	213 00	2,616 41
German.....	269 00	709 39	331 00	1,846 61	340 00	1,660 00	328 00	1,640 00	7,144 00
onna.....	67 08	67 08	50 50	70 60	79 52	80 89	138 48	140 00	695 75
io.....	114 26	114 26	143 42	442 64	143 96	602 32	127 18	128 00	1,822 04
n.....	57 17	57 17	87 45	251 19	108 50	385 88	70 10	85 00	1,105 46
ylvania.....	2,198 38	4,047 24	1,250 00	2,000 00	1,809 34	5,213 90	2,113 50	5,296 62	23,928 98
usky.....	2,232 58	3,238 33	2,466 71	2,831 42	2,310 13	3,110 17	2,326 20	3,350 61	21,866 15
Ohio.....	759 12	1,979 35	755 87	2,833 88	819 95	1,468 63	801 01	801 00	10,258 82
seph.....	1,419 08	2,449 40	935 14	3,234 75	848 84	3,391 76	910 46	3,500 00	16,639 43
r Wabash...	372 64	1,181 97	403 68	1,013 58	408 97	600 00	382 50	1,409 45	5,773 79
ia.....	523 87	623 99	563 22	600 00	610 39	1,000 00	718 13	719 00	5,358 60
Africa.....								400 00	400 00
Nebraska...	97 25	97 25	96 35	283 20	98 40	205 84	86 36	75 00	1,039 63
Tennessee...	35	35	3 50	3 50	36 25	36 25	25 00	25 00	130 00
Virginia.....	440 50	848 97	440 00	769 66	447 49	985 41	429 56	430 00	4,791 59
h River.....	913 50	1,329 32	836 93	1,451 02	812 05	1,796 84	953 45	1,700 09	9,793 11
nsin.....	153 95	153 95	144 50	194 24	166 50	550 00	151 59	152 00	1,666 60
SSIONS.									
ucky.....			12 90	12 90	15 00	15 00			55 00
Tals.....	\$20,634 80	\$33,150 61	\$21,211 37	\$39,569 92	\$23,131 35	\$46,763 75	\$23,105 58	\$44,099 02	
		20,634 80		21,211 37		23,131 35		23,105 58	
at Totals.....		\$53,785 41		\$60,781 29		\$69,895 10		\$87,203 60	\$251,686 40

TWENTY-FOURTH GENERAL CONFERENCE

TWENTIETH CENTURY AND MISSION DEBT FUND.

CONFERENCES.	Twentieth Century Fund. 1902.	Twentieth Century Fund. 1903.	Mission Debt Fund. 1904.	Mission Debt Fund. 1905.
Allegheny	\$49 16	\$814 65	\$1,986 07	\$1,027 64
Arkansas Valley		35 01	367 25	148 50
African Mission			50 00	75 00
California		11 40	300 70	84 50
Colorado	30 00	68 00	286 07	177 00
Columbia River		1 00	149 83	57 70
Chickamauga			4 00	
Des Moines		31 50	127 15	365 51
East Nebraska	1 75	43 74	471 46	159 00
East Ohio	4 00	317 39	1,159 62	836 11
East Tennessee				31 00
Eastern Pennsylvania	220 65	314 66	3,198 19	553 55
Erie		67 76	377 94	114 96
Georgia		7 75	10 60	17 50
Germany				
Illinois	2 00	41 47	70 25	319 80
Indiana	162 20	359 94	948 10	233 00
Iowa	2 25	77 88	410 61	144 78
Japan				
Kentucky				25 00
Louisiana		3 00	50 00	
Lower Wabash	5 40	115 83	733 80	842 50
Miami	129 60	1,134 58	1,730 40	1,613 00
Michigan	27 00	61 55	247 51	205 50
Minnesota	10 00	33 10	29 15	55 50
Missouri		8 00	158 88	76 10
Neosho		34 27	384 29	52 20
Northeast Kansas	5 87	152 60	305 86	376 40
Northern Illinois	167 00	300 85	728 57	119 10
North Nebraska		12 00	54 60	10 00
Northwest Kansas		29 52	622 25	86 10
Ohio German		11 38	452 04	12 50
Oklahoma		58 40	123 67	77 60
Ontario	21 00	57 65	87 25	35 70
Oregon		23 25	238 31	125 30
Pennsylvania	118 50	266 02	1,998 71	1,738 70
Sandusky	256 70	885 67	1,574 01	2,929 70
Southeast Ohio	25 50	86 37	737 51	665 10
St. Joseph	92 50	516 50	2,049 06	1,070 60
Upper Wabash	550 00	226 63	336 22	630 30
Virginia		276 30	262 38	454 10
West Africa			50 00	
West Nebraska	4 66	2 80	247 67	109 40
West Tennessee			25 00	25 00
West Virginia	60 00	186 03	284 72	652 40
White River	138 00	289 12	950 30	301 30
Wisconsin	10 15	23 50	161 76	21 00
MISSION DISTRICTS, ETC.				
Porto Rico		4 50	35 00	
G. Whitney's January collection			94 50	
Y. P. C. U. Anniversary collection			359 14	
John Dodds' Estate			8,400 00	
Woman's Missionary Association			2,000 00	
Totals	\$2,093 89	\$7,153 95	\$35,289 05	\$16,731 10
		2,093 89		35,289 05
Grand Total		\$9,247 84		\$52,020 15

UNITED BRETHREN IN CHRIST

SPECIAL COLLECTIONS FOR PORTO RICO MISSION FUND IN DETAIL
FOR THE QUADRENNIUM ENDING MARCH 31, 1905.

CONFERENCES.	Collections for Mission and Building Fund, 1902.	Collections for Mission and Building Fund, 1903.	Collections for Mission and Building Fund, 1904.	Collections for Mission and Building Fund, 1905.
Allegheny.....	\$324 73	\$132 45	\$1,048 46	\$52 00
Arkansas Valley.....	34 42	10 00		
California.....	12 80			
Colorado.....	55 00	24 00	10 00	35 00
Columbia River.....	23 95	16 05		
Des Moines.....	31 83	9 50	1 00	
East Nebraska.....	89 14			
East Ohio.....	221 65	421 00	130 00	52 00
East Tennessee.....	5 00			
Eastern Pennsylvania.....	463 23	317 92	68 25	134 30
Erie.....	87 82	40 00	22 05	55 00
Georgia.....		1 45		
Germany.....				
Illinois.....	39 25	14 31		
Indiana.....	64 29	10 90	5 00	
Iowa.....	80 01	16 25	5 00	
Japan.....				
Louisiana.....	1 40			
Lower Wabash.....	36 54	2 50		1 00
Liam.....	500 71	320 00	129 19	188 71
Michigan.....	92 26	69 70	21 00	8 00
Minnesota.....	35 77			
Missouri.....	14 35	15 05	5 00	
Neosho.....	44 22	13 50	2 55	
Northeast Kansas.....	312 90	120 00	71 42	47 20
Northen Illinois.....	204 56	95 00	25 00	110 00
North Nebraska.....	35 73			2 41
Northwest Kansas.....	137 65	24 00	47 00	32 34
Ohio German.....	27 51		1 00	
Oklahoma.....	38 02	11 00		
Ontario.....	33 93	95 00		
Oregon.....	35 20			1 00
Pennsylvania.....	269 39	330 00	74 06	45 00
Pandusky.....	643 52	426 05	191 53	218 04
Poutheast Ohio.....	181 03	48 87	68 26	42 00
St. Joseph.....	218 87	150 80	140 20	118 00
Upper Wabash.....	73 70	26 90	5 00	500 00
Virginia.....	50 25	109 90	70 00	25 00
West Africa.....				
West Nebraska.....	27 82	15 80	10 00	
West Tennessee.....				
West Virginia.....	103 31	166 46	131 25	134 75
White River.....	26 30	22 30		
Wisconsin.....				
MISSION DISTRICTS, ETC.				
Arkansas Valley Conf. Y. P. C. U.....	152 10	142 70	109 22	
Liam Conf. Y. P. C. U.....		516 13	410 27	
General Y. P. C. U.....		183 17		
Porto Rico.....	13 71			
Union Biblical Seminary Students.....	125 00			
Building Fund exclusively.....	144 98			
Totals.....	\$5,276 07	\$3,717 58	\$2,813 21	\$1,812 15

Grand Total.....\$13,619 01

EXPENDITURES.

FIELDS OF LABOR.	Totals paid to Missions from May, 1853, to March 31, 1901.	Year ending March 31, 1902.	Year ending March 31, 1903.	Year ending March 31, 1904.	Year ending March 31, 1905.	Total for Quadrennium.	Totals paid to Missions dur- ing the fifty- two years since organization of Miss. Society.
FOREIGN FIELDS—							
Africa.....	\$310,941 01	\$5,140 38	\$4,176 07	\$5,877 61	\$6,089 25	\$21,283 31	\$332,072 30
Clark Tr. Sc. Students		202 55	223 00	70 00	153 09	678 55	
Germany.....	56,582 22	1,621 00	1,000 00	1,600 00	1,600 00	6,421 00	53,003 22
Japan.....	23,704 05	5,034 11	6,248 34	5,002 02	6,370 47	23,748 09	29,888 36
Porto Rico.....	6,150 33	2,956 45	12,048 73	3,824 83	4,564 98	22,654 98	46,358 96
China.....		2 00					
	\$396,547 04	\$14,986 49	\$24,474 35	\$16,374 46	\$15,045 93	\$70,701 02	\$457,248 06
HOME FIELDS—							
Allegheny.....	\$1,350 00	\$655 00	\$450 00	\$300 00		\$1,410 00	\$2,760 00
Arkansas Valley.....	9,944 26	50 00				50 00	9,994 26
California.....	56,639 22	853 03	727 66	971 34	885 52	3,442 55	60,081 77
Colorado.....	21,502 00	861 25	849 74	778 44	603 32	2,319 75	23,821 75
Columbia River.....	25,098 63	665 53	691 34	694 56	600 27	2,651 70	27,750 33
Des Moines.....	1,850 00	250 00	350 00	375 00	275 00	1,250 00	3,100 00
East Nebraska.....	11,539 62	225 00	240 00	210 00	216 66	891 66	12,431 22
East Ohio.....	1,870 00	200 00	250 00	187 50	87 50	725 00	3,095 00
East Tennessee.....	31,846 79	612 00	350 00	329 80	656 45	1,948 25	33,795 00
East German and Eastern Penna.....	6,945 23	100 00				100 00	7,045 23
Erie.....	3,005 19	100 00				100 00	3,125 19
Georgia.....	2,605 20		625 00	913 17	1,067 03	2,605 20	2,605 20
Illinois.....	1,375 00	225 00	75 00	50 00	100 00	450 00	1,725 00
Iowa.....	250 00	75 00	25 00			100 00	350 00
Louisiana.....	945 56	600 00	601 35	566 17	529 02	2,296 54	3,242 11
South'n Illinois and Lower Wabash.....	15,260 92	105 00	162 50	187 50	127 00	580 00	15,849 92
Miami.....	983 00	183 00	17 00			200 00	1,183 00
Northern Michigan and Michigan.....	7,931 00	405 53	414 80	400 00	487 50	11,337 15	13,445 00
Minnesota.....	17,367 42		268 68	484 32	497 46	1,250 45	18,617 93
South Missouri and Missouri.....	14,705 74	25 00				25 00	14,730 74
Massachusetts.....	793 68						793 68
Neosho.....	9,170 90	200 22	210 43	140 00		550 65	9,720 90
Northeast Kansas.....	12,408 25	337 50	300 00	287 50	300 09	1,225 00	13,633 25
Central and North Illinois.....	6,482 60	976 67	1,173 33	860 00	663 00	3,673 00	10,155 60
Elkhorn and North Nebraska.....	2,295 04	120 00	113 00	137 00	152 50	522 00	2,797 00
Northwest Kansas.....	9,902 17	242 00	410 00	240 00	125 00	1,017 00	10,919 17
Ohio German.....	13,000 54				400 00	400 00	13,400 54
Oklahoma.....	1,440 48	661 50	1,737 91	1,734 42	1,622 47	5,756 30	7,196 30
Ontario.....	19,647 80	337 31	537 50	350 00	250 00	1,474 81	21,126 80
Oregon.....	22,985 64	1,287 84	1,063 42	987 87	955 82	4,294 95	27,281 84
Maryland and Pennsylvania.....	4,608 93	41 65			100 00	141 65	4,750 58
St. Joseph.....	200 00				200 00	200 00	400 00
Sandusky.....		425 00	375 00	200 00	100 00	1,100 00	
Southeast Ohio.....	2,392 12	593 75	597 51	600 00	474 50	2,265 76	4,657 12
Upper Wabash.....	296 00	53 50	100 00	100 00	75 00	328 50	624 00
Virginia.....	870 00	41 66				41 66	911 66
West Nebraska.....	12,657 95	290 80	198 75	341 75	245 00	1,176 30	13,894 95
West Tennessee.....	1,899 40	397 29	640 21	742 29	752 81	2,532 60	4,432 60
Parkersburg and West Virginia.....	7,517 25	100 00	187 50	112 50	82 00	482 00	7,999 25
White River.....	1,949 41	365 00	399 41	311 50	309 00	1,384 91	3,334 41
Supt. Southern Dist.....	4,800 00	666 64	831 61	824 96	926 96	3,250 17	8,050 00
Interest and Annuities	96,374 98	3,858 89	4,120 87	3,610 78	3,117 91	14,733 45	111,113 45
MISSION DISTRICTS—							
Kentucky.....	7,181 60	167 00	50 00			217 09	7,398 60
Virginia Freedmen.....	17,468 75	25 00	75 00	75 00	125 00	300 09	17,768 75
Texas.....	2,280 00						2,280 00
Chickamauga.....	425 00	100 00	75 00	65 00	124 00	364 00	789 00
Total—Home.....	\$492,076 27	\$23,414 54	\$19,394 52	\$18,168 37	\$17,484 70	\$78,562 13	\$570,638 27
Total—Foreign.....	396,547 04	14,986 41	24,474 35	16,304 46	19,130 80	70,701 02	467,248 06
Grand Total.....	\$888,623 31	\$38,400 95	\$43,868 87	\$34,472 83	\$36,615 50	\$149,263 15	\$1,037,886 33

UNITED BRETHREN IN CHRIST

STATEMENTS.

MISSION DEBT.

It is gratifying to be able to report that after carrying a debt, sometimes quite inconvenient, at other times embarrassing, and always an unwelcome factor in the matters of the society at least forty years, it has at last been canceled; and at the same time the contributions for the support of the missions under its care have not in the least been diminished.

PERMANENT FUND.

Owing to some losses on realty, estimated at rather liberal figures by donors, this fund has slightly diminished during the quadrennium. It now stands at \$91,624.76.

RUSSELL FUND STATEMENT.

Bequest out on loan	\$10,000 00
Interest collected on said loan	500 00
Paid from said interest on Chicago church....	\$200 00
Paid from said interest on Spokane Church, Washington	200 00
Paid from said interest on Oakland Church, California	100 00
	<hr/>
	\$ 500 00

HAMMOND FUND STATEMENT.

Bequest out on interest	\$ 9,000 00
Interest collected	450 00
Paid from said interest, per will, to Indiana Conference	\$150 00
Paid from said interest to General Fund.....	300 00
	<hr/>
	\$ 450 00

SEARCH LIGHT STATEMENT.

The Search Light cost	\$ 5,632 81
It paid in subscriptions and advertisements during the last four years	3,522 23
	<hr/>

Loss during the quadrennium	\$ 2,110 58
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It is only fair to state that during the past year it has met its expenses, and bids fair to stand on its own merits at an early day.

GENERAL SUMMARY.

Whole amount of receipts collected from 1853 to 1901	\$3,825,691 45
Whole amount of receipts reported for quadrennium, ending March 31, 1905	662,982 88
	<hr/>
	\$4,488,674 33

WM. MCKEE, *Treasurer.*

Dayton, Ohio, March 31, 1905.

TWENTY-FOURTH GENERAL CONFERENCE

WHOLE AMOUNT EXPENDED BY THE HOME. FRON-
TIER, AND FOREIGN MISSIONARY SOCIETY
BY QUADRENNIUM, AS FOLLOWS:

For four years ending March, 1857.....	\$	81,681	21
For four years ending March 1861		127,063	35
For four years ending March, 1865		152,898	66
By Annual Conferences, four years end- For four years ending March, 1869	\$	94,168	57
By Annual Conferences, for four years ending March, 1869		69,701	13
	\$	163,869	70
By Parent Board, for four years ending March, 1873	\$	61,965	63
By Annual Conferences, for four years ending March, 1873		86,979	81
	\$	148,945	44
By Parent Board, for four years ending March, 1877	\$	81,671	34
By Annual Conferences, for four years ending March, 1877		86,521	44
	\$	168,192	78
By Parent Board, for four years ending March, 1881	\$	93,777	69
By Annual Conferences, for four years ending March, 1881		84,888	81
	\$	178,666	50
By Parent Board, for four years ending March, 1885	\$	166,821	00
By Annual Conferences, for four years ending March, 1885		86,469	79
	\$	253,290	79
By H., F., and F. Missionary Society, for four years ending March, 1889	\$	309,496	11
By Annual Conferences, for four years ending March, 1889		97,110	39
	\$	406,606	50
By H., F., and F. Missionary Society, for four years ending March, 1893	\$	263,984	02
By Annual Conferences, for four years ending March, 1893		144,956	27
	\$	408,940	29

UNITED BRETHREN IN CHRIST

By H., F., and F. Missionary Society, for four years ending March 1897	\$ 193,416 38
By Annual Conferences, for four years ending March 1897	115,176 79
	<hr/>
	\$ 308.593 17
By H., F., and F. Missionary Society, for four years ending March, 1901	\$ 151,452 98
By Annual Conferences, for four years ending March, 1901	126,250 43
	<hr/>
	\$ 277.703 51
By H., F., and F. Missionary Society, for four years ending March, 1905	\$ 467,248 06
By Annual Conferences, for four years ending March, 1905	570,638 40
	<hr/>
	\$1,037.886 46
Total paid in support of missions in fifty years	<hr/>
	\$1,488,674 33

WM. McKEE, *Treasurer.*

Dayton, Ohio, March 31, 1905.

DR. WILLIAM McKEE. The details of these figures which I have read will be found on the preceding pages. I only want to read a short paragraph on the ninth page of my report. The remainder I will be content to have the brethren read at their leisure.

Dr. Sprinkle moved to refer the report to the appropriate committee.

Seconded.

REV. H. S. GABEL, of Eastern Pennsylvania Conference, referred to the item of one hundred dollars in the report appropriated to Eastern Pennsylvania Conference, and wished to know where it was applied.

Dr. McKee explained that it was given during the first year of the quadrennium to the Memorial Church at Reading.

DR. R. J. WHITE, of Erie Conference. I suppose that the report is all right, and that the money has been properly appropriated; but you will remember, as soon as I call your attention to it, that the one hundred dollars that was appropriated to the Buffalo work the first year of the last quadrennium was not used, and hence whatever was done with the money, it should not be charged to the Erie Conference.

DR. McKEE. I remember, Mr. Chairman, and I also remember distinctly that of the appropriation made in 1900, only one-half of it was

paid when the General Conference met, to the 31st of March, 1901. The balance of the two hundred was paid between that and your annual conference, and hence it comes in here. This report goes back four years, brethren.

REV. D. D. LOWERY, of Eastern Pennsylvania Conference. We do not question Dr. McKee's report at all; but some of us do not know anything about the hundred dollars reported for the Eastern Pennsylvania Conference. Now I am chairman of the Church-Extension and Missionary Society of the conference, and Mr. Spangler is the secretary, and we do not know anything about it.

DR. MCKEE. There are one hundred and a few dollars charged against the Pennsylvania Conference. One hundred of that goes to the Washington Church.

The report was then referred to the appropriate committee.

DR. MCKEE. Mr. Chairman, will you give me a moment?

THE PRESIDING BISHOP. Yes, sir.

DR. MCKEE. Dear brethren, I wish to say a word to you now, and I had hoped to be at the head of the class, but the bishops have stolen a march on me. However, I suppose their superiority, both in ability and in office, justifies that. I wish to say to you that I do not expect or ask a reelection, that I thank you most heartily, and also the whole Church, for the confidence heretofore reposed in me in my official position.

I was licensed to preach the gospel in 1855, just fifty years ago. I received my first circuit in 1857, forty-eight years ago. I was present at the St. Joseph Conference when Bishop Castle received his license to preach from the annual conference. I have spent twenty years in the itinerancy of the Church, and have spent twenty-eight years in this office; first, from 1865 to 1873. Then I had an interim of twelve years, during which time I was serving as pastor, four years of the eight as presiding elder; and, lest I forget it, I want to say to you young preachers that the twenty years that I spent in the active ministry were the happiest, and, if you will let me judge, the best years of my life; and although it has seemed proper for one reason or another that I remain where you have placed me for twenty-eight years in this office, I have always felt like a train of cars, if it were capable of thinking, on a side-track, and which would wish to be out on the main line and sweep across the country, conveying the people and

commerce of the country hither and thither where they should go. I feel to-day that the ministry of the gospel is the highest and best place this side of heaven, and there is nothing that brings such sweet remembrance to me to-day as the thought that came through my mind and the prayers offered through the week, when I knew the up-turned faces of the congregation the next Sunday morning would be towards me, hungering for the word of life. I say, brethren, do not be too anxious to get out of the pastorate. [Applause.] You may be like the governor of Indiana once—and your own good governor reminded me of it—Governor Wright. He was assailed on Monday for having taught in the Sunday school on Sunday a class of boys. The man said, “Don’t you think it was rather condescending for you to do that?” He replied quickly, “No, I felt like I was going up instead of down.” And so the pastor may well feel that there is no higher place than the pastorate.

Another word I want to say: When I was young there came to me around the corners once in a while a hint—it was not very visible—that I could be received into another church, here or there or yonder, where I would have lighter work and bigger pay; but somehow or other I always felt that the church which took me out of the mire of sin and ignorance, and brought me to Christ and to the work of our Lord Jesus Christ, had a claim on me. [Applause.] But, as in my younger years, if I am worth anything to the church anywhere on the face of this earth, it is to the people who brought me to the feet of Jesus. I felt that way when young, and I have reason to thank God to-day that I never took the hint. [Voices. Amen.]

A word more. I confess to a tinge of sadness to-day as I look back and think that my life has so far run away, but as I look towards the horizon, towards where the sun is setting, the eastern horizon presents a beautiful picture. After these long hours I think of the morning, the morning with its glorious light and life and triumph, and I think, too, of the disciples when, on a dark night, on boisterous Galilee, they had rowed all night in fear, and along towards morning Jesus came walking on the sea. They thought in their desperation that it was a demon that brought on the storm and had come to finish the work of its destruction. Then they cried out in fear, but Jesus said, “Be not afraid! it is I,” and immediately he came into the ship and the waves subsided, and soon they were at the shore of Capernaum, where they wished to go. The morning had come.

Brethren, soon the morning will come, and some day we will meet on that shore, not of Capernaum, but in heaven, where God shall reign forever and ever.

THE PRESIDING BISHOP. I am very sure of this, that this Conference, just as the whole Church here represented, has a high appreciation of the good life Brother McKee has lived, and the efficient services that he has rendered to this denomination. I was glad to hear him say to these young men what he did relating to the whisperings that come about the ears of young men. I used to hear whisperings of that kind myself. I remember well in the opening up of my ministry, it was in the city of Altoona, an open proposition from a large, wealthy denomination came to me, "You come with your congregation and we will do so and so," and I listened to it patiently until they were through with it. I then said, "I always believe in going as nearly to headquarters as possible, and when I think of changing my relations, I will go up to Father Twig's church"—he was an old Roman Catholic priest who was an intimate friend of mine—"and we will go there. Thank you, gentlemen." So I say to you, brethren, just as Dr. McKee said, God puts you in the niche, and you ought to stand by his work. [Voices. Amen.] He will take care of you. He said, "I will never leave thee nor forsake thee."

Now I believe it is an opportune time for the quartet to come forward and sing. [Great applause.]

DR. H. H. FOUT, of Miami Conference. Before the singing, if in order, I would like to offer the following:

WHEREAS, Rev. William McKee, D. D., in his official relations to the Church, covering a period of twenty-eight years, has been a tireless worker, painstaking in all the duties of his official life, a Christian gentleman of unimpeachable fidelity, and, like the sturdy pilot at his post, he has stood faithfully in every emergency and duty, anxious only for the great interest committed to his trust,

Resolved, That we record our appreciation of his noble life and character, and of the faithful service he has rendered the Church as a general officer; that we will cherish for him the warmest love and regard, and pray that the evening of his life may be beautiful and peaceful.

H. H. FOUT.
G. P. MACKLIN.

HON. MATT EDMONDS, of Northeast Kansas Conference. That sounds all right, and I am in harmony with it, but it reminds me of

a man that had been lecturing, and they tendered him a vote of thanks. Returning homeward, he offered it as pay on the train, but the conductor would not accept it. Now I endorse these resolutions, but I offer an amendment that when he shall retire he shall retire on half pay.

Seconded by E. S. Lorenz.

PROF. MARK KEPPEL, of California Conference. I hope that the members of the Conference will not misunderstand me in my position. I would be very glad to place every man who preaches the gospel, and who serves his Church long and faithfully, as Brother McKee has done, on full pay, but I don't believe that this Church is in a position at this time to adopt a general pensioning system, such as this seems to be the beginning of. If we wish to begin a system of that kind, it seems to me that we ought first to originate some means of providing a fund from which to secure the money to pay this expense. Somebody must pay that; it must come from some place. It is easy for a legislative body to expend money, vote it out, but for a legislative body that has not the power to provide money to vote out money is a serious problem, and one which they ought to consider carefully. We are responsible not only to the aged men who served us and the Church so long and so well, but we are responsible to the Church itself.

It seems to me, considering the matter from the standpoint of business, not of sentiment, not of tender feeling, not of love, not of veneration, not of respect, but considering it from the standpoint of business, that this Church has not laid any foundation for a beginning of this kind. The foundation must be in the preparing of a fund from which expenses of this kind shall be paid. We are proposing to take the opposite course—of spending the money and trusting the fund may be provided. I do not believe it is the right way. I would be glad if every aged minister, and we have them in California as we have them everywhere, who in their old age are left practically penniless, could have half pay, or even full pay, but the money must be provided before we offer it to them. I think we had better not adopt this resolution at this time. I would go as far as any member of the Conference, I think, in a movement to prepare a fund of that kind, and after that has been done to do justice, not only to Dr. McKee, but to every other aged minister of the Church who has served the Church ably and well.

DR. MCKEE. Dear brethren, please bear me a word. I thank the brethren on this side and that for the offer in this amendment. I would rejoice, dear brethren, if we had some plan as Brother Keppel has suggested, and some means whereby a small pension might be given to our old and worthy servants when they retire from their labors. But that has not been done, and I do not ask it nor expect it. I trust I shall get along some way in the world. I shall not go to the poorhouse. And I want to say to the good brother who faces me now with tears in his eyes that I believe the good Lord, who has taken care of me until now, will not forsake me in my old age. I thank you most heartily for this, and whatever you may think about it, I do not ask it. [Great applause.]

VOICES. Question, question.

PROF. E. S. LORENZ. I thank the brethren for not calling for the question more strongly. It is very proper that the other side should be heard. It is not a question of whether Brother McKee needs the money; it is a question of equity. The Conference voted a moment ago that the bishops shall receive half pay. This brother has given just as faithful service, just as hard service as the bishops. He has been a general officer of the Church. I submit that we do not place the men who are in the general superintendency in an exalted position different from the other men who have been doing our work. I wish to say to you that Brother McKee has been working hard twelve months in a year. Our bishops have been working hard for three months in the year, and the other nine months they have worked as they felt like it, hard sometimes and sometimes not so hard. I also say to you, brethren, that this matter of sentiment that governed you a while ago in voting out eight thousand dollars of the money of this Church to help those who are well supplied with funds is a wrong policy; but if that policy is to be pursued, whether Dr. McKee thinks he needs that money or not, it ought to be carried out consistently. All our general officers should be open to the benefits, not only the bishops. I am making no attack on them. They are doing what the Church is expecting of them; they are not doing very much more than the Church is expecting of them, I am sorry to say. Further, I want to say, brethren, that this business of looking after our dear bishops as being somewhat apart is decidedly un-United Brethren. They are simply elders. They are only men like the rest of you. There is no

reason, after a few years of consecutive service, that we should put them on a pedestal, and after they have done their life's work, should do for them what you are unwilling to do for other men. I think I have had my say.

DR. FUNK. Having made the motion this morning, I feel it in justice that I make this statement. I am a general church officer, and I can speak from some experience. I have occupied that position for eight years, and I know that the burdens that come to me in my official relation are quite different from what comes to a bishop in this Church. I want to be distinctly understood in the offering of the resolution this morning. I did it with this end in view, that the years of service that have come to these men in this honorable position have been years of constant privation. What do I mean by privation? I mean absence from home during almost the entire year. It may be said, if any one wishes to say it, that they have not measured up to your expectation, but if they have done their duty as they saw it, and to the full measure of their ability, that ends the proposition. [Voices. True, true.]

I do not class a general church officer with the bishops in the point of privation that comes to their wives. For a few months in the year we are away from our homes, it is true, but for the balance of the year we have the comforts of our home, while the bishop is supposed to be and is, I want to say to this honorable body, most of this time in the field, dedicating churches, traveling here and there and yonder, all over this Church. I rise this morning to defend the Board of Bishops, if it be a necessity that they be defended. [Applause.] I do it because I believe God has given to us as a Church as honorable a line of bishops as any denomination in the land. [Applause.] When I think of the names of Otterbein, of Boehm, of Edwards, of Glossbrenner, of Weaver, and of Hott my heart glows with the love of God for their great lives [great applause]; and when I think of the splendid leadership we have in our present board, I believe that it is due them that this Church honor them for their noble lives. [Applause.] I am glad this morning to place myself as a general church officer, subordinate to them in service, subordinate to them in honorable position, subordinate to them in earnest toil and service; hence I love the speech that Dr. McKee made.

You will allow this reference, Mr. Chairman, because it has been

in my heart. I am a young man, in the prime of manhood, but I hope the time will never come to me when I feel that my Church turns away from me. If it forsake me, I pray that God may take me up.

DR. W. E. SCHELL, of East Nebraska Conference. I rise to say a word or two, Mr. Chairman. I think there is a vast difference between the action taken at the beginning of this session and the action which this amendment contemplates. The Treasurer of the Church will pass out of office; his work for the Church at this time will end. The honored bishops, to whom reference was made in the action at the beginning of this session, will still serve the Church. [Voices. Sure.] They will serve the Church largely as bishops; they will be known by such a title; they will toil in evangelistic meetings; their counsel will be given, and they will, in so far as they are able, still be active. I want to call the attention of the Conference to this difference.

Question called for.

REV. A. P. FUNKHOUSER, of Virginia Conference. I rise to a question of privilege. I call the attention of the Conference to Rule 28. "Any demonstration of approval or disapproval during the progress of debate shall be deemed a breach of order."

THE PRESIDING BISHOP. Yes, that is your own action.

HON. MATT EDMONDS, of Northeast Kansas Conference. I am sorry that I have created so much excitement, that there is so much feeling that they will have this Church bankrupt. I never belonged to any other church but the United Brethren. They took me up very young, and they made a man of me; if I am a man, I owe it to the Church. I joined this Church when it was very poor, and I have seen a great many poor days in the United Brethren Church. I have seen its ministry suffer a great deal. They said at the Auditorium the other evening that I was English when they introduced me. I was taught to have great respect for those in authority, and to regard those that were over me. I want to say that I have great respect for the bishops of our Church. I have no criticism on any member of our Church that is in authority, and who is looking after its interests, because I think they have done it to the best of their ability.

I remember the Conference turned me down four years ago on a resolution of this kind in regard to Brother Shuey, but I do not harbor it in my mind. I want to say to the General Conference that I have not changed my position since that time, that I believe now just as I did then.

Now I want to say to the members of this body, especially the clergy—I believe they are the ones that opposed me the other time—that I want you to understand that what I do I am doing in your interest, and that I have been with our preachers enough and with our presiding elders enough to know something about their services; I know something about what they have to endure. Now this brother, I understand, has devoted fifty years to the United Brethren Church, either in office or as a preacher, carrying the cross and preaching the gospel and bringing glad tidings to many a dark home. I have been with him. I know something about that process. I have not been a clergyman, but I have been attending to business. If you discharge me from that business and put me at something else, while I am young, as Dr. Funk said, I do not know whether I could take up another business and succeed. I take it for granted that, whether they be bishops or whether they be general officers, they have devoted their lives to their work. Now the shadows of night are gathering around them, and their faces are turned toward the setting sun. If they do not step out it is like Father Tripp, up here in Kansas, who was a very eccentric man. I called one day, as the train was late, to say a word, and he said, “I thought Gabriel was going to call for me last night,” but, he added, “he didn’t.” He said, “There is nothing will save me, and there is no need of that now, for that little boy wants my place.”

Now there is a feeling which comes to me when a man retires from the field. I am satisfied that he don’t lay off the mantle that God put on him, but the mantle that man puts on; he lays it off, and after he has devoted his life to it. I said in the beginning this Church was poor, but she is not poor to-day. We raised a thousand dollars, or eighteen hundred, the other night in a few minutes. We are wealthy, if we have only got faith, and if you want to be rich, take care of these men that have given their best time, their best years, their best talent to the building up of this Church.

If we expect God to bless this Church we must take care of our ministry. Now some of these itinerants are going to abuse me because it will not reach them. But I tell you, whenever we help one of the officers of this Church we set up a precedent, and if that be the policy of the Church it is far-reaching. We will be respected everywhere; but we will not be respected anywhere if we turn our officers

away when the shades of night are gathering around them, and when they cannot labor any more. Why, the world will not respect us, much less a Christian man. Whether this amendment is adopted or not, I have got in my word, and you know just exactly how I stand, where you will find me. I hope you will adopt this amendment. It will not hurt the Church; you will never feel it, and the money will come in surprising quantity. Other men will be encouraged to do their best, and give their best efforts, because the thought comes to them, in the end I shall be taken care of anyway.

At this point Rev. L. W. Stahl, of Allegheny Conference, moved that the matter be referred to the Committee on Salaries. The motion was seconded, but lost.

REV. M. R. DRURY, of Iowa Conference. Mr. Chairman, I wish to call attention again to the position suggested by Dr. Schell, that there is a difference. The bishops asked to be retired, and the motion of Dr. Funk this morning was that they be made bishops *emeritus*. That carries with it the duty of whatever work they are able to render to the Church, so that they are to do certain work that may be assigned them by the other bishops. There is a very important difference, it seems to me, between the bishops and other general officers of the Church.

The question is called for.

W. A. LUTZ, of Pennsylvania Conference. I certainly appreciate what our treasurer has said this morning, and I appreciate the speech of Brother Matt Edmonds. Brethren, when I look over this Conference, and also as I have sat time and time again and looked over our annual conferences, and have seen these old gray-headed brethren come along, I ask, What provision have we made for them? Should they not be treated exactly as we propose to treat this question now before us? There are on this floor to-day our honored presidents of our colleges, who have worked East and West, North and South. We have laymen who have given their lives to the work of the Church. I know to-day of men who have given fifteen, twenty, twenty-five, and thirty years of nothing else but hard work for the Church of the United Brethren in Christ.

Now, brethren, I should be glad if we could vote this question through to-day and make every man a pensioner, but let me ask you, Where are the funds to come from to do this with? I know we are

not poor, but where shall we get the funds to pension these brethren? I wish we could do it.

VOICES. Question, question.

PRESIDING BISHOP. Are you ready to vote? The amendment is that the brother be retired on half pay when he does retire; that is, if he is not reelected, he will have half pay.

The amendment is lost. The resolution is adopted.

REV. H. S. GABEL, of Eastern Pennsylvania Conference. I move that we adjourn in time to give the committees time for their work. Seconded.

Calls for the Arion Quartet.

The quartet sang, "Oh, happy day that fixed my choice."

Announcements were then made by chairmen of different committees.

The motion to adjourn was carried, and the benediction was pronounced by Rev. J. R. King, of West Africa Conference.

FOURTH DAY—AFTERNOON SESSION.

Bishop Mathews presiding. MONDAY, May 15, 1905, 2:00 P. M.

Devotional services conducted by Professor Ruebush, of Virginia Conference, and song-service by Rev. A. R. Ayres, of Pennsylvania Conference.

After song No. 62, "Sing them over again to me," Rev. Geo. P. Hott, of Virginia Conference, led in prayer. This was followed by singing No. 23, "Glory Gates."

The scriptural reading was eighteen verses from the thirteenth chapter of I. Corinthians. This was followed by prayer by Rev. W. O. Fries, of Sandusky Conference.

Devotional services closed with song No. 226, "Leaning on the Everlasting Arms."

THE PRESIDING BISHOP. Is there any miscellaneous business to be presented at this time?

REV. J. W. SCHOFIELD, of Ontario Conference. The memorial presented from the Ontario Conference was referred to the committee, and I think there has been no committee appointed to which this should be referred.

TWENTY-FOURTH GENERAL CONFERENCE

The Missionary Secretary made a recommendation that a special committee be appointed to consider this case. I believe that a committee has not been appointed, or there was no announcement made.

DR. D. W. SPRINKLE, of East Ohio Conference. We have been waiting for that, the Committee on Missions, and you shall have a very loving, tender invitation to meet with us at the next time.

THE PRESIDING BISHOP. Is there any other business of a miscellaneous character? If not, we will proceed, I think, to the consideration of the report of this committee.

Is the Committee on Boundaries, No. 10, ready to report?

REV. J. T. ROBERTS, of White River Conference. I believe it is ready.

REV. H. W. TRUEBLOOD, of Northern Illinois Conference. Yes, we are ready.

Dr. Trueblood then read the report.

REPORT OF COMMITTEE ON BOUNDARIES.

Allegheny—Unchanged, except “ern” be taken from Eastern in the fourth line from bottom.

Arkansas Valley—Boundary unchanged. Call it Southwest Kansas.

California—Unchanged.

Colorado—Unchanged.

Columbia River—Unchanged.

Des Moines—Unchanged.

East Nebraska—Unchanged.

East Ohio—Boundary unchanged. Cut out the words “Northwest Ohio.”

East Tennessee—Unchanged.

Eastern Pennsylvania—Boundary unchanged. Call it “East Pennsylvania.”

Erie—Unchanged. The enabling act following the boundary be taken off, which reads, “An enabling act is hereby passed permitting Erie and Ontario Conferences to unite during the next four years, should both conferences agree to such an arrangement.”

Germany—Unchanged.

Georgia—Embraces the States of Georgia and Florida.

Illinois—Boundary unchanged, but an enabling act is hereby passed permitting Illinois and Northern Illinois conferences to unite during the next four years, should both conferences agree to such an arrangement.

Indiana—Unchanged.

Iowa—Unchanged.

Japan—Unchanged.

Kentucky—Embraces all the State of Kentucky, except Covington and Newport, which belong to Miami Conference.

Louisiana—Embraces the States of Louisiana, Mississippi, and Alabama.

Lower Wabash—Place Allenville church, in Coles County, in the bounds of Northern Illinois Conference. In the sixth line from the top change "Indianapolis, Decatur & Springfield R. R." to its present name, Cincinnati, Hamilton & Dayton R. R. Lewis Circuit to be in this conference.

Miami—Boundary unchanged. Strike out the words, "Northwest Ohio" in the second line from the top, page 145.

Michigan—Unchanged.

Minnesota—Embraces all of the State of Minnesota. Strike out "also Faulk, Spink, Deuel, Grant, and Coddington counties, in South Dakota."

Missouri—Unchanged.

Neosho—Beginning at the northeast corner of Linn County, Kansas, thence west to the west line of Chautauqua County, thence south along said line to Arkansas River, thence down said river to the east line of Indian Territory, thence north along said line and east line of Kansas to the place of beginning. The territory of the "New South" is placed with other conferences.

Northeast Kansas—Unchanged.

Northern Illinois—In the third line from the bottom, after the word "beginning," insert "and to include Allenville in Coles County." Change Chicago & Illinois R. R. to Chicago & Eastern Illinois R. R. Otherwise unchanged.

North Nebraska—To include all the State of South Dakota. The lines otherwise to remain unchanged.

Northwest Kansas—Boundary unchanged. In fourth line from top change Arkansas Valley to Southwest Kansas.

Ohio German—Unchanged.

Oklahoma—Unchanged.

Ontario—Embraces all the provinces of Ontario, Manitoba, and northwest provinces and territories.

Oregon—Unchanged.

Pennsylvania—Unchanged.

Sandusky—Boundary unchanged. Strike out the enabling act following the boundary.

Southeast Ohio—Boundary unchanged. In ninth line from the top strike out "Northwest Ohio."

St. Joseph—Unchanged, except "Including Adamsville and Kesington appointments."

West Tennessee—Unchanged.

Upper Wabash—Unchanged.

Virginia—Unchanged.

West Africa—Unchanged.

TWENTY-FOURTH GENERAL CONFERENCE

West Nebraska—Unchanged.

West Virginia—Unchanged.

White River—Unchanged, except insert "Wabash" in second line from bottom after Kokomo.

Wisconsin—Unchanged.

MISSION DISTRICTS.

Chickamauga—Unchanged. An enabling act is hereby passed permitting them to become a conference during this quadrennium.

China—Unchanged.

Respectfully submitted,

J. T. ROBERTS, *Chairman*.

H. W. TRUEBLOOD, *Secretary*.

REV. H. DEAL, of Minnesota Conference. I move its adoption.

Seconded.

REV. S. W. KEISTER, of Allegheny Conference. I move to amend by saying that the report shall be printed so that we can see what we have.

Seconded.

This amendment was agreed to and the report was ordered printed.

REV. J. B. WYANDT, of East Ohio Conference. There is one little error in that report which should be corrected before it is printed. It occurred in connection with the announcement of the boundary of East Ohio. They recommend that "Northwest" be cut out. We haven't any "Northwest" in East Ohio at all. That belongs somewhere else.

THE PRESIDING BISHOP. I presume that the committee can correct that.

THE PRESIDING BISHOP. I have the pleasure of introducing to the Conference a minister and a citizen whose name has gone through all our United States, and over all the seas, and whose name has become a household word among United Brethren, Dr. Washington Gladden, president of the National Council of Congregational Churches of the United States and Canada.

The Conference rises and greets him.

DR. WASHINGTON GLADDEN. Mr. Chairman and brethren: You have given me altogether too much honor. My jurisdiction does not extend beyond the United States. I am not quite sure whether it covers the whole of this country, and it is a very limited jurisdiction, as you very well know. The office which I have the honor to hold is an office

which conveys no power; I am simply a sort of errand boy who goes about from one group to another with good wishes and good words, and I come to you burdened with the same message.

I think we Congregationalists arrived in Kansas a little sooner than you did. We came pretty early with our Bibles and Sharps rifles and took possession here in the early days, but, as I learn, the United Brethren have come since in large force, and I am not quite sure that they have not already outstripped us so far as numbers are concerned in this great State. It is a good place, however, for Congregationalism and United Brethrenism to meet. There was good seed planted here in good soil in the early days and watered with blood and tears, and they and we who are living to-day, both of the Congregationalist and United Brethren churches, are reaping where others have sown. I wish you all success with your work in this State and in all the noble work that you are doing.

I have nothing further to say, Mr. Chairman, than to thank you brethren for this very kind respect. [Applause.]

THE PRESIDING BISHOP. I have the pleasure of introducing to the Conference Bishop W. M. Stanford, of Pennsylvania, representing the United Evangelical Church, who will speak a word at this time.

The Conference rises and greets him.

BISHOP STANFORD. Brethren, it does me a great deal of good to meet you for the first time in my life, and possibly for the last time in my life. What I have to say regarding our church, as their representative, will be withheld until to-morrow. To-day I simply say, Greeting and God bless you. [Applause.]

THE PRESIDING BISHOP. I have the joyful privilege of introducing to this Conference Chancellor Stevens, of Kansas City, Missouri, representing the Methodist Protestant Church.

The audience rises and greets him.

CHANCELLOR STEVENS. It certainly gives me great pleasure on behalf of the Methodist Protestant Church to bear you the greetings of that denomination. It gives me great pleasure to meet with United Brethren, and I hope that ere long we shall all be United Brethren indeed. [Great Applause.]

DR. TRUEBLOOD. I wish to call attention to the boundary report. Page 142 of the Discipline reads, "Thence north along the eastern boundary of Sandusky or Northwest Ohio." I thought the "Northwest Ohio" surplusage, and therefore recommend its being taken out.

TWENTY-FOURTH GENERAL CONFERENCE

REV. J. D. WYANDT, of East Ohio Conference. It is good to have a Discipline to follow at times.

REV. J. R. CHAMBERS, of Neosho Conference. I wish to ask Brother Trueblood if he changed that "T" to "I." We have no "Tinn" County in this State.

DR. TRUEBLOOD. It is changed.

REV. A. P. FUNKHOUSER, of Virginia Conference. The Committee on Order of Business has a report to make at any time.

THE PRESIDING BISHOP. We will hear the report of the Committee on Order of Business.

S. E. KUMLER, of Miami Conference, secretary of said committee, reported as follows:

The Committee on Order of Business beg to recommend the following in the order named:

No. 19, Young People's Societies.

No. 17, Government of the Church.

No. 12, Sunday Schools.

No. 16, Courses of Ministerial Study.

No. 7, Church Erection.

No. 28, Memoirs, Tuesday, the 16th inst., at 3:00 P. M.

S. E. KUMLER, *Secretary*.

Report approved.

The report of Committee No. 17, on Government of the Church, was called for, and Rev. G. W. Sherrick, secretary, read the report.

REPORT OF COMMITTEE ON GOVERNMENT OF THE CHURCH.

We, your Committee on Government of the Church (Chapter V. of Discipline) beg leave to report as follows:

In our study of this chapter, and in our consideration of the various matters brought by memorial and personal request to our attention, we have endeavored to keep in view the history of the Church and the recognized distinctive principles of our Church polity. In the recommendations made and the disciplinary changes suggested we have had a united and zealous care to preserve the popular basis of church government both in the local church and in the method of constituting the law-making body, and hence have left on the table the propositions looking to the appointment of class leaders and the election of members of the General Conference by the annual conferences. We recommend the following changes in Chapter V., page 29, Section 1, paragraph 1: Strike out the words "or congregation" in the first line, making it read, "A local church of the United Brethren in Christ. Also strike out the words "or congregation" at the end of paragraph

2, in the same section, making it read, "The word 'class'" shall denote only a section of the local church.

In the first paragraph, between the word "minister" and the word "of," in the third line, insert the words "or missionary." It will then read, "Any authorized ministry or missionary of the denomination."

Page 30, Section II., paragraph 3: Amend by adding the words "or arrange for some one else to do so," making it read, "He shall visit them and labor with them as circumstances may require, or arrange for some one else to do so."

A section entitled "Church Deacon" shall be added to this chapter as Section IV., as follows: "Every church may have one or more deacons, who shall be elected annually by a vote of the church. The duties of a deacon shall be to collect funds for the needy, as provided in Section II., sub-section 15, of the Discipline under 'Duties of Members,' and disburse the same under the direction of the official board, or, where the local church board is not organized, under the direction of the pastor."

Page 31, Section III., paragraph 6, entitled "Church Clerk," shall constitute Section V. of this chapter.

Page 31, Section IV., shall be changed to Section VI. Page 33, same section, paragraph 10, entitled "Review by Quarterly Conference," shall be numbered 11 of the section, and the following shall be inserted as paragraph 10: "The official board may appoint an executive council, of which the pastor shall be chairman to act for the church in matters committed to them."

Page 33, Section V., of the chapter shall be numbered VII., and in paragraph 1, lines 14 and 15, the words, "all treasurers of Ladies' Aid societies, Woman's Missionary societies, Young People's societies, and Sabbath schools," shall be stricken out. It shall then read (see Discipline).

In paragraph 10 of the same section insert the word "may" between the words "and" and "arrange," in the third line, and strike out the words "as the quarterly conference may direct," in the fourth and fifth lines. It will then read, "It shall renew the license of exhorters and quarterly conference preachers annually if they are found worthy and may arrange a plan for local preachers to preach regularly at stated places."

Page 36, Section VI., shall be numbered Section VIII. Amend paragraph 1 of this section by inserting after the word "choice," in the sixth line, the words, "and an alternate shall be elected at the same time and in like manner." It will then read, "And one layman from each charge in the conference, who shall be elected by ballot at the third or last session of the quarterly conference in the year, a majority of all the votes cast being necessary to a choice; and an alternate shall be elected at the same time and in like manner."

Page 38, Section VII., shall be Section IX. Strike out paragraph 2, entitled "Conference Representation," and insert the following in its stead:

"The annual conference shall be represented in the General Conference according to the following ratios: All conferences having less than two thousand members shall be entitled to two delegates, one ministerial and one lay; two thousand and less than four thousand, two ministers and two lay; four thousand and less than eight thousand, three ministerial and three lay; eight thousand and less than fourteen thousand, four ministerial and four lay; over fourteen thousand, five ministerial and five lay. (Estimate, 226.)

Page 39, paragraph 7, of the same section, strike out the words "in the month," in the fourth line, and insert the words, "between the first and fifteenth." It will then read, "Shall be held invariably between the first and fifteenth of November."

Page 39. To paragraph 8 of the same section add the words, "provided that only members of the Church who have reached the age of fourteen years shall be entitled to vote at this election." It will then read, "A meeting of the members of said church for the purpose of casting their ballot for delegates to represent them in the General Conference, provided that only members of the Church who have reached the age of fourteen years shall be entitled to vote at this election."

Respectfully submitted,

WM. E. SCHELL, *Chairman.*

C. S. JOHNSON.

G. P. MACKLIN.

G. W. SHERRICK.

J. A. F. KING.

CHAS. F. KOCH.

W. A. LUTZ.

On motion of Rev. J. I. L. Ressler, of Allegheny Conference, the report was ordered printed.

REV. D. W. STRATTON, of Michigan Conference. I have learned since coming in that the report on churches, parsonages, etc., has been called for. I will simply say that that report is ready.

THE PRESIDING BISHOP. We will hear it before the afternoon closes. We have some special business now before us.

THE PRESIDING BISHOP. We have now reached the time for the special order of the day. Mrs. Witt and Mrs. Harford will please come forward.

These ladies came to the platform and were seated.

THE PRESIDING BISHOP. I have the pleasure of introducing to the Conference Mrs. B. F. Witt, Corresponding Secretary of the Woman's Missionary Association, who will now read the quadrennial report of that Association.

SEVENTH QUADRENNIAL REPORT OF THE WOMAN'S MISSIONARY ASSOCIATION.

To the Bishops and Delegates of the General Conference of the United Brethren in Christ.

A recent writer says: "As the new age of missions moves toward the final goal, more and more does Christian womanhood come to the front. More than one-third of the entire force in the foreign field are women. At home, women's organizations, the outgrowth of the last quarter of a century, have had an increase so rapid, an influence so wide, and an impulse so forceful, that no other agency compares with them in value and virtue. They have created and scattered leaflets on missions, stimulated consecration of home life, trained up a new generation of self-devoted missionaries, and kept up a constant advance of gifts to the Lord. To the increased activity of these women, who still follow the Master and minister to him of their substance, is mainly owing the decided advance of missionary enterprise during the thirty years past. We may well thank God that, after the centuries being kept in background, Christian womanhood is finding its true sphere of work, and wielding its golden scepter of influence. Missions have shown the normal status of woman in the church and in the world."

We are profoundly grateful that we are a part of this body of women who have yielded to the call of the Master for this added, special service, which has not only given a little impetus to the work so dear to his heart, but has broadened our minds and hearts, and has lifted us out of the narrow circle of our daily living, and enabled us to reach out to that uttermost part of the earth. We are more to you in the home and in the Church because of this enlarged horizon. We recognize that it would not have been possible if you had not so heartily and generously given us your blessing and support, and we wish to thank you, and to assure you that we hope never to betray the trust reposed in us.

We are under obligation to our worthy Publishing Agent for many favors, and not least for our present pleasant quarters, well adapted to our work, and to all whom it is our daily privilege to meet in connection with office affairs, for uniform courtesy and kindliness.

The four years past have not been without their fruitfulness, and we come to bring you some record of what has been wrought, yet we bow our heads in shame that it has been so little.

A brief review of the quadrennium shows as follows:

New missionaries sent out to Africa, 13; to China, 5; to the Philippines, 6, with 8 returned to their fields, and at the present date we have 11 under appointment.

The growth of the *Woman's Evangel* has been steady, though not rapid. This year was its best, the largest issue being 5,500, and the average 5,209. It has paid all of its expenses, including salary of editor, and has a small amount to its credit, but it is not issued to

make money, rather as a lever to raise money, and as a link between the women of the Occident and the women of the Orient. I am glad to note these recent words from the Secretary of the General Board of our Church: "All the missionary societies find it absolutely necessary to publish a magazine or periodical under their own control." Is not this a reason for the existence of the *Evangel*? Increase in circulation appeals to us, how to reach the masses uninterested; somehow the cause of missions is slow to get upon our hearts.

It was unanimously agreed at our annual session, just closed, that our Association is not ready for so radical a change in so vital a matter as the proposed control and publication of the organ of the Association, and we desire that the *Evangel* remain unchanged in its present scope and management.

China. The reaction from the Boxer trouble was slow, and slowly our forces gathered together, and as they could began to move forward. A street chapel on Honam was soon opened, in addition to our other work, and five day-schools have been maintained with good success; so day by day the seed is sown.

The boarding-school work has been very encouraging, the pupils now numbering 37, many of whom are Christians.

In the medical department 53,445 cases have been treated during the quadrennium, bringing help to the body, and the evangelistic work accompanying has ministered to the soul. A number of Bible women have been regularly employed. The membership has grown from 58 to 162, and 11 native workers have been added, making now 30 helpers.

Work continues at San Tong, thirty miles east of Canton, and a new chapel has been built, and an adjoining town reached.

South of Canton is a large district with an estimated population of three millions. Here we have six openings in charge of native workers, excepting at Siu Lam, where we have built a home and two of our missionaries are located. The stations are within easy reach, and there are openings for work all about. We hope to settle foreign missionaries soon in all of the large centers opened.

Additional buildings in Canton have been found necessary, and a three-story physician's residence on our own compound, and a boys' school outside, are now in process of erection. It is hoped soon to develop some systematic training for native workers, men and women. We have an open field in China, and trained native workers are needed quite as much as missionaries.

Africa. Our oldest station has felt new impetus in the union of the Freetown work, where we have now our mission home, church, and academy, all rented buildings. We ought to own property there. The opening of the school has been encouraging; pupils now number 33. The Mendi meetings, held in eight different places of the town, mean much to the natives and to our future Church. With this center, and an able superintendent, the work has pushed on into the interior. At Rotifunk a fine memorial church has been built; at Moyamba, a good

stone church; at Taiama, a mission residence, while a goodly number of native houses and chapels have been erected. The dispensary has been reopened. While we have not reports for the four years, this year, in the absence of the doctor on furlough, Mr. Judy treated 700 cases, holding 80 services in the dispensary. We have now 8 organized churches, with a membership of 209, 9 Sunday schools, and 11 day-schools. Our force of native workers has grown to 22, and 17 fields are occupied. Everything speaks advance compared with our best before the uprising, better buildings, better system, better training, more workers, and the towns beyond are calling, "Give us the light."

Philippines. Much of the time during the quadrennium has been spent in attempts to open work in Manila, but it was finally decided to make a beginning in La Union Province, in the Ilocano country, and the present year has been one of great encouragement. In a province fifty miles long and from ten to thirty miles wide, with a population of about 130,000, we have regular meetings held at 12 places; and have 4 organized churches with a membership of 132. A chapel and mission-house combined has been built, and some native chapels. Other strong workers are under appointment, and it is hoped, with different centers, to systematically develop the work in the entire province, and to enter the adjoining one of Benguet. Our opportunity in the Philippines is the present; our obligation cannot be lightly turned aside. The Filipino is seeking the Bible and the missionary. Shall he seek in vain? The harvest is white.

Summary. We have foreign missionaries in Africa, 12; in China, 7; in the Philippines, 4; at home, 2; total, 25; under appointment, 11; ordained ministers, 9; medical, 2; native workers, 68; fields, 35. Property valuation, Africa, \$16,252.80; China, \$14,604.75; Philippines, \$2,000; total, \$32,857.55. We have an organization of 32 Branches, comprising 538 local societies and bands, with a membership of 13,954. During the quadrennium we have gathered \$101,569.42, and since organization \$413,490.07.

It was the privilege of the Secretary to visit the foreign fields during the quadrennium, and to bring away much that can be known only by personal sight and touch, helping to better comprehension of conditions and needs.

The degraded condition of the women and children of the Orient, bowed down with superstition, stirs our hearts, and we ask anew what can we do that these other sheep of our Master's may come, even in this generation, to hear of him, and, coming to him, may have their lives transformed. Surely with all the open doors everywhere must come great responsibility upon us, and we bespeak your continued help that in larger measure we may fulfill our obligations to these sisters of ours for whom Christ died, but to whom the message has not come.

You will remember that at first our only expectation was to help a

little in the schools at the stations already opened by our General Missionary Board, but you urged us to independent work, and now, after thirty years, we have not only our joint work in Africa, but two distinct fields, one in China, with a goodly number of stations, but with no complete organization, and one in the Philippines, with four organized churches.

These ought to be recognized as a part of the mission work of our Church, and we ask that the General Conference define the relations of our Association and of these fields to the General Conference, and outline some policy by which they shall be governed in harmony with the usages of our Church, but not disturbing the present plan of organization of the Woman's Missionary Association or its control of funds.

Faithfully,

MRS. B. F. WITT, *Secretary*.

BISHOP MILLS. First, I wish to move that this report go to the proper committee, the Committee on Missions.

Seconded, and was so referred.

BISHOP MILLS. I offer the following resolution:

Resolved, That we are delighted to listen to the report of the Woman's Missionary Association, just read by Mrs. B. F. Witt, and that we are greatly pleased over the progress of the work of missions in their hands. We assure these noble women of our entire confidence and our good wishes and prayers that God's richest blessing may always attend their efforts to advance his kingdom.

J. S. MILLS.

J. H. SNYDER.

The resolution was unanimously adopted.

THE PRESIDING BISHOP. I have found in these few moments the sweetest memories crowding upon me. I remembered that the one who read that report was once a distinguished and helpful parishioner of mine, whom I learned to love and admire; and then I remembered that, in 1865, at least at that time I formed the acquaintance of the second president of the Woman's Missionary Association, the sainted and queenly woman who is up yonder, and aye, here, is close to us this afternoon, Mrs. Haywood, whom we all loved dearly; and then it was my pleasure to be at Westfield, Illinois, when the successor of Mrs. Haywood was elected, in the midst of a veritable Pentecost that came down upon all hearts and upon all spirits together, my teacher in Otterbein University, whom we all loved and who commanded our hearts and our lives and overshadowed us with her sweet spirit, Mrs. L. K. Miller. God bless her spirit at this moment, her life; and now at this moment I sit at the side of one who was my associate in the

schoolroom, in her home in Westerville, and other places in the sweetest fellowship years ago, and then she was my distinguished and helpful parishioner when I was pastor of one of the churches in Dayton, Ohio, and was for twelve years editor of the *Woman's Evangel*; and at the recent meeting at Holton I understand that she was elected to succeed our beloved, queenly woman, Mrs. L. K. Miller, and so I have the exquisite, for I have no other word better than that word, exquisite pleasure of introducing to you the new president of the Woman's Missionary Association, daughter of a sainted, glorified minister, a queenly woman, who is true in her very soul to all the interests of the United Brethren Church and to the advancement of the kingdom of Jesus Christ in the earth. I have the pleasure of introducing Mrs. Harford, of Omaha, who will now speak some words to you.

MRS. L. R. HARFORD, of Omaha, Nebraska. Dear brethren and sisters of the General Conference: I can scarcely express my feelings at this time, as I have been so graciously introduced to you by Bishop Mathews in the connection in which I appear before you to-day. Heretofore in the history of the Woman's Missionary Association the chariot has called for the predecessor, Mrs. Sowers, the beloved woman of the many who knew her, who was the inspiration of the organization, saying at the time when it was felt that the women of our Church were not ready for the step, "Other churches can do their work, but we must do ours," and so she was the inspiration of those who first started the organization; and then in her decease, the dear Mrs. Haywood, who had been a teacher to many, who had stood for education and stood high in our church as a strong, intellectual woman, succeeded to the presidency; and when she was translated, the mantle fell upon Mrs. Miller, whom I think every one of us loves to revere and recall and to speak words in her praise.

A beautiful letter was read at our organization at Holton, speaking of the infirmities that have come upon her, making it, as she thought, her duty to decline the responsibility, and asking that she be relieved; and then the mantle fell upon another. I said to our sisters there, that whatever strength there was for me in the future should be given to this work, and whatever of ability has come from experience in connection with the work, shall be dedicated to the best interests and to the enlargement and growth of this work. In the many

years, at the times of organization, as I have had to recall very often since I have been here, as I have met friends from all over the country, from the Pacific Ocean to the Atlantic, bringing to mind the times when I have been at their homes, I am reminded to-day of the constant courtesy of the bishops, the general Church officers, and ministers from one end of the Church to the other, as I have tried in the past to do the work of organizing; and I wish again, as I have expressed it before, to thank you all personally for what you have done for me in opening up the way, in making it easy for us to go on with our work; and I ask, and I have no reason to expect anything else, that the same courtesy and encouragement as was expressed by this resolution will be for the future, and, as I have been thinking of what might be done for our Association, I have wondered how it has been. I think there is no church anywhere that is so liberal with regard to its attitude toward women as the United Brethren Church, and I have asked myself how it is, why it is, that in the one hundred years of our experience women have not had the responsibilities laid upon them in any of our boards, or any of our larger work for the Church; and the only answer I can get is, as was expressed by our Corresponding Secretary's report, that the work of the Woman's Missionary Association has given woman her normal place in church work. Our women are enjoying, as a rule, the highest place of womanhood in the world, and that is in the home, the home life. The queen of the home is the highest position that woman can attain to, and she desires no other; but in that home, and in that place, she has been able to take part, through the Woman's Missionary Association, in the evangelization of the world; and so the answer, as it comes to me, is, that it is her normal place.

We have been granted large liberties in the past history of the Church, so far as our Association is concerned, and I believe that the women have been true to the Church, and have not in any way done anything that would violate the confidence that has been reposed in them; and I think I know the women of the Church well enough to say that whatever the future shall be, it will be that of loyalty to serve the best interests of this Church we so much love. The past quadrennium, as was referred to by our Secretary, has shown an advance step in our work, that of uniting our forces in a general way in Africa. Because our women have had the money, and the opportunity

has opened up, they have gone into some fields where the general Church was not working; and, as we have heard by the Secretary's report, the time has come when we need to be organized. I have thought, especially since last night, and since I have known that the debt of the General Board has been paid, and I have had a vision, and it is that this Church will rise now to her opportunity and give such amounts for the work of foreign missions that we shall see such progress as we have not seen in the past fifty years, in a very few coming years. [Great applause.] And I have a vision of enough money in the treasury, enough young men and young women who are now preparing, consecrating themselves to the work on foreign fields, that there shall be enough money in the treasury that we may as a Church send our dozens of missionaries instead of the one, two, or three that we have sent in the past [voices, Amen], and that in the very near future the General Board will send its representatives to China, and begin very strong, efficient work there, stronger than the women have been able to do, and they can so work in that land as we have in other places; and then that vision also reverts to the time when there shall be work in Japan among the girls and among the women that the women of this Church will want to take hold of, and will want to support, and there will be another union in that field. [Great applause.]

And then I believe that the time is coming when all together we shall project large things in low, benighted places that have not yet been touched with the religion of our Lord Jesus Christ. [Voices. Amen.] It does not take a prophet for that; that is only the legitimate outcome of the relief from the debt on the Church and the outcome of the sowing of the seed that has been done by our Woman's Missionary Association in our homes, and through the children, and in our schools, by the dissemination of missionary intelligence. It is only the natural outcome, the fruitage of which has been sown in past years, and I congratulate the young men and young women of our Church to-day that they may have a hand in reaping a great and mighty harvest in the very near future, and I wish I could put inspiration and courage into the hearts of those who have been out in the field and have come back, that they may have scores of helpers to go out; and the beautiful thing of it all is, that which was in our hearts thirty years ago, and which how many times I have proposed, and how many

times I said all over the Church, "This Church will not be doing her duty until every congregation has its missionary abroad as well as its pastor at home." [Applause.]

That time is here in such large numbers of congregations, and schools, and organizations that are doing this work, that it seems to me we must only be true to the opportunities, true to the young people who have by prayer given themselves upon the altar of God for this work, and gone forth in his name to greater victories than ever before. Brethren, the work that the women have done is not all they can do. It is not all that they ought to do. I asked at our Board meeting how many Branch presidents were present, and they stood. I said, "How many of you can report a perfect organization of the Woman's Missionary Association for every church in your conference?" and not one could do it; and so there is a great field yet. We have somehow, it seems to me, been resting for just a while; but I believe that the time is coming when what we have done will be as but a small part of what we can do together with you in the great work of spreading the gospel to the ends of the earth, and I beg your prayers and your interests and your advice. The Woman's Missionary Association is abundantly able to stand its share in anything that you may dictate in regard to work and help in this great field.

I thank you most earnestly for this opportunity of saying these few words. I wish they might be stronger, but I want to say that I appreciate it more than I can tell you. [Applause.]

The Arion Quartet was called for at this point, and sang "The Sure Refuge."

REV. A. P. FUNKHOUSER, of Virginia Conference. The Committee on Rules thought they had brought to you every rule necessary to provide against hasty action or the consideration of matters out of their order. In looking over, we found, upon an occasion or two, nothing that would cover the case. We supposed that Rule No. 24 provided for every contingency, and I rise to offer for the action of this body another one, and I have numbered it, for convenience, Rule 34, "Any motion introduced proposing any important action by this Conference shall be referred, without debate, to the proper committee, and shall be disposed of by that committee or in the consideration of its report."

Now, Mr. Chairman, we are likely to be carried away by the

sway of impulse or without proper consideration, to take such hasty action as we probably would not do if we had these matters before us for a longer time. We have had, on two or three occasions here, matters which have caused us some embarrassment, when, if we could have referred to such a rule as this, every one would have felt, at the conclusion of the matter, that it had gone off as it should go, and the action of the Conference would be in proper form.

This rule was adopted as No. 34.

THE PRESIDING BISHOP. Will that be printed, or how will you attach that to the rules?

REV. A. P. FUNKHOUSER. It would be very convenient to have it printed, but I suppose we will all remember it as we have had this impressed upon us in several instances in the last few days.

THE PRESIDING BISHOP. I would say that I would request the committee to watch any violations.

REV. A. P. FUNKHOUSER. It will relieve the chair's embarrassment; the chair will at once dispose of it and the committee will bring it back to you.

REV. J. H. HINTON, of Neosho Conference. The negative of this was not taken. It strikes me that there was not half of this delegation voted.

THE PRESIDING BISHOP. Those favoring the adoption of this Rule No. 34 will raise their hands. Those opposing, like sign.

It was adopted and so ordered.

THE PRESIDING BISHOP. When I studied law they told me it was not necessary to do more, but we can do more than necessary to be safe.

The report of the Committee on Sunday Schools was called for, but reported not ready. Also the Committee on Course of Ministerial Study was reported not ready.

REV. W. I. BEATTY, of Iowa Conference. I have a resolution which I would like to read.

WHEREAS, In consideration of the fact that no adequate arrangement exists for the maintenance of retiring ministers and officers of the Church, be it

Resolved, 1. That a committee of five, with full power to act, be appointed by this General Conference, whose duty it shall be to thoroughly investigate the methods used by other churches for this pur-

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pose, and then to organize and set in motion such forces as will be necessary to secure the funds requisite for this purpose.

2. That Hon. Matt Edmonds be the chairman of this committee.

W. I. BEATTY.

WM. M. BELL.

HERVIN U. ROOP.

MRS. FRED GIESLER.

M. R. DRURY.

J. L. GRIMM.

THE PRESIDING BISHOP. What is your pleasure with reference to this paper?

REV. D. W. SPRINKLE, of East Ohio Conference. Perhaps it belongs to you, Mr. Chairman, to assign it to its proper location.

THE PRESIDING BISHOP. We can refer it.

REV. GEO. MILLER, of Des Moines Conference. I have a paper here that I would like to offer as a substitute for that resolution.

I. PRELUDE.

There shall be organized and maintained by the General Conference a society for the relief of superannuated, worn out, and afflicted ministers of the gospel and their wives and children of the Church of the United Brethren in Christ.

II. NAME.

This Society shall be called the Preachers' Aid Society of the Church of the United Brethren in Christ.

III. OFFICERS.

The officers of this society shall consist of five Directors, three ministers and two laymen, a Secretary and Treasurer, the Directors and Secretary to be elected by the General Conference. The officers and directors shall constitute a Board of Managers, who shall meet immediately after their election and organize by electing a President and Vice-President. The Corresponding Secretary shall be Recording Secretary of the Board.

IV. DUTIES OF OFFICERS.

1. The President shall preside at all meetings of the Board and shall have power in conjunction with the Secretary and two directors to call special meetings. In the absence of the President, the Vice-President shall preside.

2. The Corresponding Secretary shall keep a record of the proceedings of the Board, conduct its correspondence, and devote himself to the work of securing funds and attending to the interests of the Society, as the Board may direct. He shall publish annual and quad-

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rennial reports of the work of the Society. The General Conference shall fix the salary of the Secretary.

3. The Board of Managers shall hold annual meetings. They shall appoint an Executive Committee of their own number, make by-laws to regulate its business not in conflict with the Discipline, appropriate money for incidental expenses, and pension those entitled to the same. It shall be the duty of the Board of Managers, in case of vacancy in the office of Secretary, to appoint his successor, who shall serve until the following General Conference.

V. AUXILIARY BOARD.

Each annual conference shall appoint an Auxiliary Board of Directors, through which all applications for pension shall be made. The Auxiliary Board shall examine carefully each application for pension and certify the same to the Secretary of the Parent Board, together with the degree of disability, age, etc., whether male, female, or child.

VI. FUNDS—HOW SECURED.

Each annual conference shall make a judicious apportionment to each field of labor for the benefit of this fund; also, each person in the active ministry shall pay into this fund the sum of five dollars per annum. All money so collected, and all donations and bequests secured for preachers' aid, except individual donations, shall go to the Parent Board. The money paid to ministerial aid by the Publishing House shall go to this annual fund.

The Treasurer shall receipt for all money sent him by the several annual conference treasurers, and from all other sources. The General Church Treasurer shall be the Treasurer of this fund.

VII. QUALIFICATIONS OF APPLICANTS.

Any person receiving a pension under this rule must be a minister of the gospel in good standing in the Church of the United Brethren in Christ, and have been engaged in active pastoral work not less than five years, except in the case of widows and children, and at the time of application under this rule must be in part or in whole disabled from the performance of ministerial work, by sickness, old age, or other unavoidable circumstances.

Widows receiving a pension under this rule must show that they are the wives of ministers of the gospel of the Church of the United Brethren in Christ, in good standing in the Church.

Children must be under the age of sixteen years and dependent upon the widowed mother or themselves for support and education.

VIII. DISTRIBUTION.

1. All applications shall be forwarded by the Conference Auxiliary Board to the General Secretary at Dayton, Ohio, and by him filed in the order of receipt.

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2. The Secretary shall fix a day in each month for the examination of all claims on file and continue until all are examined. He shall notify the Executive Committee of the time and place of meeting. The day of the month should be the same, as nearly as may be, from month to month.

3. The Secretary shall forward by check all allowances each month to pensioners, and notify all claimants whose applications have been disallowed. The Secretary shall also furnish proper blanks for application to each conference board.

REV. L. W. STAHL, of Allegheny Conference. I suppose under the rule just adopted these papers would go to the committee?

THE PRESIDING BISHOP. I think they should go to the Committee on Government of the Church.

REV. L. W. STAHL. There was no committee for that, and I was going to move that these papers be referred to a special committee.

REV. M. R. DRURY, of Iowa Conference. Would not the Committee on Ministry of the Church take charge of a matter of this kind? I move the reference of both of these papers to the Committee on Ministry of the Church.

Seconded.

They were so referred.

REV. A. P. FUNKHOUSER, of Virginia Conference. I would like to ask a question which seems to me pertinent: What is the use of making an order of business if these committees are simply asking for a continuance? We are now to Monday, and almost ready for adjournment. Before you begin your elections three or four of these reports must not only be made, but must be considered and acted upon. When made, under the rule they lay over a day, and you will be facing the necessity of postponing your elections, and therefore postponing the time for the adjournment of the Conference, simply from the fact that they are not ready to report. Now it seems to me they can get ready to report, if it takes all day or all night. The motion I desire to make is that we do now adjourn and instruct the committees to be ready Tuesday morning to make any reports called for.

Seconded.

REV. J. R. CHAMBERS, of Neosho Conference. The Committee on Formulas is ready to be acted upon, is it not?

THE PRESIDING BISHOP. There is a motion to adjourn, unless you vote it down.

REV. J. SIMONS, of St. Joseph Conference. I would like to announce that Committee No. 14, on Ministry of the Church, will meet immediately after adjournment.

THE PRESIDING BISHOP. Those favoring adjournment will raise their hand. Those opposing, like sign. We are not adjourned. Let us proceed with regular business.

REV. J. R. CHAMBERS, of Neosho Conference. I want to call your attention to one thing—the first recommendation in the Committee on Formula's report. A good, wise printer has seen fit to insert two words that the committee never put there—"in Discipline." I know it was not on the manuscript, and it don't belong there. Strike off these two words, "in Discipline."

THE PRESIDING BISHOP. Do I understand that the committee made its report, and it is printed and ready for consideration? If so, we will proceed with the consideration.

DR. D. R. MILLER. To relieve the Committee on Order of Business from embarrassment, and to prepare us for consideration of certain reports to-morrow morning that ought to be heard, I move you, sir, that the reports that have been deferred be placed in the hands of the printers without being reported here in advance, and that they be presented by the committee in printed form.

REV. A. P. FUNKHOUSER, of Virginia Conference. I second the motion, but I simply rise to a question of propriety, if that will expedite business; further, it is the proper thing to do. Our rules provide that after presenting to Conference they must lie over a day.

THE PRESIDING BISHOP. The point is well taken, but the motion is out of order. If you desire to do that, all you have to do is to move to suspend the rules and have your reports sent to the printer and printed, and then you are ready to act upon them.

The rules were suspended, and Dr. Miller's motion was adopted.

It was then agreed to consider the report of the Committee on Formulas item by item, and Assistant Secretary Schaeffer then read the first item, as follows:

1. We recommend that the Board of Bishops prepare a blank for the pastor's annual report, and that the Publishing Agent print the same, and also the statistical chart to agree with it.

DR. FUNK. The Board of Bishops prepared the present report and approved it in every particular. They revised it and considered it, and I do not know whether they have changed their opinion or not.

REV. J. R. CHAMBERS, of Neosho Conference. The Board of Bishops prepared the present report, but somehow or other when it went through the hands of the printer the chart and the report did not agree. What we want is that one shall agree with the other, so it will not get preachers all tangled up in making reports.

Question called for on the first item.

THE PRESIDING BISHOP. We understand that it is adopted without any motion unless there is some amendment or some change. Unless there is some objection we will proceed to the reading of the next item.

The second item was read by the assistant secretary, as follows:

2. Eliminate Section 1, Chapter 27, page 52, in Discipline, for the reason that it is a repetition of Section 1, page 19.

On motion of G. W. Sherrick, of Allegheny Conference, this item was stricken out.

The assistant secretary read the third item, as follows:

3. Eliminate from the pastor's quarterly report all those items reported by other members of the quarterly conference; namely, class leaders, class stewards, elder stewards, Y. P. C. U. presidents, and Sunday-school superintendents.

REV. F. H. NEFF, of Oregon Conference. I desire to call attention that the elimination of that part referring to the Sabbath-school superintendents, where there is more than one class upon a charge, will give the presiding elder great trouble, as he will have to add the footings on all the charges before he can give a report. If we leave it as it is, and let the pastor do that, he will get the whole amount for that charge without trouble. In the case of a station it is all right, but where there are four or five or six classes on a charge it would necessitate a great deal of extra work.

REV. J. R. CHAMBERS, of Neosho Conference. I wish to say in defense of this proposition that I have known rather serious consequences to arise because the pastor makes his report covering the whole ground. In one case I know where the presiding elder so offended the superintendent that he resigned, for he said that when he came to make his report the pastor forestalled him; that he had made all the report required of him, and it was an insult. I think we can just as well strike it out. I have been presiding elder long enough to know that it will not be very much trouble to foot it up.

REV. L. W. STAHL, of Allegheny Conference. I move you that the item be stricken out.

Seconded.

THE PRESIDING BISHOP. Those favoring this motion raise their hands. Those opposed, like sign. It was so ordered.

A division was called for.

THE PRESIDING BISHOP. Those favoring the motion to strike out this item will raise their hands and keep them there until they are counted.

Vote, 61.

REV. W. F. GRUVER, of Virginia Conference. I rise to a question of privilege. I would like to know whether the report has reference to the Discipline or whether it has reference to the blank report.

THE PRESIDING BISHOP. The blank report, as I understand it. Now, those opposed will raise their hands and the secretary will count them.

Vote, 92.

THE PRESIDING BISHOP. The motion does not prevail, and the item is not stricken out. It remains as it is printed on the paper.

The assistant secretary read the fourth item:

4. We recommend that Bishop J. S. Mills prepare a form of charge to trustees, to be added to the formula for the dedication of church-houses. No other changes to be made.

REV. J. I. L. RESSLER, of Allegheny Conference. I would like to know whether there are any other changes to be made? Does that forestall any other changes in the formulas and Discipline, such as the formula for baptism? I have another point that I would like to add to this. If this is adopted then it means that no other suggestion can be made.

THE PRESIDING BISHOP. The chair understands that "no other changes shall be made" means just that statement, that no other change is to be made. If they have any other understanding they can express themselves now.

REV. J. R. CHAMBERS, of Neosho Conference. Of course "no other changes to be made" means that the rest are to be left as they are.

REV. J. I. L. RESSLER, of Allegheny Conference. If that covers baptismal formulas and forms of dedication I have a suggestion to

make, that instead of the term "Holy Ghost" the term "Holy Spirit" be used. I offer that as an amendment.

Seconded.

REV. J. I. L. RESSLER, of Allegheny Conference. The term "Holy Spirit" is in accordance with the American standard revision of the Bible, and I think it is well taken. Every place that "Holy Ghost" is used in the other version, by the American standard the term "Holy Spirit" is used. The word "Ghost" is vague, indefinite, and has the ingredient of superstition connected with it. We only hear of ghosts in times of darkness and about cemeteries, and so I think that the term is more respectful to say "Spirit" instead of "Ghost." Spirit means personality, representing intelligence, and therefore I think that "the Holy Spirit" should be used in the formulas, and I offer that as an amendment.

REV. S. W. KEISTER, of Allegheny Conference. I move that the last sentence of item four be stricken out, "No other changes to be made."

Seconded.

THE PRESIDING BISHOP. We cannot entertain two motions of that character.

REV. S. W. KEISTER. It seems to me that this other is not a part of this, and should come in in another separate form.

THE PRESIDING BISHOP. The motion is—the proper motion before the house is this, that in the baptismal formula, where the words "Holy Ghost" are used the words "Holy Spirit," or, rather, instead of the word "Ghost" the word "Spirit" be used.

REV. J. I. L. RESSLER, of Allegheny Conference. And in the dedication formula wherever that is used.

REV. W. D. STRATTON, of Michigan Conference. I move that the whole quotation be taken from the Revised Version.

THE PRESIDING BISHOP. The chair understands that Brother Ressler made this motion—that in all cases where the word "Ghost" appears through the Discipline, in all the formulas, the word "Spirit" be printed instead of "Ghost."

REV. W. D. STRATTON, of Michigan Conference. I understand that, Mr. Chairman, perfectly well, but if we are going to change one word and make it according to the Revised Version, then change all that pertains to that and let us use the Revised Version; that is the amendment that I offered.

Seconded.

REV. G. H. HINTON, of Neosho Conference. Mr. Chairman, I think that there is no need of any extended discussion on this. We all understand that "Holy Ghost" and "Holy Spirit" mean the same thing, but I have charity for those who have any superstitious views in regard to this. I am not in favor of this motion. [Laughter.]

Question is called for.

REV. C. W. RECARD, of East Ohio Conference. The change in the Confession of Faith will also be made, will it? This has reference to the entire Discipline; therefore, the change in the Confession of Faith as well as in the formulas. We have the same word in the Confession of Faith.

REV. J. R. KING, of West Africa Conference. I would like to ask if that will refer to the time-honored apostolic creed, and I would like to say, while I am on the floor, that it has been omitted entirely from the Discipline in our last publication, and we do not say that we believe in either the Holy Spirit or Holy Ghost.

REV. G. W. SHERRICK, of Allegheny Conference. I would like to inquire definitely whether the motion refers to formulas or the Discipline?

THE PRESIDING BISHOP. It refers to formulas.

REV. S. L. TODD, of Indiana Conference. I rise to a question of privilege. Can the word be changed in the Discipline when in the Confession of Faith it says "Holy Ghost"?

THE PRESIDING BISHOP. No, sir, it cannot.

A vote was then taken on the amendment offered by Rev. W. D. Stratton, of Michigan Conference, and the motion to so amend prevailed.

REV. G. P. HOTT. What was done with the first item, may I inquire? Do the words "in Discipline" still remain? I move that they be stricken out.

THE PRESIDING BISHOP. I understand that the words printed here were not intended to be printed by the committee.

REV. J. R. CHAMBERS, of Neosho Conference. It was not written at all. These words were not there, so they are not a part of this report.

REV. S. W. KEISTER, of Allegheny Conference. I wish to renew my motion now, that the words "no other changes be made" be stricken from the report.

Seconded.

DR. FUNK. There needs to be a little explanation made in regard to

this report. The copy prepared and sent to the printer was interlined. Of course the printer mistook it, and "in Discipline," which ought to have appeared in the second item after "page 152," was transposed to item one. It simply emphasizes the fact of care in the preparing of your copy, for not every printer knows just where things are to go.

REV. J. R. CHAMBERS. I wish Brother Funk would show me the original copy. I wrote it myself, and I know it is not interlined.

DR. FUNK. The Press Committee say it was.

THE PRESIDING BISHOP. The motion to amend this item is before you. Are you ready?

VOICES. Question, question.

THE PRESIDING BISHOP. Those favoring raise their hands. Those opposed, like sign. It prevails. Are you now ready for the adoption of the paper as amended?

Question is called for.

REV. W. O. FRIES, of Sandusky Conference. On page 168 of Discipline, "Deaconess' Certificate," you will find that it is to be signed by the president of the board and secretary of the Board, and yet the license is to be granted by the quarterly conference. I move, Mr. Chairman, that the formula for "Deaconess' Certificate" be signed by the presiding elder, instead of the president of the board and secretary of the board.

Seconded.

SECRETARY SNYDER. I wish to say this, brethren, that you are making motions that are amendatory to the Discipline, and you will want the phraseology just as you intend it to be. If you want the Discipline corrected as to your notion, you must write our your resolutions. If you are depending upon me to write these resolutions in full, I cannot properly represent you, so I ask that you write your resolutions. You are making Discipline now, and you want to be exact, because the changing of a word, or the dotting of an "i," or the crossing of a "t" may make the rule nugatory.

The report as amended was adopted.

DR. D. R. SENEFF, of Lower Wabash Conference. You will remember that over in Illinois, some time ago, it was decided, upon some occasion, that the Lord was not in a hurry. Do you remember that?

THE PRESIDING BISHOP. The chair remembers it.

DR. SENEFF. I think we ought not to be in a hurry; we do not know what the amendment means.

THE PRESIDING BISHOP. Will the chairman read it for the benefit of Dr. Seneff?

Dr. Fries again read his resolution.

R. H. BENNETT, of Neosho Conference. Were we voting upon that amendment or upon this report when we were voting?

THE PRESIDING BISHOP. The chair does not recognize motions not written, but we will be generous, and, I presume, in spite of what the secretary requested, we will take a vote on the amendment as presented by Dr. Fries. Now we will try that over again. Those favoring the amendment as presented by Dr. Fries raise their hands. Those opposed, like sign. The amendment is adopted.

THE PRESIDING BISHOP. Now, the whole paper as amended. Those favoring the whole paper as amended, raise their hands. Those opposed, like sign. The report is adopted.

REV. V. A. CARLTON, of Iowa Conference. In view of some very important work which some of the committees have to do preparatory to reporting to-morrow, I move that we now adjourn.

Seconded.

Several chairmen of committees made announcements for meetings.

REV. S. W. PAUL, Secretary of the Devotional Committee. Rev. J. W. Kiracofe, of Pennsylvania Conference, will conduct the devotional services Tuesday morning, and Rev. J. A. Richardson, of Wisconsin Conference, in the afternoon. I shall state while on the floor that the Devotional Committee was required to act on the resolution of Brother Lorenz. It has not come into our hands yet. We would like to get hold of it.

SECRETARY SNYDER. Dr. Funk has prepared blank forms for rules, and if you will use these blank forms they will be very convenient. I know how business will rush from this time on, so use these blanks.

DR. H. U. ROOP, of Eastern Pennsylvania Conference. I am sitting in about the center of the hall, and I cannot say truthfully that I have heard more than about half of what was said this afternoon. I do not know how they hear on the outside, but I do not hear here.

THE PRESIDING BISHOP. The chair has not stated the motion to adjourn, and therefore the chair can entertain any motion that seems to be necessary.

DR. FUNK. I move you that when we adjourn we adjourn to meet at 7:30 o'clock in the Auditorium.

Seconded.

The motion to adjourn was adopted.

Benediction by Bishop Stanford.

FOURTH DAY—EVENING SESSION.

MONDAY, May 15, 1905.

In the Auditorium, Bishop Mills presiding.

The music was directed by Professor Ruebush, of Virginia Conference.

Song No. 197, "Holy, holy, holy," was followed by reading of John 17:20-26, and Ephesians 4:1-7, by Dr. R. J. White, of Buffalo, followed by prayer. Song No. 166, "Come, Holy Spirit, Heavenly Dove," was next sung.

THE PRESIDING BISHOP. Members of the Conference, the moment looked forward to with profound interest in this General Conference is here. Many things have led up to it. Apart from the history of the movement in other churches, in our own the movement began specifically four years ago, when the General Conference authorized the bishops to appoint a committee to coöperate with similar committees from other churches with regard to closer affiliation. You will remember that the General Conference authorized that committee and that movement. Following that a petition, signed by a number of the men, prominent officers of the Church, brought the matter again into prominence. The committee from our Church met similar committees from two sister churches and counseled together upon this question. There was great unanimity of sentiment in that joint committee. A second meeting was held later, and finally a third meeting, at which was perfected a document that will come before you this evening. From that time down to the present no other question in our Church has been of such profound interest as the one to be presented here to-night.

Now I am not to speak to you, but others more worthy will address you. I bespeak for them a thoughtful, considerate hearing, and that everybody give opportunity for every other person to hear by being

as quiet as they can. First, I wish to present to you the chairman of our committee, a man who is not so well known throughout our Church as he is known in the State of Colorado, where he served two terms as the school commissioner of the State, and largely made that splendid educational system belonging to Colorado, a man who, when it was determined to bring back the regiment that went over from that region to the Philippines, the citizens bearing their transportation from San Francisco back to their home, was placed at the head of the committee to raise \$40,000 in the city of Denver. His colleagues passed over the territory and procured \$10,000, and came back and reported it was all they could raise. He then planned to put the railways into competition with each other, and secured \$10,000 more by that means, and then it was his plan to call together the wealthy men of that city and to read to them an assessment for \$20,000 more. The rest of the committee were doubtful, the governor himself was doubtful, but this man said, "Call them together, and let me speak to them; I know them, and I will guarantee that they will put their hands into their pockets and pay the \$20,000. It was an audacious thing, of course. They were called together, the brother made his speech, and every man put his hand down in his pocket and handed out the amount. [Applause.] This brother is Rev. Dr. L. S. Cornell, of Denver, who will now read the report of the committee:

REPORT OF THE COMMITTEE ON CHURCH UNION.

To the General Conference of the Church of the United Brethren in Christ, Greeting.

In the quadrennial address to the General Conference of 1901 by the Board of Bishops, the necessity of a closer union among the various Christian denominations was clearly and strongly set forth, and reasons assigned why the kingdom of God would be greatly advanced by the accomplishment of such an end.

A recommendation was also made that the General Conference authorize the Board of Bishops to continue their efforts for union with such evangelical bodies as may desire union on terms honoring God and honorable to all concerned.

In response to this recommendation the General Conference authorized the Board of Bishops to appoint a committee on church union, which was done shortly after the close of the quadrennial session. The committee thus created consisted of four ministers and four laymen, selected equally from each bishop's district, as follows:

Ministers—L. S. Cornell, D. D., Denver, Colorado; George Miller,

D. D., Carlisle, Iowa; Rev. J. T. Roberts, Upland, Indiana; R. J. White, D. D., Buffalo, New York.

Laymen.—J. Malsbury, Esq., Esporto, California; Alex. Anderson, Esq., Polo, Illinois; Eugene Schaeffer, Esq., Cincinnati, Ohio; J. W. Ruth, Esq., Scottsdale, Pennsylvania.

Failing to receive any communication from J. Malsbury, Esq., the Board of Bishops appointed J. L. Kirkpatrick, Esq., of Lincoln, Nebraska, as a member of the committee.

At the time the committee was appointed, it was evident that a widespread but uncrytallized sentiment prevailed in favor of church union. This sentiment had a place among all Christian denominations, and out of it had grown the movement that resulted in the National Federation of Churches. But there still existed the conviction that a great wrong was being encouraged by the multiplication of small, struggling churches in towns and villages where fewer churches could do the work. The theory of church union is an old one, but until recently it was not regarded as workable, but simply something to cherish as an ideal.

The thought had recognition in the songs and prayers of Christians for ages, but no one seemed just ready to have his prayers answered. Aggressive action did not follow praying, so nothing was done. The attitude, expressed in words, was somewhat like this: If other denominations wish to unite with us, let them come; we will receive them if they will subscribe to our doctrine and polity.

But the situation has changed, the spirit of unity has taken hold of the Christian world with a mighty grip, and is holding hard for the consolidation of religious forces. This change from theory to practice came as an inspiration that touched the hearts of earnest believers everywhere.

A deep conviction prevailed that something ought to be done, and that something would be done to bring the various Christian bodies into closer and more harmonious relations. When this movement began to bear fruit the belief came that God was in it, and many Christians said: "This is the Lord's doing. It is marvelous in our eyes."

In Germany the Protestant forces are endeavoring to come together for a larger life and greater usefulness. Canada has felt the divine impulse, and some of its Christian bodies have joined forces and stand as one in the Master's work. The movement among the various Presbyterian churches indicates that soon there will be but one denomination of that name. What the end of this movement may be it is difficult to determine, but may we not hope that, moving on with ever-increasing power and influence, it shall at last gather all the Christian forces of the world into one? Indeed, it may now be said that the spirit of union is alive among all the Christian denominations.

It should be most gratifying to know that our United Brethren

Church had its hand on the spiritual pulse of the age and felt the thrill of the mighty heart-throb for union. This feeling materialized in an earnest address to our Board of Bishops in behalf of church union, which was signed by twenty-two of the leading ministers and laymen of the Church. This published appeal seemed to utter a heart-cry for a larger and better life. It appeared in the *Religious Telescope* of August 27, 1903, and was as follows:

"UNION OF CHURCHES DESIRED.

"Believing that the union of a number of the smaller evangelical bodies of this country would be more in harmony with the Christian spirit of the age, and more fully conserve the best interests of the causé of Christ, we as ministers and laymen of the Church of the United Brethren in Christ, hereby ask our bishops to take such steps as are necessary to open negotiations with churches similar to ours in polity and doctrine, looking toward their permanent union.

"Such a union, we believe, would secure the divine blessing and demonstrate before the world the spirit of our Lord, who in praying for his disciples and followers for all time said, 'That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.'"

This appeal was signed by the following: W. M. Weekley, D. D., Wm. M. Bell, D. D., W. R. Funk, D. D., Rev. F. P. Rosselot, Prof. E. S. Lorenz, D. R. Miller, D. D., Rev. P. M. Camp, Rev. A. W. Balingier, Rev. H. F. Shupe, I. L. Kephart, D. D., J. M. Phillippi, Ph. D., Rev. C. J. Burkert, H. H. Fout, D. D., G. A. Funkhouser, D. D., S. D. Faust, D. D., H. A. Thompson, D. D., Colonel Robert Cowden, John Dodds, Esq., C. M. Brooke, D. D., Rev. J. W. Hicks, Wm. McKee, D. D., J. P. Landis, D. D.

This call found a welcome among our people, and from all parts of the Church, East, West, North, and South, came hearty responses of approval.

Up to this time your committee had done nothing, but this movement within our Church indicated that our people were ready for action.

It soon became evident that, of all the churches named in the appeal for union, only the Methodist Protestants were sufficiently interested to take the matter up seriously and earnestly, but two other churches, not named in the call, came forward and expressed a desire to be considered in the movement for union, the Congregational and the Christian Connection. Dr. William Hayes Ward, chairman of the Congregational Committee on church union wrote: "The Congregational Church stands for church union, and we do not wish to be left out in your negotiations at this time. We desire to meet with you at the time and place that may be agreed upon."

The representatives of the Methodist Protestant Church took the matter up at once, and were very active and enthusiastic in advancing the movement for union.

TWENTY-FOURTH GENERAL CONFERENCE

It soon became apparent that the members of your committee were too widely separated to give to the matters in hand the prompt and constant attention required, so after an interchange of opinion among the various members of the committee, it was decided to increase the number by adding thereto such persons as were situated so they could get together for consultation and action without delay, or great expense, and at the same time be within easy reach of the representatives of the other denominations interested. Accordingly the following persons were added to the committee: Bishop E. B. Kephart, Bishop J. S. Mills, Bishop G. M. Mathews, W. M. Weekley, D. D., D. R. Miller, D. D., Judge C. A. Bowersox, W. M. Bell, D. D., W. R. Funk, D. D.

After considerable correspondence and consultation a meeting of the committees on church union was arranged, to be held in the Y. M. C. A. rooms, Pittsburg, Pennsylvania, April 22, 1903. The meeting, which continued two days, was attended by the committeemen of four denominations, as follows: Methodist Protestant, 14; Congregational, 10; Christian Connection, 3; United Brethren, 12. Total, 39.

Two full days were spent in consultation and interchange of opinion. During this time the brethren of the Christian Connection, not consenting to a formally expressed confession of faith, kindly asked to be excused from further participation in the meeting.

The deliberations were frank and sincere throughout, and marked with a spirit of brotherly love. All seemed anxious to remove, if possible, the differences that kept us apart. There were no obstructionists present.

A sub-committee of three from each denomination was appointed to devise some plan of proceeding with the work in hand. The sub-committee was as follows: Congregational, Washington Gladden, D. D., A. F. Pierce, D. D., and Wm. Hayes Ward, D. D.; Methodist Protestant, D. S. Stephens, D. D., T. H. Lewis, D. D., and Capt. W. P. Herbert; United Brethren, Bishop J. S. Mills, L. S. Cornell, D. D., and W. R. Funk, D. D. After a few hours spent in an endeavor to reach an agreement that should be satisfactory to all concerned, this committee made the following report to the general committees, which was adopted:

"The Congregational, Methodist Protestant, and United Brethren churches represented in this meeting agree and recommend that a sub-committee shall be appointed by the general committee to work out the preliminary details of a union, looking to the ultimate and complete organic union of these denominations in accordance with the following ideas:

"1. The formulated statements of doctrine as held by each of the denominations at present, although phrased differently, yet being essentially the same, are to be affirmed.

"2. The union for the present is to be expressed in the organiza-



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REV. I. L. KEPHART, D.D.
Editor "Religious Telescope"
Elected in 1889 Re-elected in '93, '97, '01, and '05



REV. J. M. PHILLIPPI, Ph.D.
Associate Editor "Religious Telescope"
Chosen Assist. Editor in 1902 Elected Assoc. Editor in 1905

tion of a General Council, to be composed of the representatives elected from the respective denominations composing the union, on some ratio of membership, the council to have its powers and duties defined, but all legislative and judicial matters shall be referred to the general bodies of the several denominations.

"3. These denominations shall retain their present names and their autonomy in respect to all local affairs, but they shall add to their official title, 'In affiliation with the General Council of the United Churches.'"

In harmony with the above provision, each denomination named five persons as members of the sub-committee, as follows: Congregational, Washington Gladden, D. D., Wm. Hayes Ward, D. D., A. E. Dunning, D. D., S. H. Newman, D. D., A. H. Bradford, D. D.; United Brethren, Bishop J. S. Mills, D. D., W. M. Bell, D. D., W. R. Funk, D. D., W. M. Weekley, D. D., and J. W. Ruth, Esq.; Methodist Protestant, T. H. Lewis, D. D., D. S. Stephens, D. D., F. T. Tagg, D. D., M. L. Jennings, D. D., and George Shaffer, D. D.

This body of fifteen men met in Washington City May 27, 28, 1903, and agreed upon a report, which was adopted by the general committees at a meeting in Pittsburg, Pa., July 1, 1903.

The report, or syllabus, adopted by the general committees in joint session is as follows:

"1. We are agreed that the formulated statements of doctrine, as held by each of these bodies at present, are essentially the same, and we affirm them all as expressing the truth as it is in Jesus.

"2. We are agreed that these bodies shall retain their present name and their autonomy in respect to local affairs, but that they add to their official title the words, 'In affiliation with the General Council of the United Churches.'

"3. We recommend that these bodies authorize the creation of a General Council composed of representatives elected from their respective bodies, on the basis of one representative for every five thousand members.

"4. The powers of the General Council shall be advisory, and any recommendation it may make shall be referred to the constituent bodies for approval.

"5. A committee of three from each of the general bodies represented shall be appointed to arrange for the time and place of the first meeting of the General Council.

"6. At the first session of the General Council a temporary organization shall be effected, (by the election of a chairman and secretary,) and the Council itself shall determine the officers it may need and the manner of permanent organization it may prefer.

"7. The purposes of the General Council shall be:

"(1) To present, so far as we possibly can, a realization of that unity which seems so greatly desired by Christian churches.

TWENTY-FOURTH GENERAL CONFERENCE

"(2) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.

"(3) To secure the coördination and unification of the three bodies in evangelistic, educational, and missionary work.

"(4) To adopt a plan by which the three bodies may be brought into coördinate activity and organic unity, a unity representing some form of connectionalism.

"(5) To prevent the unnecessary multiplication of churches, to unite weak churches of the same neighborhood wherever it is practicable, and invite and encourage the affiliation, with this council, of other Christian bodies cherishing a kindred faith and purpose."

Your committee also united with the other committees in a letter, addressed to the three churches at large, which was published with the syllabus in the *Religious Telescope*.

The recommendations of the general committee have been well received and unanimously adopted by the general bodies of the Methodist Protestant and Congregational churches, and it would seem to your committee that our General Conference cannot do less, since the movement which has led to this began in our denomination.

In the meetings of the general bodies of the Methodist Protestant and Congregational churches, your committee was ably represented by Dr. W. M. Weekley. At both meetings he was accorded a royal welcome, and his addresses were listened to with marked appreciation.

So far as your committee is informed, all of our annual conferences that have taken action upon the subject have approved the report of the general committees.

Your committee presents its report to the General Conference for consideration, and trusts that it may receive the same unanimous and cordial endorsement that has been given a like report by the general bodies of the Congregational and Methodist Protestant denominations.

We therefore present the following resolutions for your careful and prayerful thought and action:

"Resolved, 1. That the General Conference fully approve the purposes and plan for the federation and closer union of the Congregational, Methodist Protestant, and United Brethren denominations, and that we accept the plan for federation as prescribed by the committees of the three denominations in joint session, and already adopted by the general bodies of the other two, with the earnest prayer that it may ultimately lead to a complete organic union of the three denominations.

"2. That the General Conference appoint a committee of three to confer with like committees from the other bodies to fix the time and place of the first meeting of the General Council.

"3. That the delegates to the General Council of the United Churches shall be selected by the General Conference in such manner as it may deem best."

UNITED BRETHREN IN CHRIST

In closing the report it affords your committee much pleasure to speak of the noble Christian spirit manifested by the members of the committees of the other two denominations. There was always present a courteous consideration and respect for the opinions of others on the part of each member of the committees. The desire for denominational advantage was not evident; it was lost in the greater desire to advance the kingdom of our Lord. We stood together as brethren in Jesus Christ, and the conviction prevailed that if we were not one we ought to be. We stood for the time on the mount of unity, above the petty lines of sectarianism which so divide and disturb God's people, and the outlook was grand and inspiring. While in this spirit we sang that grand old hymn:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Should the union of these forces occur, the future is large with promise for the things that work for righteousness and salvation.

Signed in behalf of the committee by

L. S. CORNELL, *Chairman.*
W. M. WEEKLEY, *Secretary.*

Great applause followed the reading of this syllabus.

THE PRESIDING BISHOP. We will now listen to an address by a man who is known all over these United States and abroad as a preacher, lecturer, and author, a man who, above all other men in this nation, is leading the churches in civic righteousness and to a profounder and wider application of social Christianity [applause], a man who has given his life, a long, useful, noble life, to the building up of the kingdom of God on earth, a man whose praises are in all churches. I mean Dr. Washington Gladden, of Columbus, Ohio [applause], who holds the highest office in his church. He will now speak to you.

DR. WASHINGTON GLADDEN'S ADDRESS.

MR. CHAIRMAN AND BRETHREN: I come to you, not upon any errand of my own, but in obedience to a command laid upon me by the general committee of three denominations, which met twice in Pittsburg and once in Washington during the early summer of 1903, and which formulated a proposal looking toward the union of these denominations. When that committee finally adjourned, it instructed its chairman and secretary to visit the next annual meetings of the three denominations and present to them the result of their deliberations. Obeying these instructions, Dr. Weekley and I attended, a year ago,

the General Conference of the Methodist Protestant Church in Washington, where we were most cordially received, and where, in the morning hour, in a church filled to overflowing with members of the conference and other members of the church, earnest attention was given to our presentation of the case.

Last October the meeting of the National Council of the Congregational Church was held in Des Moines, Iowa, and on that occasion the subject was most ably presented by Dr. Weekley, on your behalf, and by President Stephens on behalf of the Methodist Protestants. Both of these bodies, as you have been told, acted promptly and with substantial unanimity upon the proposal submitted to them by the joint committee, working to the creation of a joint council, according to the syllabus which has already been presented to you. The manner in which this council is to be called and the duties assigned to it have been set forth in the documents to which you have listened, and they are also embodied in the report of your bishops. The question thus submitted to your sister churches, and by them decided, is now before you. It would not, of course, be proper for me to anticipate or foreshadow the decision of this body, but it seems hardly necessary to enter into any labored argument to persuade this General Conference to follow the example of the two which have already taken action. The whole matter has been so fully discussed that the reasons for and against such action are probably familiar to your minds. All that this Conference is asked to do is to approve the proposition to call a general council of the three churches in which each is to be proportionately represented, and to provide for the selection of delegates to this council and for the appointment of a committee which is to act with the committees of the other two denominations in making arrangements for the meeting of this council.

As the other bodies have both acted favorably on this proposition, the affirmative action of this Conference is all that is needed to determine that the General Council shall be called and entrusted with the task of formulating a plan by which the three churches may be brought together into some sort of unity. Of course, if you do not think it desirable or practicable that any further efforts be made to unite the three churches, you will disapprove of the calling of the General Council and the matter will be concluded. If, on the other hand, you think that such a union is so far desirable that it is worth while to have the whole question thoroughly discussed, and to have an effort made to agree upon a program for uniting the three bodies, you will vote, as the other national bodies have voted, to take the necessary steps for the calling of the council.

I know that I represent the unanimous feeling of the general committee, whose chairman I am, when I say that it is their earnest wish that you should take this affirmative action, but I am equally sure that the two national bodies, which have taken action, are strongly hoping that you will unite with them in this effort after unity. The unanim-

ity and enthusiasm with which both of them agreed to it were very gratifying. For my own part, I had not looked for any such response. I had not been without hope that our proposition would be favorably considered by many, perhaps by a majority of each of these bodies, but I expected in both of them some warm discussion and some positive dissent. The spirit which appeared in both of them was far more hearty and unquestioning than I had anticipated; and so we come to the General Conference of the United Brethren, with no thought that we have any right to presume or to insist, but with a much more hopeful feeling than we entertained in either of the other cases. I trust, brethren, that you may see your way clear to the acceptance of our proposition, and thus to the submission of the whole problem before us to a representative council.

Of course you understand that this vote commits you to nothing more than an earnest attempt to find and frame a plan of union. If that General Council shall be called, and shall agree upon a plan, that plan will have to be submitted to each of the national bodies for its endorsement, and through them, I dare say, to the churches. It will not be and cannot be adopted unless it secures the practically unanimous approval of the membership of the three denominations.

We need not conceal from ourselves the fact that it is not going to be an easy task to work out the practical details of such a plan of union. That General Council, when it meets, will have a delicate and serious problem on its hands. Neither of the bodies which has taken action was unaware of this fact.

I have no wish to forestall the discussions of the General Council, if it shall be called, but it may be well to consider some of the questions which may come before it, and some of the possibilities in the way of coöperation and unity which it may transform into realities.

COMITY AND FELLOWSHIP.

In the first place, it is possible that the General Council, if it shall go no further, may provide for certain measures of comity and fellowship, by means of which the three denominations shall be drawn into much closer fraternal relations, and enabled to work together more harmoniously and helpfully than ever before. We have done something along this line already, with great profit to all of us. We have had joint conferences and missionary fellowship meetings which brought us together in very delightful ways, and by deepening our acquaintance strengthened our friendship. We have made some amicable exchanges and consolidations of churches; we have practically abolished, in some quarters, the old relations of competition, and have put ourselves under the Christian law. What has been actually accomplished already in the promotion of more friendly relations between these churches is worth far more than it has cost in time and effort.

TWENTY-FOURTH GENERAL CONFERENCE

A TREATY OF FRATERNITY.

But we can go much further along this line. We can frame a definite treaty of fraternity, inviting and promoting joint meetings in the interests of the kingdom at home and abroad; we can agree upon some statement of a common purpose to consolidate churches that are crowding each other in the same field, and pledging each denomination to enter no field occupied by either of the others without consultation; we can thus promote and secure the things which make for Christian charity and comity in the relations of our several churches. We shall, I hope, go much further than this; but if our General Council succeeded in doing only these, it would be well worth while.

A longer step in the path before us would be the federation or consolidation of some of our missionary and educational enterprises. There will be difficulties here, no doubt, difficulties arising from legal restrictions and from trust funds. I do not know how serious these difficulties may be, but I hope they may be overcome. And it seems to me that there would be great gain to all these churches, and to the kingdom of God, in such a consolidation.

I think it quite possible, too, that we might consolidate our agencies for work among the despised and neglected races on this continent, and that some important steps could be taken in the direction of combining some of our educational institutions, with great profit to all concerned.

Such are some of the results to which our General Council of the United Churches may lead us, if we call it into being and give it our mandate. We trust that it will not stop here; we hope and expect that it will go much farther; but if it accomplished no more than this, which it might accomplish without disturbing in any way our forms of organization, or the administration of our local churches, it would, I think, bring us great and splendid gains. And I confess that, for one, I should be content to have this union proceed, tentatively, along this line, taking up first some of these larger coöperations, and through them becoming acquainted, growing together in our missionary and evangelistic labors, and not hastening the solution of the problem of organic unity. I am persuaded that, after we have been working together for a while, we shall find it easy to agree upon plans by which we may bring our churches under one form of organization. To work out at the start all the details of such a polity will be almost impossible; it is a large undertaking; it will require time and deliberation and discussion. Therefore I am not in favor of precipitate action by the General Council, if it shall be called.

THE END ORGANIC UNION.

But the end in view is the adoption of "a plan by which the three bodies may be brought into coördinate activity and organic unity."

Of course such a merging of three great denominations into one means some sacrifices on the part of each. It does not, I think, mean the giving up of anything that any intelligent man can regard as essential. It will not require us to surrender any vital truth which we now hold, or to forego any privilege of worship which now we enjoy. It will require us to make some changes in our methods of doing our Christian work; that is all.

The main question, of course, will concern the forms of church government. You are accustomed to considerable supervision; we have no official supervision whatever. If we are to come together, your official control of the affairs of the local churches will have to be considerably relaxed, and we shall be obliged to submit to a measure of supervision to which we are not now accustomed. Our churches will be less independent than they now are, and yours will have a larger measure of liberty than they now enjoy.

STRENGTH AND WEAKNESS.

Doubtless most of you think your official control a very good thing, just as we think our freedom from official control a very good thing; but I believe that it is often the case that those parts of its ecclesiastical machinery on which each church prides itself most are apt to be so exaggerated that they become its weaknesses, if not its perils. I think that, if you look at other denominations than your own, you will be convinced that this is true—the things in which they glory are apt to become the things of which they ought to be ashamed; and therefore it may be a serious question with us Congregationalists whether our independency is not in danger of becoming our weakness, and with you whether your official control is not in danger of becoming burdensome and oppressive. I know that, with many of us, an independence which amounts to isolation is becoming increasingly undesirable, and we are looking for a closer bond; and I know also, if a good many of your men tell me the truth, that there are not a few among you who are ready to have a good deal less supervision, and a good deal more liberty for the local church.

I expect to do what I can to persuade my own people that it will be a good thing for them to consent to some measure of supervision. I think that that will have to be rather a limited supervision. The essential autonomy of the local church will have to be conceded; but I believe that the Congregationalists can be made to see that some more efficient means of caring for the weak churches and the unemployed ministers are needed, and that they can well afford to agree to some method of organization by which all may coöperate for the good of all. I will not waste on you the arguments which I hope to use on them, because you do not need them; but I beg to submit to you a few considerations which may enable you to see that the relaxation of your own more rigid methods and the enlargement of the liberties of your local churches may prove to be a good thing for you.

DEMOCRACY OF THE CHURCHES BOUND TO COME.

The fact is, my friends, that this is the road you are going to travel, whether you go in company with us or not. It is the road that all the churches are traveling. The complete democratization of the American churches is the goal before us. In all the denominations the power of the local church—that is, the power of the people—is steadily strengthening. You can see how it is working in the Protestant church whose government is strongest, the great Methodist Episcopal Church. The steady trend in that church has been toward the enlargement of the power of the people, and the restriction of episcopal and official prerogatives; first, the admission of the laity to the conferences; then the gradual extension of the time limit of the pastorate, until now it is removed, and the steadily increasing determination of the people to select their own ministers; until now, in all the stronger churches, this right is practically conceded. All the churches are bound to be influenced by them. Yours will be, increasingly so. Perhaps you may be aware of existing tendencies in this direction. You are coming our way with all the rest. This is a democratic country, and it is going to be more and more democratic. The cure for the ills of democracy is more democracy. In the political realm we shall submit more and more questions to the direct decision of the people. We shall choose United States senators before long by popular vote. We shall submit all important municipal questions to a referendum. We shall find that the only way to make a democratic government strong is to put heavier and heavier burdens directly upon the people. And the church will follow the nation. She cannot do otherwise. Christianity is the heart of our democracy; and the polity in which Christianity embodies itself in the State can hardly be repudiated in the church. When Christ comes to his own the people will be ruling everywhere, in church and in state. Therefore hierarchical and aristocratic ecclesiastism are not destined to endure. It is not true, however, that democracy means either lawlessness or isolation. Democracy means a large measure of home rule, but it means also that the common interests of neighboring communities and of the state shall be wisely ordered and firmly safeguarded. It means this in the church no less than in the state. This is the lesson that we have to learn from you.

A DEMOCRATIC CHURCH MUST BE AN INSPIRED CHURCH.

There is one thing more, however, which I must not omit to emphasize, because it lies at the foundation of that larger liberty which I am now defending. Our fathers risked the autonomy of the local church and government of the people, by the people, and for the people, only because they believed in *the inspiration of the people*, of all the people. The church was to be governed, in their theory, by the Holy Spirit. So, for that matter, was the state. They believed in no

rulers but inspired rulers; but they believed that the day had come when God had poured out of his Spirit upon all flesh, upon old men and young men, on servants and handmaidens, when all the members of a church should seek and expect divine guidance. Under such guidance they could not disagree, nor could they go astray. This is the foundation of our Congregationalism. It underlies all our theories. It is the principle on which our entire polity rests. A self-governing church must be an inspired church. We often forget this, alas! We do not live up to our ideal, but this is what we mean. If we have had any success in working our polity it has come from the recognition of this principle. Whenever we have failed, our failure has been due to our feeble hold upon our fundamental principle. No church can fail which honestly and unitedly trusts in the guidance of the Holy Spirit in all its business affairs.

If we come together, brethren, it must be upon this basis. Whatever machinery we may devise for the management of the united churches, the one thing we shall need is an inspired membership in all our churches; and I trust, my brethren, that we shall feel that the days before us are going to be days when the Spirit will be the controlling power in all our assemblies and organized activities.

If you agree with us that the General Council be called, I hope you will do so with the strong expectation that the Spirit of all truth and wisdom will be the guide in all the deliberations of that body, and that under his leadership we shall find the ways that lead to unity and strength and peace.

Great applause followed the reading.

The Arion Quartet then sang "Glorious things of thee"; also "Anchored in Jesus."

Hearty applause greeted this singing.

THE PRESIDING BISHOP. Dr. Tagg, president of the Methodist Protestant Church, was expected to be present, but illness has prevented. He has, however, sent a communication, which the secretary will now read.

Secretary Snyder read as follows:

LETTER FROM DR. F. T. TAGG, EDITOR OF THE METHODIST PROTESTANT.

BALTIMORE, April 20. 1905.

To the General Conference of the United Brethren Church, Topeka, Kansas.

BELoved BRETHREN: "Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of

hope in our Lord Jesus Christ, in the sight of God our Father; knowing, brethren beloved, your election of God."

I have requested Rev. D. S. Stephens, D. D., of Kansas City, to represent the Methodist Protestant Church in your Conference. He will bring to your notice the action of our General Conference on the proposed union of the three denominations that, through their respective committees, have taken the preliminary steps to bring us into an affiliated if not into an organic relation.

Our annual conferences have now all spoken, with one small conference as an exception, in favor of the union movement, and have elected commissioners to the proposed General Council of the three churches. We have done all that can be done up to the present time to consummate the union of the churches. I cannot but believe that the great Head of the church will guide us into that closer relation in which we shall be one strong, aggressive, and successful church, to preach the gospel of Christ in its simplicity and power, evangelizing the masses in the spirit of the Master, and sending forth our heralds into heathen lands to recover the rightful possessions of our divine Lord.

I am sorry that I cannot share with you the pleasure of your conference session. It was a delightful anticipation that in the end I found I could not hope to realize; but I shall watch your proceedings with the keenest interest, and pray that you may have the presence of the Divine Spirit in every session. I will anticipate your action on the proposed union, and indulge the fond hope that the results may be such as to assure its fullest consummation. In spirit I will be with you, and when your favorable action shall become known to me, I will rejoice with you in the glorious triumph.

I have met many of your ministers, and quite a number of those who hold high official positions in your Church, and I have learned to honor them for their culture and character, and for their piety and devotion to the cause of Christ. I am sure the fulfillment of our plans will work out a far closer brotherhood, a bond of real Christian fellowship, a sodality that will honor God and bless the world.

May you have a conference that will push every interest of your denomination further on in the King's highway, and be a blessing to every enterprise in which you are engaged. May your ministers increase in effectiveness, your churches grow in grace, in numbers, and in power, and may you accomplish to its fullness your part in the glorious kingdom of our Lord and Savior, Jesus Christ.

Fraternally yours,
F. T. TAGG.

THE PRESIDING BISHOP. We will now be addressed by a representative of the Methodist Protestant Church, a man who is worthy of the occasion, well known among all his people as a preacher and educator. He has already the highest office in the gift of his people, and is known

throughout the nation as an educator, the chancellor of Kansas City University, Dr. D. S. Stephens. He will now speak.

Dr. Stephens addressed the Conference as follows:

DR. D. S. STEPHENS'S ADDRESS.

MR. PRESIDENT AND BRETHREN: It gives me the greatest pleasure to bear to you the greetings of the Methodist Protestant Church. This pleasure is heightened by the special message which I have to communicate to you. I am directed to report to you that the last General Conference of our denomination unanimously adopted a report approving of the proposed union between the three churches represented here to-night.

There is so much in common between Methodist Protestants and United Brethren that union seems to be the most natural thing in the world. As churches we both stand for the primacy of Christian experience. We both have laid the stress of our emphasis upon the life of the spirit, rather than on religious forms. We have exalted the facts of regenerated life above the speculations and theories of the intellect. We have considered the life as more than meat, and the body more than raiment. We are more concerned about the vitalities of religion than its draperies.

The wonder with me is, not that a union movement has begun, but that we ever lived apart. I can't understand it. There is so much in common between us. There has certainly been some mistake on the part of those agencies that make history; but I believe that we are now about to rectify that mistake.

I feel confident that this union movement is born of God. I believe that it has a significance that we yet are unable to understand. I believe we shall come to see that this movement marks the entrance of a new epoch in the unfolding of the great drama of the redemption of man. I believe it is the beginning of a world-wide movement among God's children that will usher in a new era in the evolution of the principle of eternal life. I believe it is the first movement towards the mobilization of God's army for the capture of the world.

We cannot properly understand the advance of Christian civilization until we conceive of it as a progressive series of evolutions. The principle of eternal life, in its operations on human institutions and human society passes through maturing stages of development much as life in other forms. It has its periods of growth, "first the blade, then the ear, then the full corn in the ear." The gospel, after all, is nothing more nor less than the biology of the divine life in man. The principle of eternal life perfects itself through evolutionary stages like the natural life.

Two great processes mark the progress of natural life development. Differentiation is the process by which the individual is specialized in function and in form. Through differentiation the individual real-

izes itself. Then, following the process of differentiation, is the process of integration. Through integration the individual is made part of a larger organic whole. At first sight these processes would seem to be antagonistic and irreconcilable; but deeper knowledge of their significance proves that they are supplementary and reciprocal. Differentiation perfects the individual, and thus prepares it to become more useful in the larger life of which it becomes a part.

Now in the operation of the divine life on the institutions and lives of men we see something like similar processes. The gospel first establishes the conditions that are necessary to perfect the individual spiritual life. It secures the conditions essential to the liberation of the energies of the soul. It supplies the requisites through which the soul shall be able to work out its own destiny; and the first condition for the perfection of the divine life in man is spiritual freedom. Then when the powers of the soul have been called forth into active life, it is ready for the deeper process of integration. The more perfectly the soul has realized its individual life, the better is it prepared to take its place in the organism of Christ's body. The counter process of integration thus completes what differentiation has begun. In the kingdom of grace, as in the kingdom of nature, the individual is made perfect in the deeper unity of a larger life. Christ prayed that his followers might be "made perfect in one." He recognized that unity, brought about by a dominating life-force, is the pathway to perfection. The individual is to be raised to a higher plane of being through the integrating power of a superior life-principle. He is perfected as he comes into closer vital relations with his fellows.

Now it is through the reciprocal movement of these two great processes that the gospel is to redeem the world; first, the gospel brings liberty to men, then it knits them into closer union of spiritual life.

The Reformation, under the leadership of Luther, marked the entrance of the era of spiritual liberty. Ever since Luther's time the world has been moving toward conditions of larger spiritual freedom. Men have realized more fully than ever before that the soul must be free in order to maintain its allegiance to God. It dare not enter into entangling alliances with the outward world, or with men, if it would maintain the sovereignty of God over its own life. To be a loyal subject of God it must throw off allegiance to all other masters.

Protestantism has exalted this truth to a supreme place because the very life of the soul depends upon it. It is the very citadel of the soul's security. Only through the absolute supremacy of the moral life of the spirit over every form of external power and authority is the soul of man able to keep the life of God enthroned in his heart. This is the very atmosphere of the soul's life.

Since the Reformation men have been busy in applying this principle of spiritual freedom to the reconstruction of the institutions of both church and state. They have endeavored to adjust both the civil and the ecclesiastical relations of men more perfectly to this princi-

ple. Never before in the history of the world did the social relations of men so fully provide the conditions for the maintenance of God's life in the soul. The outward visible church has come to recognize that her first duty is to provide for the maintenance of God's invisible church in the hearts of his children. Democracy, both in church and in state, is being recognized as the only form of government that is consistent with the obligations that the soul owes to God. The great impulse of the Reformation toward spiritual liberty has brought glorious results to the race. The conditions that make for the perfection of the individual life were never so fully realized as they are today. Individualism has had its day. Differentiation now needs to be followed by integration. Protestantism has done only part of its work. It has broken down the barriers of ecclesiasticism that stood in the way of the soul's life; but in doing this it lost sight for a time of the solidarity of the life of the spirit. The great French theologian, Sabatier, says: "Protestant individualism too often overlooks a no less important fact of another order—the organic bond between the individual and the species, the child and the family, the man and society." "We have need of one another quite as much from the point of view of the moral life as of material existence." "Two tendencies are opposed to the life of the spirit. One is traditionalism, into which the Roman church is gradually stiffening," he continues, "the other is independency, or the false individualism by which Protestant churches are crumbling to pieces, their activity evaporating, and becoming socially sterile." As great as the achievements of Protestants have been, they have been but the preliminary conditions for a greater work to follow. The men who led the Reformation failed to grasp the full meaning of the movement which they inaugurated. The German writer, Lobstein, says, "The reformers themselves were ignorant of the full extent of the work they accomplished." And Sabatier says of Luther, "He neither foresaw nor desired all the consequences of the principle which he introduced into the world. Trained in the middle age of scholasticism, he was never entirely free from it. To the daring intuitions of the prophet, the man of tradition brought many a fear and many a repentance. For that matter, no principle in the practical moral order, whose consequences must be developed by life, not by logic, can be revealed in all its significance at the very first."

The work which the reformers began must now be carried on to completion. The time for integration is at hand. The battle of spiritual liberty has been fought and won. The fruits of this victory must be harvested in the larger development of that spiritual life that makes men "perfect in one." The spirits of men have been made free in order that they might be united in the bonds of love. The unity of the spirit is the goal toward which the church of God must move. This unity can be expressed only when the visible church is a faithful reflex of the invisible church which unites God's children into organic life. The Protestant church must move forward to a realization of the

life of the spirit in its fulness. It dare not stand still, nor dare it go back to the religion of authority and tradition, as found in the Roman Catholic Church. Protestantism is committed to a living religion as against a religion of legalism. "By the logic of ideas, and the force of things," says Sabatier, "the Protestant churches are taking part in the final struggle in which no choice remains but either to turn back to Roman Catholicism, whence they once came out, or to rise joyfully and vigorously from the religion of the letter to the religion of the spirit." The logical outcome of the gospel is a form of social life where men are united, not by external authority, but in the unity of the Spirit. Not through the power of a hierarchy, but through the constraining force of love shall men be brought into the true unity of social life. Liberty and love are the two great forces that will redeem society. Both church and state must move toward that form of association that will preserve the liberty of the individual, and yet connect men together in the unity of the Spirit.

I believe the specific problem which our three churches are now called upon to solve is to find a basis of coöperation in church life that will sacredly guard the liberty of the individual conscience, and yet at the same time will secure that solidarity of ecclesiastical life in which God's children are made "perfect in one." The social ideal of the gospel is a connectionalism that fosters individualism. The world is waiting for this next great achievement of the gospel of Jesus Christ. The next great evolution of the Christian church will be some form of democracy that will secure the greatest efficiency of organized spiritual life, and that at the same time will preserve sacredly to the individual conscience that hard-fought liberty which Protestantism has won for men.

I trust it is no spirit of vanity that prompts me to say that I believe our three churches are peculiarly fitted to lead in this work. The two great impulses that should guide this next great evolution of the gospel are the molding forces of the denominations we represent. These two guiding impulses are loyalty to spiritual freedom and loyalty to God as revealed in Christian experience. On the one hand will be required fidelity to those forms of social life that give the greatest liberty to conscience, and on the other will be required fidelity to those moral convictions which God's Spirit works out through the religious consciousness of his children. The three churches we represent embody these impulses in a characteristic degree. In Congregationalism we find the perfect fruitage of spiritual freedom. In the United Brethren and Methodist Protestant churches we find a supreme regard for the facts of religious experience. In the successful combination of these two elements shall the next great evolution of the gospel be accomplished.

The church of the future must be one in which every conscience will be absolutely free, and yet will joyfully enter into fellowship with all of God's children. This church will depend for its efficiency, not upon

external authority, but upon the consensus of moral conviction which God's Spirit directly works out in the hearts of his children. It will depend for its security, not upon hierarchial devices, but upon God's Spirit enthroned in Christian consciousness. It will depend for the success of its administration not so much upon machinery as upon the intensity of the common life and common enthusiasm inspired by the Holy Spirit in the hearts of his children. It will register a vote of confidence in the Almighty by allowing his Spirit to guide the visible church through the legitimately expressed moral conviction of the individuals who constitute its membership. What special forms of polity may be devised to express these truths I dare not anticipate. Perhaps the church of the future may be a representative democracy whose conclusions become law only when ratified by autonomous churches. But whatever it may be, it must provide for the supremacy of that spiritual life which God inspires in the regenerated life of his followers.

But after all the great question is not the composition of the church of the future, but the work it is to do. That work is the evangelization of the world. A spiritual renaissance is the goal of this consolidation of the divisions of God's army. The significance of the movement toward Christian union can only be understood when you consider the campaign to which it is preliminary. This campaign is the preaching of the old gospel with a fresh power. Men must be convinced that the gospel deals with actualities. They must see that Christ was right when he taught that our lives may be in touch with God as truly as with the world of sense. They must be led to consider their environment of God's conscious life with the same spirit of realism with which they now regard things of sense. They must realize that the conscious personal energies of the soul bear the same dependent relations upon the environment of God's life that the physical body bears to its outward environment. They must be convinced that their spirits may be replenished with might in the inner man, when correspondence is established between the soul and its environment of unseen life. They must be awakened to a consciousness of a present revelation of God in the facts of a regenerated experience.

When men wake to a realization of this truth, their attitude toward the visible world will be reversed. The natural man is in bondage to the world. The powers that dominate his life are outside himself. The forces of nature and the passions of the body rule his life. Fear and lust dominate the soul. But Christ put the problem of life in a new light, not how to conform the soul to the world, but how to conform the world to the soul, to its obligations, its needs, its duties, was his concern. He looked at life from a new center. The soul becomes master of the world instead of being its slave.

It will be readily seen how this view revolutionizes the whole theory of life. It will transfer the regulating control of human conduct from outward to inward conditions. Men will come to look at life from a

new point of view. It is a change in the spiritual world as great as that from the Ptolemaic theory of the solar system to the Copernican in the material world. In the Ptolemaic system men thought of the earth as a center around which the sun revolved. In the Copernican system the sun was found to be the true center around which the earth revolved. So with Christ came the new view that man's soul is the true center around which the world should turn.

But this reversal of the natural order will not be possible until man's spirit becomes the repository of an all-subduing life. A power within man must be born great enough to lift him from slavery to sovereignty. The natural man must give way to the new man. There must be an actual increase of conscious spiritual energies. The sum total of that aggregation of personal energies that we call the soul must be enlarged. The powers of life that were feeble in energy and few in number must be transformed into the "more abundant life." In short, man must be born again.

It is to this new birth of the Spirit that the church of the future must bend its energies. It must waken man to the truth that this exaltation of his inward life is a realizable fact. It must make men see that their inward life is in living touch with an environment of life to which the senses are dumb. It must impart realism to the teaching that the energies of man's personal life may be augmented through right relation to this unseen environment. It must induce men to venture their spiritual destinies upon those processes of faith and love which open up the riches of the unseen world. It must teach men how to lay hold of invisible realities, so that communion with the invisible becomes as truly a part of their lives as communion with the visible. Old things must pass away and all things become new. The spiritual lives of men must be brought into such relation to God that he will influence and change them, uplift and renovate them. The dumb spirit must be taught to speak, the lame to rise, to walk, to bound, and run in the vigor of new life.

To make this message real to men it will have to be proclaimed with new insight into its meaning. The church of the future will have to present the truth not only with zeal, but with light. The great truths of the gospel must be articulated with those great truths that we have gained in lower spheres. The world is largely indifferent to spiritual truth because it does not grasp the harmony of this truth with other truth. Men are sense-bound. They have not explored the significance of any experience but that of sense. They have utilized sense-experience, but they are helpless in the presence of soul-experience. The great truths that lie imbedded in the facts of man's regenerated experience must be interpreted as science has interpreted the truths of nature. When the import of these facts is fully understood, when its full meaning dawns on men, then will they wake to a consciousness of the presence of invisible life. When we come to investigate the facts of personal, conscious life with the same accuracy and care with which



REV. H. H. FOUT, D.D.
Editor Sunday-School Literature
Elected in 1901 Re-elected in 1905



REV. W. O. FRIES, D.D.
Associate Editor Sunday-School Literature
Elected in 1905



REV. H. F. SHUPE, D.D.
Editor "Watchword"
First elected in 1893 Re-elected in '97, '01, and '05



REV. H. A. THOMPSON, D.D., LL.D.
Editor "U. B. Review"
First elected in 1901 Re-elected in 1905

we have inquired into the facts of nature, we shall find that religion stands upon the firm foundation of experience, and not simply upon tradition or speculation. A scientific necessity will compel us to look to the environing life of God for an explanation of the transforming energies that flow into the moral life of man. No other explanation is possible. If love enters into the heart and with its mighty power transforms the life, if a new-born hope takes possession of the soul that groveled in despair, it is because that love, that hope, has been imparted from a life beyond self. The soul has found a storehouse of energies that are as real in their sphere as light or heat in the physical realm. The enthusiasms for truth and for goodness that uplift us and purify us are the invasions of a supersensible life into human experience.

Even now science with timid step is entering this new field. As she contemplates the facts of the higher spiritual experience of men, she becomes vaguely aware that here is an unexplored field for the true Christian science of the future. Listen to the verdict of Professor William James after a careful survey of the facts of the religious consciousness of men. In his "Varieties of Religious Experience" he gives the conclusion of his analysis in these words: "The positive content of religious experience is the fact that the conscious person is continuous with a wider self through which saving experiences come." "God is the natural appellation for the supreme reality, so I will call this higher part of the universe by the name of God. We and God have business with each other, and in opening ourselves to his influence our deepest destiny is fulfilled." This is the last and the completest testimony of science to the reality of that experience in which the soul of man comes into the presence of the living Father.

What the world needs to-day is a fresh consciousness of the nearness of God. The great problem before us is to present this great truth so that it will be burned into the hearts of men. The immanence of God in human experience, I verily believe, is all that will save religion to men. Dogma, tradition, speculation, religious ceremonial divorced from the facts of regenerated life will prove powerless. The verities of life are more convincing than the speculations of logic. Men have lost their way amid forms, speculations, and theories. They can find themselves only by laying hold of the realities of a God-quickenened experience.

This is the evangelism to which God calls us. He would have us join forces that the gospel may be proclaimed with new power. He would have us lift on high the banner of experimental religion, and march forth to new victories.

THE PRESIDING BISHOP. We will now listen to an address by one known among us as a capable preacher, the writer of the best work on church finances known to me, a writer and singer of sweet Christian

songs, and a man who has achieved a noble success in one of the departments of church finance. I refer to Rev. Dr. Weekley, who will now speak.

DR. W. M. WEEKLEY. Not twenty-five minutes, not twenty minutes, not eighteen minutes, perhaps not fifteen minutes.

A VOICE. Twelve.

DR. WEEKLEY. I will speak until I get done. [Applause.]

DR. W. M. WEEKLEY'S ADDRESS.

MR. CHAIRMAN. The joint committee on church union at its last Pittsburg meeting appointed Dr. Washington Gladden and myself commissioners to visit the national bodies of the three churches represented on this platform, for the purpose of laying before them its work, and asking their endorsement of the same. Accordingly we attended the General Conference of the Methodist Protestant Church, which convened in Washington, D. C., May 20, 1904. On the following Tuesday we were introduced to that body and given a patient, intelligent, and enthusiastic hearing. The brethren were very cordial toward us, and heartily endorsed the work of the general committee. At the close of our addresses the conference adjourned and honored us with a reception, during which we were introduced to each member of the body, and to scores of others who were present as visitors.

Dr. Stephens, who has spoken to you this evening so earnestly and eloquently, represents a church made up of a good, honest membership, worthy of our Christian confidence, a people who sincerely desire a closer affiliation of the bodies directly interested in this movement.

Last October I attended the National Council of the Congregational Church, which held its sessions in Des Moines, Iowa. This was perhaps the most notable gathering that ever occurred in the history of American Congregationalism. Dr. Stephens was also present to speak for his church, and when we were introduced more than two thousand people arose and applauded, not because Dr. Stephens and myself were there, but because they were rejoiced to see such a propitious hour in the history of the three churches, and because they could see in the occasion a prophecy of still better things in the good time to come. Amid the splendid greeting, which continued for some moments, I suggested to Dr. Stephens that the Congregationalists could outdo Methodists in enthusiasm and boisterous applause. Expressions of good will for the United Brethren Church were numerous and hearty, and scores of representatives expressed to me personally their deep interest in the union movement, and assured me of their willingness and readiness to do anything right and honorable to bring about a closer alliance of our force. I was especially impressed with the intense evangelistic tone of the addresses I heard on various subjects, and especially with the spirit of evangelism which seemed to

thrill the great body, and which was made the key-note of so many meetings. The syllabus, as at the Methodist Protestant General Conference, was adopted without any opposition whatever.

By action of the council the moderator's prerogatives and functions were enlarged, and the office extended through the triennium. Dr. Gladden, therefore, is to Congregationalism about what a bishop is in the United Brethren Church; in fact, there seems to be a slight tendency in the Congregational Church toward the bishopric. I will explain. A year and a half ago Dr. Gladden preached the opening sermon before the Southeast Ohio Conference, which met in Westerville, seat of Otterbein University, and filled the place of bishop with great acceptability, and with much credit to Congregationalism. It was only last September that President Perry, of Marietta College, appeared before the West Virginia Conference and delivered a splendid address along the line of the bishop's work, all of which indicates clearly that the Congregational Church has an abundance of bishop timber.

Dr. Gladden, true to the spirit and traditions of the Pilgrim fathers, believes in a high religious and ethical standard, (which seems to be somewhat opposed to "Standard Oil,") and proclaims his convictions, as he goes up and down through the land, with the faith of a saint and the courage of a hero, and I doubt if any place in all the country at this moment is prepared to give the moderator a warmer welcome than is the magnificent capital of the great State of Kansas. Success to you, my brother, in your fight for clean business methods and cleaner money for the Lord's treasury.

Touching the work of the general committee, which held two sessions in Pittsburg, Pa., I am glad to report that during all our discussions not an unkind word was spoken. Never was the spirit of love and forbearance more manifest. At one time during our first meeting the way seemed dark. We were hedged in, apparently, by difficulties on every side, not by essentials, but by non-essentials, our peculiarities as denominations. Finally, a committee of nine, three from each church, was appointed to devise some plan of union or federation, if such a plan were possible; if not, then to report accordingly. Bishop Mills and Dr. L. S. Cornell and W. R. Funk represented the United Brethren Church. While the brethren were in a room alone, wrestling with the problem, the rest of us, perhaps thirty or more, "were together with one accord" in another place, asking God for help and direction. I can never forget that hour. How anxious all hearts were! How earnest the petitions for the divine presence! How sweet the fellowship! How sublime the triumph of faith! When the committee finally came in with its report, and it was adopted, a Congregationalist arose and in regular United Brethren style began to sing, "Praise God from whom all blessings flow." What the committee brought to us was, in fact, the basis of the syllabus which constitutes a part of Dr. Cornell's splendid report this evening. I know the gen-

eral committee has been criticised for what it did, and some of us, as individuals, have not escaped censure entirely, but let me say, beloved, there is not a man in either of the churches that would feel like uttering a word of criticism if he had been there. No one can make me believe that such fraternal relations, such a looking to God for grace and wisdom, such a sincere desire to honor Christ in the unifying of his people, can come as the result of selfishness in any form. The devil never has anything to do with that kind of a meeting. His vile hand is always seen in quarrels and alienations. He never encourages oneness among Christians, for that means, as he well knows, strength and service and victory for the heavenly kingdom. The Holy Spirit has been in all this movement. His presence has been felt here this evening. The very thought of a closer union of God's people is pleasing to the devout Christian, and the suggestion always commends itself to the more thoughtful outside the churches. Such a thing is so reasonable, so desirable, and so essential to the saving of the world. The great revival tide now sweeping over Wales and England is but an incident in the union movement among the churches in those countries. Such meetings are impossible in the absence of this great, underlying principle of unity; and I believe we are on the eve of a mighty religious awakening in this country, because we are seeing less and less of self, and are becoming more willing and anxious to merge our forces in rescuing souls immortal from the dominion of sin.

I think all heaven is interested in the union of God's church. If we could draw aside the curtain which intervenes between us and the unseen, and ask the redeemed to express their deepest, profoundest desire, I believe the answer would be, "That the will of God may be done on earth as it is done by us in heaven." If we could ask the angels the same question, I would expect the answer, "That there may be peace on earth and good will among men." And if we could speak to Jesus face to face and say to him, "O Christ, what is the greatest desire of thy heart?" I am sure I know what the reply would be, "That my people may be one, as the Father and Son are one, that the world may believe on me." A deep sense of God's abiding presence in the heart and life alone will prepare us fully for that closer, yet larger fellowship for which our souls yearn, and for which the world is waiting. I sincerely hope you will adopt the report presented by your committee, and do so with great heartiness and unanimity.

The syllabus may be divided into two parts. The first relates to federation under a general council, the latter to corporate oneness, with some form of connectionalism. If the first is impossible of realization, then it is a waste of time to talk about the latter. The matter of organic union is not before this body for consideration at this time. We must manifest, first of all, a spirit of fraternity, and thus give to the world the highest and grandest definition of Christian coöperation.

With the General Council will rest the most weighty responsibility, since it will have to deal with every phase of federated union contem-

plated in the syllabus; yet everything suggested by that council affecting the identity and constitutional life of each church participating therein, if such suggestions be made at all, will have to be submitted to the membership for consideration and final action. Nothing is to be done in haste. If more than this special form of federation is to be realized, it must come as an evolution, and not as a revolution. We must and will look reverently to the Holy Spirit for wisdom to guide in every step we take, and for strength of heart and purpose to do right as he shall make our duty plain.

Applause followed the delivery of Dr. Weekley's address.

THE PRESIDING BISHOP. Now what is the pleasure of the Conference?

DR. FUNK. This is a glad moment to every one who is praying for the complete establishment of the kingdom of Christ on earth. The beauty of the divine fellowship had in this movement to join the forces of our Lord in opposition to the powers of evil has given joy in heaven because of this unity of action. I therefore move the approval of the syllabus and the adoption of the report of the committee.

Seconded.

S. F. HUBER, of Pennsylvania Conference. Owing to the lateness of the hour, I move that it be laid over until to-morrow.

Question called for.

REV. J. R. CHAMBERS, of Neosho Conference. I protest against action on this motion to-night. It is now past ten o'clock. This is not our place of meeting. We are not prepared to act on this to-night. I protest against it, and I have further remarks to make before we vote.

THE PRESIDING BISHOP. I think perhaps we had better adjourn.

A motion to adjourn was made and seconded.

THE PRESIDING BISHOP. You will have plenty of time to-morrow. Everybody is in good spirit. Demons are the only bad spirits here to-night. [Applause.]

The motion to adjourn carried, and Dr. Gladden pronounced the benediction.

FIFTH DAY—MORNING SESSION.

TUESDAY, May 16, 1905, 8:30 A. M.

Rev. J. A. Kiracofe, of Pennsylvania Conference, led the devotional services. Rev. E. H. Pontius, member of the Arion Quartet, led the singing. Song, "I am thine, O Lord," was followed with prayer by Rev. M. J. Mumma, of East Pennsylvania Conference. Song, "The name of Jesus," was followed by prayer by Rev. W. R. Berry, of Virginia Conference; and song, "At the cross," first two stanzas, was followed by prayer by Rev. J. A. Kiracofe. After the song, "When I get home," the devotional services closed.

The business session opened with Bishop Mills in the chair.

THE PRESIDING BISHOP. The Conference is now in session. The roll will be called.

Assistant Secretary Schaeffer called the roll of delegates alphabetically, showing all delegates to be present.

Secretary Snyder read the minutes of the three sessions of Monday and same were approved.

THE PRESIDING BISHOP. The conference roll will now be called and opportunity given to refer any matters desired to the appropriate committees.

R. H. BENNETT, of Neosho Conference. I have a matter I would like to hand to the Committee on Judiciary. I would like the privilege of handing it to the committee as soon as I have the manuscript ready.

THE PRESIDING BISHOP. All right.

REV. W. D. STRATTON, of Michigan Conference. I do not know as I have anything to present to this Conference, yet I think it is due to make a statement, if I may have that privilege. Michigan Conference during the quadrennium took preliminary steps to make an appeal from the decision or ruling of the Board of Bishops of 1902, and in 1903 the bishops so modified their ruling that we really have not now any ground whatever for appeal.

THE PRESIDING BISHOP. And I notified the brother when he made it that it should have been to the Court of Appeals instead of this Conference.

BISHOP KEPHART. While you are in miscellaneous business I desire to call attention that the Radical United Brethren are now assembled in joint conference, and I move you that the greetings of this General Conference be sent to that body.

BISHOP CASTLE. I second the motion.

BISHOP MATHEWS. I wish to second the motion by hoping that we will get a response this time.

The motion was adopted.

E. R. SMITH, of Iowa Conference. I would like to read the following motion: That further consideration of the pending question of adoption of Dr. Funk's motion, with reference to church union, offered last night, be made the question for the special order of business on Thursday at ten o'clock.

REV. J. A. F. KING, of Northern Illinois Conference. In view of the fact that it will be necessary to consider quite a number of important reports to-day, I move that the report on church federation be the order of the day to-morrow morning at ten o'clock.

DR. M. R. DRURY, of Iowa Conference. I second the motion of Dr. Smith.

REV. H. R. HESS, of West Virginia Conference. Does Rule No. 34 control this matter?

THE PRESIDING BISHOP. It is always in order to postpone to a certain day.

REV. A. P. FUNKHOUSER, of Virginia Conference. This is the opening business session. Church federation was the business of the Conference at its last session when it adjourned, and it is the business now in hand. The Conference can only dispose of the business in hand.

REV. H. R. HESS, of West Virginia Conference. Under Rule No. 34 I would like to inquire how that motion of last night would come directly before this house, when it says that any important motion brought before this body—and nobody would presume to say that this is not an important motion—must go to the committee first. It is a strange and wonderful rule, I must say, but it is there.

S. F. HUBER, of Pennsylvania Conference. I do not think we are ready. We have not had the report printed and distributed. I think we ought to have that distributed before we act upon it.

PROFESSOR KEPPEL, of California Conference. I rise to a point of order. My opinion is that the brother's motion is a motion to postpone and is not debatable.

THE PRESIDING BISHOP. The point of order is well taken.

Question called for.

The motion was adopted and the matter was postponed until Thursday at ten o'clock.

TWENTY-FOURTH GENERAL CONFERENCE

REV. C. I. B. BRANE, of Eastern Pennsylvania Conference. The Committee on Correspondence has a greeting for Bishop Dickson. Will you hear it from the secretary?

VOICES. Hear, hear.

H. B. MILLER, of Virginia Conference. Your committee has prepared this message:

TOPEKA, Kansas, May 16, 1905.

Bishop J. Dickson, D. D., Chambersburg, Pa.

DEAR BROTHER: With grateful appreciation of your past services to the Church, the General Conference sends greetings of love to you and best wishes for your future health and happiness.

C. I. B. BRANE,
J. M. GARBER,
H. B. MILLER,
Committee.

On motion of Rev. W. H. Washinger, of Pennsylvania Conference, seconded by S. F. Huber, this greeting was directed to be sent to Bishop Dickson.

REV. A. P. FUNKHOUSER, of Virginia Conference. I move that the order of business for to-day be so amended as to receive the greetings of our fraternal delegates at their convenience.

Seconded by Dr. Funk.

This was agreed to.

BISHOP KEPHART. Now is it the sense of the Conference that the syllabus, including the report to which you have had reference, and which has been deferred to next Thursday, be printed? You had better determine that matter now, or, when you come to it, somebody may then object to your discussing it on the ground of its not being printed. You had better settle that now.

THE PRESIDING BISHOP. The syllabus will be found in the bishops' address, which is in the hands of all the delegates.

REV. W. D. STRATTON, of Michigan Conference. I offer the following motion:

Resolved, That only the resolutions recommended by the Committee on Church Union be sent to the printer and printed.

Seconded.

BISHOP MATHEWS. I was just going to suggest that in all these questions that are of so much importance it is good to have good ink

and print. We want to see all these things in daylight. It is a good thing to spend a little money and put it in the hands of everybody to read. It is wholesome.

The resolution was adopted.

THE PRESIDING BISHOP. Brethren of the Conference, this is Rev. Dr. W. M. Stanford, of the United Evangelical Church, a brother who stands high in his own communion. He is almost my neighbor, and with whom I have had pleasant relations. He comes with greetings from his church. He will now bear the greetings of that church to you. [Applause.]

BISHOP STANFORD. Brethren and sisters [applause], a few days before I left home I sat down to my typewriter and committed a paper of what I thought I ought to say at this time, but since I have been in your midst, in touch with your warm hearts, and you have called up many old-time reminiscences, I have learned that many of you know me, and that I know many more of you than I thought I did. Somehow, I almost feel this moment as if I ought to make an off-hand speech. [Applause.] I shoot best off-hand [applause], but if I were to undertake that this morning I might take up the whole Conference. [Laughter.] That would surely be out of place, and, since I was in your discussion last night, I have become a good deal fired up. You will not expect me, of course, as representing a church altogether outside of your union question at this time, to take any hand whatever in that; that would be discourteous.

BISHOP KEPHART. Well, we will admit you right along with us.

BISHOP STANFORD. But I am such a lover of discussion and debate that it is very hard to keep my tongue just now. I want to say, before I read this paper, that I enjoy very heartily your hearty reception, and I reciprocate it from the depth of my soul, and also your very fine entertainment. I have no fault at all to find with my boarding-house.

DR. W. M. STANFORD'S FRATERNAL ADDRESS.

DEAR FATHERS AND BRETHREN IN GENERAL CONFERENCE ASSEMBLED, GREETING: As the duly-chosen representative of the United Evangelical Church, to bear fraternal expression and well wishes to your body, I take much pleasure at this time in being privileged to look into your hopeful faces, and to extend to you the warm hand of brotherly love and Christian fellowship. In the brief span of a human life, such a delightful mission as this comes but rarely to any one of us. Thus it is, that while this is our first meeting in such a

capacity, in all probability it may be our last while here on earth we stay. The next time we meet, therefore, it is likely to be in that beautiful land on high, where all things which divide us here below will have dropped completely and forever out of sight, and we shall all be known only as those who have come up "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." In the face of such an outlook, where all our differences are destined to fade into nothingness, how sweet and touching to contemplate that, even here, amid these earthly relationships, in spite of our denominational distinctions, we are all nevertheless but members of the one great family of the living God. Though separated more or less by a friendly divergence of view as to church polity, yet we are all one in Christ Jesus. Among your ministry in north-western Pennsylvania you used to have a large, portly, whole-souled, loud-voiced, and out-spoken presiding elder by the name of William Cadman. Is he living yet? [Dr. Funk. No.] In my boyhood days I frequently walked from three to five miles to hear him preach. He made an indelible impression on my then youthful mind for good. I shall never forget him. He preached as if he actually believed all he said. [Laughter.] The warmth and sweetness of his pent-up soul seemed to drip like nectar from his lips. His very *earnestness*, *alone*, seemed like a drawing power that was almost irresistible. One of his choice themes was "The Universal Brotherhood of Man." He really seemed to me to weave a thread of this sentiment into nearly every sermon he preached. That is how he made me believe that I was his brother. I believe it still. In the presence of our common Heavenly Father we are all one family. Though operating under different names and plans, yet we are all under the same flag—the "banner of the Cross."

Truly "there are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." This is the real Christian fraternity. Under such a picture, drawn by the pen of the great apostle to the Gentiles, how very unnatural it would be for us to contend with each other, or to in any way oppose each other, or to even stand aloof from one another. On the other hand, as soldiers together in an unrelenting warfare against a common foe, it behooves us to stand in very close fellowship with one another. In these days the powers of darkness are banding together as never before to undermine the Christian's faith, to neutralize the power of the gospel, to rob religion of its sweetness and vitality, and, if possible, to overthrow the glorious church of Jesus Christ. To this end, in perfect keeping with the unerring forecast of divine prophecy, many anti-Christi, in the form of "fungus" faiths, are constantly springing up, and some of them well calculated to "deceive the very elect." Thus it is that many on every hand have been blindly led to "follow" them in "their pernicious ways." Thus

it is, also, that either a low spiritual condition, or a state of internal strife, are generally the largest contributors to the growth of such false faiths. It is just such soils that give birth to the bad weeds which choke the Word of God, and thereby curb its fruitfulness. In the light of this self-evident truth, what wonder that it is already being fast conceded that our modern so-called "higher criticism era" was but the natural outgrowth of spiritual degeneracy. When a man's soul is on fire with the love of God, he is not very apt to find fault with either his Bible, his preacher, his class leader, or even his sister churches. [Amen, Amen.] If, therefore, there was ever a time in the history of the Christian church, as represented by the various denominations of Protestant Christianity, when she should "put on the whole armour of God," and then unsheath her sword and go down in solid line to battle with her common foe, that time is now. United we stand, divided we fall. As one of the constituent parts of this unity we Evangelicals propose to continue our friendship and fellowship. Having the honor to-day to speak for over five hundred preachers and about sixty-seven thousand members, we say to you most heartily, in the language of Paul to the Hebrews, "Let brotherly love continue" [applause], and further ask you all to join in with us in that sweet song of David, "Behold how good and how pleasant it is for brethren to dwell together in unity." [Applause.]

"May he, by whose kind care we meet,
Send his good Spirit from above;
Make our communication sweet,
And cause our hearts to burn with love."

As for the friendly mission on which I am sent to you at this time, by the authority of our last General Conference, I find it to be but a repetition of history. For some reason this interchange of fraternal feeling and good will between us has been going on more or less for many years. Somehow, in spite of our little differences of view as to a few minor points of church polity and practice, there has existed from the very origin of our work, now over a hundred years ago, a sort of intense kindred spirit, which has ever refused to be satisfied without expression. This unfailing friendship unquestionably began away back in the ardent days of your revered Philip William Otterbein, Martin Boehm, Christian Newcomer, Joseph Hoffman, and others, and our equally revered Jacob Albright, John Walter, George Miller, John Driesbach, and others. These men were all contemporaries, and it was by no means an uncommon thing for some of them to preach at the same appointments in eastern Pennsylvania. In those days they had a very bold and daring common enemy to fight, often bursting forth into severe persecution; and so, instead of contending and vying with each other, as is too often the case, they wisely laid aside their jealousies and spent their united strength against a common foe. [Applause.] This priceless life lesson, left to us as an en-

during legacy by our early fathers, should never be forgotten. God's redeemed children, of whatever name or denomination, should always be sincere friends, and always helpful to one another. That thought has wonderfully impressed me since I am here. While I speak simply as a brother, I in particular this morning as a churchman would like to have you all believe that I am a real brother. Somehow I do not know how it is with you. If I am a good thermometer of the spiritual atmosphere, Jesus is here. [Voices. Yes, yes.]

Thus it was that, in their constant round of ministerial duty, there chanced to be frequent meetings between Superintendent Albright and Bishop Newcomer, and it seems to be the testimony of history that they were close personal friends. And why not? To have been otherwise would not only have been un-Christian, but also unnatural. Our fathers were of the same Teutonic blood, they had imbibed the same religious faith, they preached the same fiery gospel, and they had the same general purpose in view. With such a beginning, and under such conditions, is it any wonder that an earnest and vigorous effort was made, shortly afterward, to effect an organic union? That was only to have been expected. For a number of years this movement went forward, having been pushed both publicly and privately, and both sides feeling confident of success, until it finally culminated in that now historic "Social Conference," held in the home of Henry Kumler, near Hagerstown, Maryland, on the 14th of February, 1817. This most sincere effort to get together organically, having been championed by such men as Bishop Newcomer on the one side, and the influential John Driesbach on the other, the wonder is that it did not succeed. From the human standpoint, and at this distance, it seems a pity that it failed. [Voices. True, true.] But notwithstanding the failure of this movement, either, perhaps, because of the imperfection of human wisdom or judgment, or possibly because of an overruling Providence, yet we thank God to-day that our interest in each other's welfare, and our consequent fraternal spirit toward each other, have never failed. This ever-abiding brotherly feeling has followed us right along down the pathway of the years, like the soft tread of an angel footstep, and it is with us still. Such a sweet family relationship is born only of the Spirit of God. We've been eating all these years from the same table, and drinking from the same cup. In evidence of these statements we have not yet forgotten your kindly greetings sent to us through your now sainted brethren, Rev. B. F. Booth to our General Conference in the City of Chicago, Illinois, in 1879, and Rev. E. Light to our ever-memorable General Conference in the city of Allentown, Pennsylvania, in 1883. Neither have we yet forgotten your kindly good will sent to us through your brother, Rev. H. J. Becker, in the troublous days of our pivotal General Conference in the city of Buffalo, New York, in 1887. Is he still living? [Presiding Bishop. He is still living.] Is he here to-day? [Presiding Bishop. No, sir.]

After this it fell to our lot as a church to pass through seven long years of very serious and most regretful internal strife, emerging at last into that now historic but most delightful special General Conference, held in the city of Naperville, Illinois, in the late fall of 1894. At this conference, on account of the peculiar character of the occasion, it was with exceptional pleasure that we had the honor of extending the hand of welcome to your chosen representatives to our body, in the persons of your well and favorably known Dr. W. M. Bell and Dr. G. A. Funkhouser. At that launching of our new ship of Zion, the coming of these brethren was to us somewhat like an angel visit, to bid us God-speed on our journey. That visit was highly appreciated, and will ever be remembered. Then again, at our General Conference in the city of Johnstown, Pennsylvania, in the fall of 1898, came to us your genial, racy, and trenchant editor, Dr. I. L. Kephart, who furnishes you with such a strong and clear *Telescope*, through which to see the pathway of duty and open your vision toward the heavenly city. [Applause.] We were highly pleased to welcome him into our midst, to hear the kindly expression of his good will, and to feel the firm grasp of his warm hand. At our last General Conference, held in Williamsport, Pennsylvania, we were deservedly denied the pleasure of a visit from some member of your body, for the reason that in some way we failed to instruct our delegate to you to invite the continuance of these fraternal courtesies. For this regretful omission we most freely take all the blame upon ourselves, and would therefore have you look upon it as merely an oversight, and not as an error of the heart. As for our reciprocal expression to you from time to time, my predecessors have well spoken for themselves, and hence, in turn, I am only here to-day to reassure you of our continued fraternal regard, our abiding interest in your welfare, and especially our sincerest wish for your continued success in helping to build up the kingdom of our Lord Jesus Christ. I am, furthermore, authorized by our last General Conference to invite you to continue these helpful and inspiring quadrennial visits in the future as in the past. We would therefore be pleased to welcome a representative from your body at our next session, to be held in the month of October, 1906, in the beautiful city of Cedar Rapids, Iowa.

Thus as two distinct denominations, each occupying its own house, we have been living and operating side by side in substantially the same territory, geographically speaking, for a little over one hundred years, and all this time, perforce of the burning, bursting, broad-hearted, and Christlike spirit within us, we have been periodically shaking hands across the garden fence. Naturally enough we look after a cause for such an effect. To find this we have not far to go, and need be in no doubt as to the correctness of our own conclusion. In the first place, while Albright himself was not of foreign birth, yet his parents came from Germany, and so he and Otterbein were substantially of the same nationality. Secondly, while both of these

men were of the same generation, and both were reformers among the Germans of eastern Pennsylvania and Maryland, yet neither of them started out with any intention whatever of organizing another denomination of Christians. This idea was, indeed, so far from their original purpose that they yielded to the necessity of doing so at last, only in order to save the abundant fruitage of their labors from disintegration and destruction. Both of these men seem to us to have moved forward in answer to the urgent cry of human need around them, as if constantly guided by some unseen yet unerring and loving hand, which uncovered to them but one step at a time. They seemed not to have been much concerned for consequences, so long as they walked in the light of God. They seemed ever ready to take the step nearest to them, meanwhile always expecting further orders. They took care of the present, leaving the future to take care of itself. Such a sentiment is not only sweet and comforting, but it is also full of wisdom. While it relieves the heart of unnecessary anxiety, it thereby also reserves one's strength for present tasks. Then how much better for us all to-day, if we might be able to forever lay aside our almost endless "whys" and "wherefores" about the present condition of things, as also to forever dismiss our continuous fret and worry about the possible outcome of things, and join with our revered fathers while they yet lived, in breathing with the poet in his happy vein:

"I would not ask to know the future's untried scenes,
If life be dark with woe, or bright with sunny beams;
I'd rather walk by faith, the while I cannot see,
Leaving all with Him who saith he will our leader be."

Thus we see that, from the very beginning of our denominational organizations, even until this day, it has not only been a oneness in belief, and a consequent congeniality of spirit, but also a similarity of procedure, which have all along tended to hold fast our fraternal relations. The order and character of our services, as well as the daily program of our various conferences, are so similar that a stranger would hardly be able to detect the difference. In the process of the years, in common with our sister churches, we have each had our peculiar struggles to encounter, as well as our difficult problems to solve; but through our grace and courage we have thus far been able to meet and overcome these emergencies, and are now moving on, as we confidently trust, to a still greater and grander destiny. While you were settling the secrecy question a few years ago, we watched you with a sympathetic interest, and when, a little later, we were called upon to settle the question of republican government among us, as against autocratic rule, you watched us with an equal interest, and magnanimously gave to us the additional tender of a kindly friendship. Under the peculiar circumstances at that time this act was very highly appreciated. No friendship can be more true, and

none can well be more highly cherished than that which has been tested in the fire, and which abides in the time of trouble. It is like the unfailing, unaffected, unalloyed, and undying friendship of Him who said, "I will never leave thee, nor forsake thee." No wonder we Christians sometimes sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

But among all other considerations herein given, or that might be given, as reasons for our lifelong Christian brotherliness, stands preeminently that of spiritual vitality. But for the distinct, clear, definite, direct, emphatic, and persistent call to our church fathers, by the Holy Spirit, into the actual experience of redeeming grace in Christ Jesus, it is not at all likely that either your church or ours, as organizations, would ever have had an existence. It was because Otterbein and Boehm, and Albright and Walter, had become soundly converted men, and therefore enjoyed in their hearts the unmistakable "witness of the Spirit" that all this has come to pass. It required the vital touch of divine life itself to give us birth. It takes life to beget life. Thus it was, as incontrovertible history attests, that our consecrated church founders, almost as clearly as that of a "Saul of Tarsus," were divinely called to the special work which they so successfully accomplished. But for this one bright, blessed, foreshadowing, glorious fact of history none of us would be here today in this capacity. It takes a beginning to insure a consequence. It takes a warm atmosphere to bring forth fruitage. We are therefore but the legitimate product of an atmosphere heated even to the degree of intensity by the burning, shining "Sun of Righteousness." In those days of sapless religion, tasteless formality, and frigid ritualism, this cold world was in sad need of both fire and fellowship, and so the indomitable energy and overflowing zeal of our church fathers seem to have been God's own provision to meet the emergency. This is why our two churches were born in a veritable blaze of glory, wherein kindred hearts, like molten metal, naturally ran together.

In your history you have a most beautiful and touching instance of this intermingling of hearts, in that great and now historic meeting once held by Martin Boehm in a barn in Lancaster County, Pennsylvania. Otterbein, having previously known of Boehm and his work, but never before having seen him, had come to hear him preach. As the sermon went on, kindling as it proceeded into a flame of Holy Ghost fire, the great heart of Otterbein was so melted and moved under its spell and power that, at the close, and before the preacher had time to resume his seat, he arose and embraced him, with that now historic and most significant expression falling from his lips, "We are

brethren." Such was and still is the wonderful work of the Holy Spirit, and reminds us of that equally wonderful heart-burst of St. Paul to the Ephesian church, "In whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." But in this connection, and before we lose sight of this sweet incident of years long past, we United Evangelicals would have you remember that we were born in the very same atmosphere, were sealed with the same Spirit, were reared around the same table, and were recipients of the same glory; and this is why we are all "brethren."

So it now is that the wheels once set in motion by our fathers are still rolling on with the ever-rolling years, and all they need to keep them in perpetual motion, with constantly increasing momentum till the end of time, is plenty of the sweet oil of the grace of God on their spindles. [Laughter.] To-day, after a fierce battle against wind and tide for over a hundred years, we still stand side by side as strong, hearty, stalwart plants in God's vineyard, whose roots strike down deep into the same soil, and whose buds and petals, blossoms and fruitage, are continually bursting and reaching upward toward the same heavenly garner of unruffled peace and unfading love. [Amen.] With such a beginning, and with such a record, what should our further progress and the final ending be? While this is a grave question, it is nevertheless easily answered. Let us "put on the whole armour of God," as good soldiers of the Cross, and continue to "war a good warfare." Let us be true to God, true to his Word, true to our mission, true to ourselves, true to each other, and true to the end. We need not waste our strength in striving "about words to no profit." It is enough that we faithfully follow in the footsteps of Jesus. "And let us not be weary in well doing: for in due season we shall reap, if we faint not." As to

THE QUESTION OF ORGANIC UNION

between us, which has been more or less under discussion in past years, in view of the friendly attitude we have always maintained with each other, it seems indeed a little strange that still closer relations have somehow never been effected. But as God's ways are "higher than our ways," and "his thoughts" than "our thoughts," maybe he would not have it so. If he ever would, he will undoubtedly then make the pathway of duty so plain that none need mistake it. On this question I am not here with authority to make any overtures at this time, nor to give any expression whatever. If I know the pulse of my church, however, we would not have our hesitancy of some time ago to join your present movement toward organic union with several of our sister churches, to be in any way misinterpreted. It was by no means because of any weakening of the bonds of Christian fraternity

on our part that we held aloof, but our people, having just passed through ten years of worrying uneasiness and uncertainty as to their future, were at that time in great need of absolute rest from all agitation of all kinds. Knowing, furthermore, that it would necessarily be a question of several years of discussion and deliberation before consummation could be reached, whatever might be the result, we therefore considered it the part of wisdom, for the time being at least, to "let well enough alone." Meanwhile we are watching the progress of your movement with intense interest, and are praying that God may direct your every step, that no serious mistakes may be made, and that the finality may be such, when it is reached, as to conserve the best interests of all concerned.

As to our numerical growth as Christian denominations, we have both, for some reason, in late years made a much better record financially than we have spiritually. You are to be especially congratulated on your recent success in unloading your missionary debt; on your late generous contributions to your educational institutions; on the splendid increase of over two million dollars in the aggregate value of your church property within the past eight or ten years; and last, but not least, on the exceptionally fine Publishing House you have so recently erected. I would like to go down and take the hand of Dr. Funk on that. [Applause.] Well, I might just as well inject here that we are adding a twenty-five thousand dollar addition this year to our own in Harrisburg. Along these same lines we also think we have made a very creditable showing during the past ten years. Having lost nearly all our property during our late internal strife, after having spent scores of thousands in litigation, we were compelled to build anew, and hence there followed one of the most remarkable church- and parsonage-building eras, compared to the number of workers, perhaps ever known of in denominational history. We have built modernly, conveniently and, in many instances, costly churches, ranging all the way from five thousand to sixty thousand dollars each, until we now have already an aggregate church and parsonage property value of about three million dollars. We have also built many presiding elder district houses, so that our ministers, as a rule, now have modern and convenient homes in which to live. The best part of the story, however, is that most of these churches are already paid for, and nearly all the rest are in easy financial condition. [Applause.] Our missionary treasury is also free from debt, and we are now replenishing it at the rate of about one hundred thousand dollars a year. [Dr. Funk. Good.] [Applause.] This makes an average missionary contribution per member throughout the entire church of about \$1.50 [applause], and yet we have no active general missionary secretary in the field. [Applause.] If you can excel that, we would be pleased to hear your report. [Applause.] We also pay our preachers an average salary throughout the entire church of nearly \$500 a year, this average, however, being much higher in some

of the individual conferences. During the past ten years we have also planted a most promising mission in Changsha, Hunan Province, China, consisting at this time of nine missionaries sent from the homeland, besides the native helpers. In reference to our publishing interests, an arm of any church so vital to her progress, we already have a fine publishing plant and book emporium, located right in the heart of the city of Harrisburg, Pennsylvania, valued at least at not less than \$150,000. We like our present polity very much, and it is not likely that any very significant change will be made for many years to come.

As to our increase in church membership since the launching of our new ship, in 1894, we have by no means advanced as fast as we should have done, but, after all, compared to the slow progress made by some of our sister denominations during this same period, we have no reason for complaint. Having emerged from our terrible ordeal of a few years ago, with a membership of only a trifle over 50,000, as finally determined in 1895, we have thus far lifted this figure up to about 67,000, thus aggregating a total net gain since that time of about 17,000. This gives us an average annual net increase during the past decade of years of 1,700 members. But now, brethren, on this one vital point of saving perishing souls and populating heaven, neither of us, in proportion to the money, strength, and time we spend, are advancing as fast as we ought to advance. [Voice. That is true.] Our numerical progress is much too slow; and yet we dare not adopt the false idea, nowadays only too prevalent, that strength consists chiefly in numbers. It is vastly easier to enroll mere names than it is to capture truly penitent hearts. But what is the use in loading our lists with a great quantity of spurious material which must necessarily be overthrown just this side of heaven's gate? God save us from any such deception. [Amen.] May we never forget that it requires quality to stand the merciless scrutiny of the coming judgment, and then pass on through the gates into the city. It is possibly the great emphasis we have both laid on the idea of quality, rather than quantity, all through our one hundred years of history, that has more or less all along retarded our numerical growth. But if this is so, be it said to our praise, rather than otherwise. We must never be found guilty of doing much work at the awful expense of good work. You will remember how our blessed Lord himself drew that line in his Sermon on the Mount. We dare not lay down all the bars, and make the gateway wide, only to accommodate the crowds. That is the gate that "leadeth to destruction." It is only the "narrow way" which "leadeth unto life, and few there be that find it." If we are but comparatively "few," we should nevertheless never forget that, while "many are called, but few are chosen." It is a great thing to have numbers, but it is a greater and better thing to have "quality" and "character." These charming twin sisters, bright as a springtime morning and sweet as a summer evening, con-

stitute the greatest need of the church and the world to-day. They were set like shining gems in the marching slogan of our church fathers. In the wake of that flag, beautiful emblem of the Man of Calvary, they went out to battle and on to victory. It is good enough for us. It has never lost its charm. It comes down to us as a precious legacy. May it ever lead us on through the battles yet to come, until behind its waving folds we shall at last march together through the gates into the beautiful city of God. [Applause.]

BISHOP STANFORD. That would not be hard for you, but it is very hard for us; you know that you are so much larger.

The Arion Quartet favored the Conference with the song, "I have heard of the land on the far-away strand."

BISHOP STANFORD. Praise the Lord.

Great applause followed the singing.

DR. W. E. SCHELL, of East Nebraska. I desire to present the following resolution:

We hereby express our deep appreciation of the presence of Bishop Stanford, of the United Evangelical Church. We have heard with joy his inspiring fraternal address, and we hereby ask our Board of Bishops to appoint a delegate to bear the fraternal greetings of the United Brethren in Christ to the General Conference above named, to meet at Cedar Rapids, Iowa, in October, 1906.

W. E. SCHELL.
C. S. LONG.

The resolution was adopted.

THE PRESIDING BISHOP. Brethren of the Conference, there is a brother here whom I have known for the past twenty years, and walked in delightful Christian fellowship with him, an honored representative of the Evangelical Association. He comes to bear the greeting of that body to you. Rev. Dr. Kanaga will now speak to you.

REV. J. B. KANAGA, of Tiffin, Ohio. Mr. President, brethren, and that other inevitable element of the comprehensive brothers to you, sisters, I am glad that I am compelled to put that in after the admirable and courteous example that preceded me. I bring to you the greetings of the General Conference of the Evangelical Association, and ask in return the reciprocal courtesy from you, assuring the brother or sister, whoever the representative may be, a cordial greeting and appreciative hearing. Let me say, before proceeding, that I enjoyed with you the admirable fraternal address we have heard. A little while before our denominational unpleasantness, as a pastor in Cleve-

land, it was my happy pleasure to hear the voice of Bishop Stanford in my pulpit one night, then in the relation of just retiring from the assistant editorship of our *Evangelical Messenger*. What he has said in regard to that relation of your organic union movement I think I am authorized to adopt, yet I have no authorization upon the subject at all, but I take the liberty of doing so, and, if they needed the period of rest, I am quite sure we needed that [applause], and I hope that, since God has given us rest, a little later—may it come speedily—he will give us reunion. [Applause.] If that reunion shall put Bishop Stanford upon the episcopal throne of the reunited Evangelical Association, I shall be glad to take an appointment from his hands. Now I feel that it would not be wise to reiterate much admirable historic matter that has been presented in the fine historic study. I might mention possibly our relation in a historic way with the Methodist Episcopal Church in contrast with your historic inception continuing from the Reformed Church, although I know you are a little related to Methodism and we are related to both. You know that Otterbein was asked to officiate and assist in ordaining Asbury and to reciprocate Asbury preached the funeral of Otterbein.

REV. J. B. KANAGA'S FRATERNAL ADDRESS.

The Church of the United Brethren in Christ and the Evangelical Association are so similar in creed and ecclesiastical structure that cordial relations should ever exist between them. Coming into existence at about the same time and place, they had the same spirit and purpose, though of different historical antecedents. The Rev. Jacob Albright, our founder and first bishop, after his conversion, united with the Methodist Church. He was satisfied and happy in the fellowship of this church. However, he was a German, and felt it to be his duty to extend the work of his church and Lord among the Germans of eastern Pennsylvania. Confining his ministry to them, he lost his membership in the Methodist Episcopal Church, but their discipline he had translated into German and operated the same methods on the basis of their doctrine and polity. Traditions of our original relations to Methodism have come down with us to this day, and have influenced our church life in recent decades. The religious experience and revival expedients of Otterbein were identical with those of Albright. Otterbein, with all his culture and qualification for the ministry, yet lacked the organizing genius of John Wesley and Francis Asbury; and both he and Albright, like the great Whitfield, seemed content to shake the tree while others gathered the fruit. And through all the years these denominations have contributed a

large and valuable element to the church life around them. This was cheerfully conceded in a conversation I had recently with a bishop of the Protestant Episcopal Church.

If Otterbein was a man of rare character and qualification, others of like gifts and grace have been raised up among you. How well the episcopal leadership and flaming evangelism of Newcomer were adapted to this apostolic succession. And Edwards, the prophet Elijah of your Israel, and Glossbrenner, the Saint John of your episcopacy, are names worthy of being linked with the indescribable Weaver. And the high character and noble achievements of the men now at the head of your hosts still honor this high and holy office of the church of God.

The resignation of the high commission which was given the two older bishops was a memorable scene in your General Conference. The one a Barnabas, a sweet-souled, saintly man, full of faith and of the Holy Ghost: the other a man of culture and judicial mind, a man with whom a Plato or a Paul would have loved to linger in converse on highest themes. When he came to his high office the church was in the midst of a storm period, and I believe he was raised up of God to a new era of larger life and growth. They did not step down and out. From a high place in your history their beneficent influence will shine out ever over all the Church. You honor them in life, and God will in death.

Bishop E. R. Hendrix says the real progress of the race is due to the domination of the superior mind. Emerson says great men exist that there might be greater. Their genuine leadership may be questioned during their lives, and a cross may block the way to a peaceful death, but such men reign whether from the scaffold or the throne; "the dead but sceptered sovereigns, who still rule our spirits from their urns." We make them our heroes, sooner or later, usually later, and we praise in them what we find most lacking in the common run of men: God never uttered a word in disparagement of the dignity of human nature. He put eternal honor upon it in the incarnation of our Lord. It has been well said that the glory of God is the living man, and the life of man is the vision of God. Man himself is a revelation, the revelation of nature come to consciousness and asking to know the origin of things, and, above all, the origin of the human spirit, between which and material nature there is a wider gulf than between the human spirit and the Father of spirits. We are nearer related to Deity than to dust.

If the production of noble and exalted character is the highest function of church or state, then the United Brethren Church has been eminently useful in all her history. The production of Christian character has been her specialty all along, and since goodness is the highest type of greatness, the fruits of your denominational enterprise and activity have been of the kind over which the angels in heaven rejoice, which defeats the devil and changes the count of God's

elect above. As the field of your Church operations is enlarging and your energy of expansion abounding, you will need some new accessions to your denominational leadership, as it appears, and you have the men ripe and ready. That is why I am so bold, standing here with a manuscript in the midst of the rush of General Conference business, for you don't dare to shoot at me, lest you hit a bishop, and I don't dare to shoot at you, lest I might hit one. [Applause.] It is said that nature never sends a great man into the world without confiding the secret to another soul. There are a good many of you who think you have the secret. I hope the result will be harmonious.

The intelligence of this General Conference can be safely trusted to discern the choice spirits whom God has raised up among you. A General Conference is a kind of day of judgment to general officers [laughter], and it may withal be a supreme test of the capacity of a denomination to respond to the best embodiment of spiritual impulse and intelligence and ecclesiastical wisdom which its leaders exemplify. If, as has been suggested by one of your bishops, you put the emphasis of administration and effort on aggressive evangelism, then I predict a quadrennium of glorious increase in membership and material resources. May I revise that, for I now recall that admirable article that Bishop Mathews wrote in the *Telescope* while the sainted Glossbrenner and Hott and Weaver in saintly shadows were hovering about him, emphasizing the fact that evangelism ought to be your specialty all the time and in every quadrennium. May God exercise his judgment in your church life. A religious awakening as wide as the world is the need of the day, and this alone can give the swing of victory to the church of God and make this old world leap higher and the generations advance. We hail with fond hope the coming of the day when revivals like those in Atlanta and Denver, and in Wales and London, shall be the order of the day everywhere.

I congratulate this General Conference and the Church on your position on the dominant moral issues of the day. You will utter an emphatic remonstrance against the tyranny of unscrupulous corporations in riding rough-shod over the rights of individual enterprise. Our commercial liberty is in danger of invasion and overthrow. A prominent English statesman said that while they had one king, we had half a dozen over here. The Bible says the "righteous are bold as a lion." If you want to see that illustrated in current events, look at Governor Hoch as he rises up against this ugly, oily old Amalekite of the age.

On the temperance issue you will utter no uncertain sound. The issue is now sharply drawn in Ohio and Illinois. The fight is on, and will not end till it ends in victory for God, and home, and native land. We have in Ohio a governor who has disgraced our State by his subserviency to the political boss and the saloon. Any man, whatever his gifts or position, who prostitutes his office to protect the saloon ought to be shot through and through with the volleys of the people's ab-

horrence. Hear the end of it. I don't want you to think I am anarchistic or nihilistic in my proclivities. But I need not exhort you who see the situation through the *Religious Telescope*, and are educated on all moral issues, and have the grace, the grit, and the gump-tion to look the devil in the face and tell him he is a devil. With adequate recognition of all the forces of evil around us, the cause of God is surely advancing against all odds and enemies. In our political life there is an awakening of conscience and a process of regeneration. The new governor of Missouri was elected on one plank of the platform God gave to Moses on Mt. Sinai, "Thou shalt not steal." It was old in the day of Moses, but the newest thing that Missouri had ever heard when Governor Folk rose up and said to the boodlers of St. Louis, "Thou shalt not steal." [Applause.] And on that plank he was elected. [Applause.] And the fact that Theodore Roosevelt can see and scent corruption from afar gave him the unprecedented majority with which the nation indorsed high character and moral courage in its chief executive. [Applause.]

Now, I thought just before rising, looking about this room to an honored name yonder, suggestive of moral heroism, John Brown, and remembering that you are on the soil of Kansas, the very State House of which embodies the efforts of the political economy that discriminates against the saloon in favor of universal prosperity, that you will give us such an utterance on the temperance question that will make the nations rejoice. You know there are two nations in this country—the Carrie, and then the other nation. I have enjoyed heartily this service. I am glad to be here to see you and to know you still better. Though my introduction was delayed, I just introduced myself to everybody, particularly to the man who greeted me heartily and said, "I understand this is Booker T. Washington." [Laughter.] It reminded me of the courtesy that once came to a governor of our State, Thomas Corwin. He said once, when he came to a town in central Ohio, that he had just had the funniest compliment from a lady he had ever received in his life; she said he was the handsomest man she ever saw; in fact, the handsomest colored man she ever saw. Well, we know each other better, and yet, referring to the mistake of the brother, I hold the name of Booker T. Washington in utmost honor, and would rather any time be mistaken for Booker T. Washington than any man, whatever his complexion, who had the littleness to criticise the President because he asked him to dine with him, as a tribute to his intellect as well as to his color. I hope the Lord will bless you in your proceedings and make the outcome of this be satisfactory to the entire Church in the coming years.

I am glad to see you and to say that we stand just where we did, old fashioned in our church life and view; and in our forms of worship we are very similar to the past. We have a few people who will not kneel. I find that the trouble is not so much in the way that the churches are built as the way that they are built; and we believe that

you might all come perhaps to your knees occasionally with profit in a penitent mood. But whatever be your form, have the spirit of devotion. [Voices. Amen.] And be sure that you pray like one who believes he is living in the vicinity of the throne of grace, and make connection sure, then the form will not be so vital, possibly. God bless you all. I appreciate this splendid courtesy and your extraordinary patience even in listening to these rambling remarks after such an admirable, historic study and interesting effort on the part of my beloved and honored brother in Christ. God bless you. [Applause.]

Great applause followed this address.

BISHOP MATHEWS. I think you will excuse me if I read a paper that will cover the ground of the other resolution:

Inasmuch as the General Conference has been honored with the presence of Ex-Bishop W. M. Stanford, D. D., of Harrisburg, Pa., representing the United Evangelical Church, and Rev. J. B. Kanaga, A. M., of Tiffin, Ohio, bearing the greetings of the Evangelical Association, we hereby express our highest appreciation of the fraternal greetings so ably and eloquently brought to us by these distinguished leaders of their denominations. We also take pleasure in reciprocating the sweet spirit of Christian fellowship and good wishes voiced by our honored guests on this occasion, and most sincerely bid our two sister denominations, through their appointed representatives, God-speed in their effort and mission to spread scriptural holiness, emphasize spiritual Christianity, build up personal righteousness, and hasten the coming of the universal dominion of the kingdom of God on earth. May we all join hands as denominations in emphasizing personal and general evangelism in the earth, so that the perishing millions in home and foreign fields shall be speedily won to God, and the crown of universal kingship shall be placed upon the brow of our common Lord and Savior.

We recommend that fraternal delegates be selected by this body to represent our own Church at the next General Conferences of the Evangelical Association and the United Evangelical Church, wherever they shall meet in their quadrennial sessions.

G. M. MATHEWS.
N. CASTLE.

The resolution was agreed to.

THE PRESIDING BISHOP. Brethren of the Conference, this is a representative of the Methodist Episcopal Church, a man who has been associated with some of the most advanced movements of that church, one of the most distinguished bishops of that church, Rev. Dr. Hamilton, I now present to you.

REV. JOHN W. HAMILTON, D. D., of San Francisco, California. Mr. Chairman and Brothers: I am charged with no commission. Passing

through your city, I am here simply by the force of atmospheric pressure which is fast bringing us all into one fellowship. I am so much in sympathy with the spirit of union that is in the atmosphere that I could not refrain from coming in here simply to let you know which side I am on. [Applause.] Our great family has many heads, but only one heart. We are not rejoicing so much in our differences as in our agreements. We had a couple of colored brethren in the South when I was in the educational work there that did rather boast of their differences, a Methodist and Baptist brother in controversy. One of them was trying to tell which was the bigger church and the other was trying to answer him. One of them said he knew his was the biggest, because there were sixteen divisions among them and only thirteen among the other one. [Laughter.] Oh, it is in the air for us to get together [voices, Amen] and follow fast after our common Lord, in his spirit to do his work. [Amen.] I would not be true to my knowledge of your history if I did not in this presence acknowledge that a very large share of our apostolic success came from the venerable brother of your Church who assisted in the ordination of our first bishop in this country. [Great applause.] I think if we can go back to the days of the fathers and court the spirit of the conference when Mr. Otterbein joined with our presbyters in the ordination of Asbury, we will be getting into such fellowship as will enable us to do the work of the Master better than we have ever done it before. [Voices, Amen.] All hail to one hundred years ago, and when our lips are done may there be millions more rejoicing in the one hundred years to come. [Great applause.]

REV. H. DEAL, of Minnesota Conference. I rise to present an amendment to the report on memoirs:

WHEREAS, We have so many names on our list of memorials, therefore,

Resolved, That the speakers chosen to speak for these brethren be limited to five minutes each.

H. DEAL.
GEO. P. HOTT.

The amendment was adopted.

DR. TRUEBLOOD, of Northern Illinois Conference. I offer the following:

Resolved, That the service arranged for Miss Eva Marshall Shontz, of Chicago, president of the Young People's Christian Temperance

Union, to be held on Sunday morning at eight o'clock, in the Auditorium, be made a part of this General Conference program.

Signed by Dr. Trueblood and others.

On motion of Rev. A. P. Funkhouser, this was referred to the Committee on Order of Business.

DR. D. R. MILLER, of Sandusky Conference. I hold in my hand a communication to this General Conference, signed by Wm. Hayes Ward, of the Congregational Church, and many others interested in church federation. This pertains to the federation of all the evangelical churches in this country and speaks for the importance of holding a general conference of such churches. I wish to have the secretary read it to this Conference for action.

Assistant Secretary Schaeffer read the paper, as follows:

To the General Conference of the United Brethren Church.

FATHERS AND BRETHREN: Permit us to address you on the subject of the coöperative relationship of the churches of Jesus Christ in Christian work.

The National Federation of Churches and Christian workers has for its object to promote the coöperation of churches of various communions through the formation of state and local federations in order to secure united and effective churches and communities. In the four years of its existence the National Federation has accomplished much in fostering the principles and giving an impetus to the practical workings of federation. In a number of cities and towns the federated churches have in concerted effort taken a religious census of the population, organized successful coöperative parish work, discovered and directed to the churches of their choice families that had dropped away from church attendance, and thus saved many who otherwise would have been utterly lost to the churches. In some cities the work of local federations has been directed to the concentration of effort for the removal of social evils, the cleansing of the centers of vice and corruption, and the promotion of temperance, Sabbath observance, and general morality. The affiliation of the local churches has often proved a beneficent moral force in the administration of civic affairs. In a number of the States, the National Federation has aided in the formation of State organizations, which direct the work in their several States. This has required the approval and aid of the State synods, conferences, and conventions of the several denominations, and their coöperation has been freely given. These State and local federations have made somewhat clearer to the world outside what is the essential unity which underlies denominational diversity.

We believe that the growing interest in federation and the wide-

spread conviction of the great possibilities contained in federative movements indicate that the time is opportune for the extension and strengthening of the principles of federation. A national secretary like ours, however, cannot undertake the immense task of organizing coöperative work in the thousands of cities and tens of thousands of towns in our country. It has neither authority nor desire to intervene in the great questions which vitally concern the various denominations as denominations. We believe that the great Christian bodies in our country should stand together and lead in the discussion of and give an impulse to all great movements that "make for righteousness." We believe that questions like that of the saloon, marriage and divorce, Sabbath desecration, the social evil, child labor, relation of labor to capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration—indeed, all great questions in which the voice of the churches should be heard—concern Christians of every name and demand their united and concerted action if the church is to lead effectively in the conquest of the world for Christ.

It is our conviction that there should be a closer union of the forces and a more effective use of the resources of the Christian churches in the different cities and towns, and, when feasible, in other communities and fields, with a view to an increase of power and of results in all Christian work.

The experience of the National Federation has made it clear that very many of the churches of the several communions are ready to come closer together in the common service of the Master. This has led us to raise the question whether a more visible, effective, and comprehensive fellowship and effort is not desirable and attainable.

And yet we might not have considered it to be our duty to propose action to this end if the suggestion and request had not been directly brought to us through formal ecclesiastical channels. It has been said to us that it might seem presuming for any one denomination to make such a proposal to the other denominations, but that such a proposal could better come from an organization like ours, which includes representatives of the various denominations.

We therefore take the liberty to address you.

In order to secure an effective organization of the various Protestant communions of this country for the practical ends indicated, we would suggest that a conference of representatives, accredited by the national bodies of said Protestant denominations, meet in New York City, in November, 1905, to form such a representative organization as may seem proper to them. It is understood that its basis would not be one of creedal statement or governmental form, but of coöperative work and effort. It is also understood that the organization would have power only to advise the constituent bodies represented.

We invite your hearty coöperation and participation by representation.

We would take the liberty more definitely to suggest that the number of representatives from each denomination be fifty, for such as number five hundred thousand and upwards, ten for such as number one hundred thousand and upwards, and not more than five for those numbering less than one hundred thousand.

We do not ask you to develop or adopt our organization. Ours is a voluntary federation. What we propose is a federation of denominations, to be created by the denominations themselves. We have no elaborated plan or scheme of organization to present for approval. That would not be proper.

We do not desire to present arguments in support of such a federation. We would that all should agree that the different Christian communions, largely one in spirit and devoted to one Lord, should by united effort make visible to the world their catholic unity, that the world may know "Him whom the Father hath sent," and that at length his prayer for the oneness of his people may be more fully answered. If this seems to you as it does to us, an object to be partly achieved in the way we suggest, we ask your consideration and approval of our proposal.

We also suggest, if this proposal be approved, that you authorize the National Federation to act in making arrangements preliminary to the meeting of the conference of the representatives of the churches; and it is requested, in that case, that you appoint one person who shall be your special representative for purposes of correspondence with the committee of arrangement for the conference.

Wishing you the divine blessing on your deliberations, and on the churches which you represent, we are, fathers and brethren,

Yours in the service of our common Lord and Master,

WILLIAM HAYES WARD, of the Congregational Churches.

WILLIAM HENRY ROBERTS, of the Presbyterian Alliance.

CHARLES L. THOMPSON, of the Presbyterian Church in U. S. A.

JOHN B. CALVERT, of the Baptist Churches.

HENRY L. MOREHOUSE, of the Baptist Churches.

FRANK MASON NORTH, of the Methodist Episcopal Church.

WILLIAM I. HAVEN, of the Methodist Episcopal Church.

JOACHIM ELMENDORF, of the Reformed Church in America.

GEORGE U. WENNER, of the Lutheran Church General Synod.

RIVINGTON D. LORD, of the Freewill Baptist Churches.

Committee of Correspondence.

J. CLEVELAND CADY, *President.*

ELIAS B. SANFORD, *Secretary.*

DR. D. R. MILLER. Now, Mr. Chairman, I move you that the invitation extended in that paper to this Conference be accepted, and that the Board of Bishops are hereby requested to appoint ten repre-

sentatives of this body to meet with the convention suggested, in New York City, in November, 1905, and that they also appoint one person to be the special representative from this body, as suggested in the paper.

THE PRESIDING BISHOP. I cannot recognize that, since you have an order already that this should go before the appropriate committee before it can be acted upon.

BISHOP KEPHART. I move you that this communication as read be referred to the Committee on Federation, the joint Committee on Federation.

Seconded.

The motion was adopted, and it was so referred.

REV. N. L. VEZIE, of Neosho Conference. I have a resolution which I want to present to this body this morning:

Resolved, That it is the sense of this General Conference that, in the election of the heads of departments of the general work of this Church, so far as possible and practicable, laymen be elected, leaving many of our able preachers to the ministry of the Word, instead of attending to the business of the Church.

REV. N. L. VEZIE. I wish to say before I take my seat that I have had convictions along this line, and when I heard Dr. McKee's statement of yesterday, I was encouraged to offer this resolution to the General Conference.

Seconded.

This resolution was referred to the proper committee, the Committee on State of the Church.

REV. H. S. GABEL, of Eastern Pennsylvania Conference. I move that we do now adjourn.

Seconded.

Announcements were made of various meetings of committees.

Dr. J. R. Parker, of Philomath College, Oregon, was given permission to make an announcement, as follows: I would like to say, by your permission, that we are losing hundreds of people every year for want of touch with people who are going to the Pacific Coast, and I began this work three or four years ago, and I would like to announce that I would be pleased to receive the names of any persons who are contemplating moving to the Pacific Coast, to put them in touch with our pastors on different parts of the coast. Now this an-

nouncement is made as a matter of church interest, and I have thought that our pastors would help us in this work.

Colonel Robert Cowden called attention to the banquet of the alumni of the Bible Normal Union, to be held Wednesday evening at half past six o'clock in the United Brethren Church of Topeka.

Rev. H. U. Roop, of Eastern Pennsylvania Conference, read a letter from the professor of physics, in Washburn College, inviting the members of the Conference to visit that institution.

The motion to adjourn was adopted, and Bishop Stanford pronounced the benediction.

FIFTH DAY—AFTERNOON SESSION.

TUESDAY, May 16, 1905.

Bishop Castle presiding.

Devotional services conducted by Rev. J. A. Richardson, of Wisconsin Conference.

Prof. R. R. Mohr, of Webster City, Iowa, conducted the singing. Song, "Jesus, keep me near the cross," was followed by prayer by Revs. L. L. Schoonover and A. C. Wilmore. "Leaning on the everlasting arms" was sung, followed by the reading of the Thirty-fourth Psalm, followed by prayer by Dr. Richardson.

The devotional services closed with singing, "Thou thinkest, Lord, of me."

THE PRESIDING BISHOP. The Conference is now in order. Is there any miscellaneous business which you wish to present? If not, I will call for the report of the Committee on Superintendency.

REV. A. W. BALLINGER, of Sandusky Conference. As instructed by the General Conference, the report is now in the hands of the printer, and I do not know whether it is here or not. Dr. Funk will know.

REV. A. P. FUNKHOUSER, of Virginia Conference. While waiting on the distribution of this report, the Committee on Order of Business will make a report, if you will hear it.

S. E. KUMLER, of Miami Conference. Your Committee on Order of Business would report as follows:

ORDER OF BUSINESS.

- No. 6, Missionary Interests.
- No. 8, Educational Institutions.
- No. 14, Ministry of the Church.
- No. 15, Itinerancy.
- No. 18, Church Membership.
- No. 21, Judiciary.
- No. 27, Nominations of Church Boards.
- No. 24, Expenses of Delegates.
- No. 4, State of the Church.
- No. 5, Moral Reform.

We recommend that eight o'clock Sunday morning, at the Auditorium, be set apart for the address of Miss Eva Marshall Shontz, of Chicago, president of the Young People's Christian Temperance Union.

We recommend that the committees, when called, report by title, giving the name and number of the committee only and then, without further action, the report be printed.

A. P. FUNKHOUSER, *Chairman*.

S. E. KUMLER, *Secretary*.

DR. BIERMAN, of Eastern Pennsylvania Conference. I move that the report of the Committee on Order of Business be adopted.

Seconded by Rev. L. W. Stahl.

REV. W. R. BERRY, of Virginia Conference. The part of the report referring to Miss Shontz is in the hands of the Committee on Devotion, and the report on it is ready; it was placed in our hands this morning.

REV. A. P. FUNKHOUSER. As I remember, the report was made to comply with the action of the conferences for referring the resolution to the committee this morning, and, I may say further, that, by adopting this report, the committees this afternoon may simply read title and numbers of the report, and, without further action of the Conference by report or otherwise, the report will immediately go to the printer and save time.

REV. A. C. WILMORE, of White River Conference. I do not think the General Conference should proceed in that way with the reports of the committees. We ought to have a chance to discuss these reports and hear them read. The reading of the report the first time gives the information to the Conference as to the character of the report, and the second reading gives time to sufficiently understand the report. I do not think we ought to adopt any gag rule, or any

rule by which you will deprive members of this Conference from having the fullest right to investigate and understand the report. This motion will deprive us of that privilege, and I am opposed to it.

REV. L. W. STAHL. I move to strike out the last item.

Seconded.

REV. A. P. FUNKHOUSER, of Virginia Conference. This is no new way of doing business; it is done by everybody. What is to be gained by spending an hour or two hours this afternoon in hearing brethren read their reports when we take no action, but simply refer them to the printer, and then afterwards, just as is contemplated, the reports come back to us in printed form and are distributed to us, and we have at least one day for every one to look at them and become acquainted with them.

THE PRESIDING BISHOP. On the amendment you will not take much time. Are you ready to vote?

BISHOP MATHEWS. I would like to inquire as to the printing of these reports and their distribution. Does it require one day before they can be considered? I understand that you have called up one report already, and there is an order of business for to-morrow. If these reports are to be printed and be in the hands of the brethren to carefully review them, you hardly have time for this.

REV. L. W. STAHL, of Allegheny Conference. If I understand the report of the committee, it does not say that these reports shall be printed and distributed twenty-four hours before action shall be taken on the report. My past experience in General Conferences has been this, that some of the reports may contemplate very few and slight changes in the Discipline, hence we were ready to take action on the reports by the suspension of the rules, and without going to the expense of having them printed. This worked very well, and I believe we would do well to vote down that part of the report and have these reports read. We can decide then, and have them printed if necessary. If it is not necessary, we can save that expense and adopt the report under the suspension of the rules immediately.

The motion to strike out does not prevail.

The report was adopted.

DR. WM. MCKEE, of Miami Conference. Please allow me to request that I be permitted to present my reports on Church Erection, Union Biblical Seminary, Sabbath School, and Beneficiary Education.

THE PRESIDING BISHOP. As Treasurer?

DR. MCKEE. Yes, sir. And if it please you and the Conference I shall be willing to hand them out without reading, only so they become official. I do not wish to consume time. Neither one of them will take over five minutes to read.

REV. A. P. FUNKHOUSER, of Virginia Conference. I move, Mr. Chairman, that the brother read them by title, and it won't take two minutes to read them all.

DR. FUNK. I rise to a question of privilege. I have in my hand the report of the Committee on Boundaries. They desire to make some corrections. Shall I hand this report back to the committee?

THE PRESIDING BISHOP. I think that will be by common consent.

REV. A. P. FUNKHOUSER, of Virginia Conference. I understand that the report is in the hands of the Conference, and that an amendment will have to be made for every one alike.

THE PRESIDING BISHOP. Has it been in possession of the Conference the requisite length of time?

DR. FUNK. I made the statement that I had it printed in my hands, and Brother Funkhouser heard the statement.

REV. A. P. FUNKHOUSER. That is the reason I say that it belongs to the Conference.

DR. FUNK. All right.

PROF. E. S. LORENZ, of Miami Conference. And by common consent the General Conference said that the committee might have it back again.

THE PRESIDING BISHOP. Are you all agreed by common consent that it shall go back? If so, say, Agreed. Any dissenting voice anywhere? It is agreed.

THE PRESIDING BISHOP. I would like the privilege for President Bonebrake to be heard for just a moment.

VOICES. Hear, hear.

Professor Bonebrake, of Campbell College, read an invitation from the Commercial Club of Holton, inviting the Conference to visit Holton and Campbell College on Saturday afternoon, May 20, as follows:

HOLTON, KANSAS, May 13, 1905.

To the Members of the United Brethren Conference, Topeka, Kansas.

You are cordially invited to visit our city on such day as may suit your convenience during the Conference session. Very truly yours,

THE HOLTON COMMERCIAL LEAGUE.

TWENTY-FOURTH GENERAL CONFERENCE

At this point Rev. Wm. McKee, Treasurer, was permitted to present his reports.

REV. WM. MCKEE. I bring you first the report of the Union Biblical Seminary for the quadrennium ending March 31, 1905.

REPORT OF THE TREASURER OF UNION BIBLICAL SEMINARY.

RECEIPTS.

Conference assessments	\$ 15,343 68
Cash on notes and subscriptions	59,625 79
Bequests collected	495 23
Endowment loans returned	14,437 23
Endowment interest collected.....	3,498 47
Interest collected	2,094 33
Contingent Fund collected	7,675 67
Debt Fund collected	4,074 00
Rent collected	938 50
Annuities collected	808 95
Bright's Library collections	125 00
Borrowed money	2,000 00
Miscellaneous	4,290 47

\$115,407 32

EXPENDITURES.

Salaries paid Faculty and Officers	\$ 29,968 52
Loans paid during the year	48,326 89
Interest, room rent, discount, exchange....	4,023 23
Taxes, insurance, improvements	1,300 81
Endowment fund replaced	19,102 00
Traveling expenses, Board and Officers....	1,356 97
Printing and stationery	400 26
Miscellaneous	4,291 20
Annuities paid	988 90
Room rent for students paid	497 50
Repairs to Seminary property	981 23
Contingent expenses	2,762 00
Balance in Treasury March 31, 1905	1,407 81

\$115,407 32

REPORT OF THE TREASURER OF UNION BIBLICAL SEMINARY FOR THE QUADRENNIUM ENDING MARCH 31, 1905.

RECEIPTS.

ANNUAL CONFERENCES.	1902	1903	1904	1905	TOTAL.
Allegheny.....		\$315 75	\$505 55	\$527 50	\$1,348 80
Arkansas Valley.....		1 50	47 55	39 00	101 55
California.....	\$11 00	10 00	13 00	8 00	42 00
Colorado.....	16 00	20 00	21 00	17 91	74 91
Columbia River.....	1 50	6 47	9 25		17 22
Des Moines.....	88 81		61 15	59 34	209 30
East Nebraska.....	29 50	27 50		90 50	147 50
East Ohio.....		128 23	276 00	338 50	742 73
East Tennessee.....	3 00	2 90	2 75	1 50	10 15
Eastern Pennsylvania.....		549 00	550 00	550 00	1,649 00
Erie.....	96 74	112 11	121 38	101 16	431 39
Georgia.....					
Germany.....					
Illinois.....			57 14	54 85	111 99
Indiana.....	86 60	54 45	80 35	90 24	281 64
Iowa.....	48 90		70 50	66 90	186 30
Japan.....					
Louisiana.....					
Lower Wabash.....	5 00	108 35	105 62	125 00	343 97
Miami.....		452 00	564 50	593 50	1,610 00
Michigan.....		70 66	49 25	41 00	160 91
Minnesota.....			30 44	36 00	66 44
Missouri.....		31 03	24 25	28 25	83 53
Neosho.....			53 00	40 00	93 00
Northeast Kansas.....		66 00	73 50	75 00	215 10
Northern Illinois.....		104 98	119 28	114 00	338 26
North Nebraska.....	4 00	6 00	6 50	10 00	26 50
Northwest Kansas.....		35 00	26 00	26 75	87 75
Ohio German.....		44 00	40 40	43 00	127 40
Oklahoma.....			23 95	30 50	54 45
Ontario.....		18 50	14 00	10 88	43 38
Oregon.....	5 00	8 00		10 50	23 50
Pennsylvania.....			403 47	600 41	1,003 88
Sandusky.....	500 70	632 34	703 64	614 63	2,501 31
Southeast Ohio.....	182 50		256 75	212 97	652 22
St. Joseph.....	309 50	339 70	326 30	322 75	1,298 25
Upper Wabash.....		78 30	101 75	54 00	234 05
Virginia.....	22 58		59 10	73 05	154 73
West Africa.....					
West Nebraska.....	10 00	19 00	22 25	25 50	76 75
West Tennessee.....					
West Virginia.....	33 00	28 00	36 00	22 50	125 50
White River.....	150 01	175 30	162 52	163 00	650 83
Wisconsin.....	23 00	3 00	25 00		51 00
Total.....	\$1,577 34	\$3,498 64	\$5,043 09	\$5,224 61	\$15,343 68
Cash on Notes and Subscriptions.....	\$29,026 90	\$29,046 21	\$1,550 68	2 00	59,625 79
Bequests collected.....	495 23				495 23
Endowment Loans returned.....	1,100 00		4,873 83	8,463 40	14,437 23
Endowment Interest collected.....			1,769 25	1,729 22	3,498 47
Interest collected.....	613 00		455 00	1,026 33	2,094 33
Contingent Fund collected.....	308 46	4,000 00	2,026 11	1,341 10	7,675 67
Debt Fund.....			2,174 00	1,900 00	4,074 00
Rent collected.....			492 50	446 00	938 50
Annuities collected.....			808 95		808 95
Bright's Library collected.....			50 00	75 00	125 00
Borrowed Money.....				2,000 00	2,000 00
Miscellaneous.....	240 20	4,167 29	236 01	382 40	4,290 47
Grand Total.....	\$33,361 13	\$40,712 14	\$19,479 42	\$22,590 06	\$115,407 32

TWENTY-FOURTH GENERAL CONFERENCE

EXPENDITURES.

	1902	1903	1904	1905	TOTAL.
Salaries paid faculty and officers.....	\$6,131 66	\$3,359 96	\$7,688 50	\$7,788 40	\$29,968 52
Loans paid during year	18,628 02	25,198 87	1,500 00	3,000 00	48,326 89
Interest, room rent, discount, exchange..	2,250 73	1,281 00	298 33	193 17	4,023 23
Taxes, insurances, improvements.....	127 62	624 64	356 19	192 36	1,300 81
Endowment Fund replaced.....		6,452 00	2,750 00	9,900 00	19,102 00
Traveling Expenses, Board and Officers..	125 51	357 49	403 58	470 39	1,356 97
Printing and Stationery.....		96 55	182 56	121 15	400 26
Miscellaneous.....	1,050 05	1,819 75	677 01	744 39	4,291 20
Annuities paid.....			803 95	179 95	983 90
Room rent for students paid.....			340 00	157 50	497 50
Repairs to Seminary property.....			489 28	491 95	981 23
Contingent Expenses.....			2,762 00		2,762 00
Balance in treasury March 31, 1905.....				1,407 81	1,407 81
Total.....	\$28,313 59	\$44,190 26	\$18,256 40	\$24,647 07	\$115,407 32

Dayton, Ohio, March 31, 1905.

WM. McKEE, Treasurer.

UNITED BRETHREN IN CHRIST

REV. J. SIMONS, of St. Joseph Conference. I move that the report be adopted.

Seconded.

PROF. MARK KEPPEL, of California Conference. Before that report is adopted I think it ought to be referred to a committee to audit it. I move that, in lieu of these reports being read, that they be distributed and referred to the proper committees. We have not time to consider them now.

REV. G. H. HINTOX, of Neosho Conference. I believe these brethren are getting into a terrible hurry. I wish they would heed what our brother said. He said that he had just found out that God was not in a hurry. I do not see the necessity of hurrying the reports through in this way. I believe that it is the sense of this body that we may hear them and have a little time to think. I think we are crowding things just a little too fast.

THE PRESIDING BISHOP. The motion was to adopt, but I believe the proper order is to refer to the committee. What will you do? By common consent will you refer it to the proper committee?

It is so done by common consent.

REV. WM. MCKEE. I now present the report of the Educational Beneficiary Fund, the report ending March 31, 1905.

REPORT OF THE TREASURER OF THE EDUCATIONAL BENEFICIARY FUND.

RECEIPTS.

Conference assessments	\$ 9 667 30	
Loans to students returned	7,985 99	
Bequests and legacies collected	995 46	
Educational Day Fund	32 25	
Miscellaneous receipts	158 35	
Donations and subscriptions, including balance April 1, 1901	1,330 88	
		\$ 20,170 23

EXPENDITURES.

Loans made to students	\$ 17,967 00	
Traveling expenses	439 64	
Salaries paid	584 75	
Miscellaneous expenditures	534 76	
Balance in Treasury April 10, 1905	644 08	
		\$ 20,170 23

TWENTY-FOURTH GENERAL CONFERENCE

REPORT OF THE TREASURER OF THE EDUCATIONAL BENEFICIARY
FUND FOR THE QUADRENNIUM ENDING APRIL 10, 1905.

RECEIPTS.

CONFERENCES.	Assess- ments to Confer- ences.	1902	1903	1904	1905	Totals.
Allegheny.....	\$200 00	\$158 40	\$169 15	\$189 80	\$188 50	\$705 85
Arkansas Valley.....	51 00		16 75	15 55	12 50	44 80
California.....	40 00	15 50	16 25	11 00	9 00	51 75
Chickamauga.....	10 00					
Colorado.....	25 00		4 00	5 00	4 00	13 00
China.....	10 00					
Columbia River.....	25 00	1 00	6 92	6 50		14 42
Des Moines.....	100 00	71 05	67 00	61 15	47 43	246 63
East Nebraska.....	50 00	15 50	19 50		40 11	75 11
East Ohio.....	250 00	82 31	112 00	111 25	109 00	414 56
East Tennessee.....	30 00					
Eastern Pennsylvania.....	350 00	276 00	270 25	275 00	275 00	1,096 25
Erie.....	125 00	79 20	75 12	66 66	75 63	296 66
Georgia.....				3 00		3 00
Germany.....	15 00					
Illinois.....	125 00	52 00	48 95	51 40	39 35	191 70
Indiana.....	125 00	21 10	25 80	35 61	34 50	117 01
Iowa.....	190 00	42 25	1 90	74 20	34 10	152 45
Japan.....	10 00					
Kentucky.....	10 00					
Louisiana.....	10 00					
Lower Wabash.....	160 00	39 09	71 42	56 38	66 00	232 89
Miami.....	290 00	216 90	268 45	268 24	237 30	990 89
Michigan.....	160 00	21 03	24 50	27 00	25 00	97 53
Minnesota.....	50 00	21 00	18 50	16 36	31 70	87 56
Missouri.....	50 00	5 00	12 50	19 20	25 50	62 20
Neosho.....	50 00	19 00	23 81	25 00	21 00	88 81
Northwest Kansas.....	50 00	21 50		23 00	23 75	68 25
Northern Illinois.....	200 00	71 50	67 52	69 94	65 85	284 81
North Nebraska.....	50 00				6 00	6 00
Northeast Kansas.....	50 00		57 80	65 25	54 55	177 60
Ohio German.....	60 00	32 00	40 00	39 40	40 00	151 40
Oklahoma.....	30 00	19 00	11 60	13 35	15 00	49 95
Ontario.....	30 00		9 50	8 00	6 90	24 40
Oregon.....	25 00	4 00	7 00	8 00	9 50	28 50
Pennsylvania.....	290 00	202 25	198 11	203 57	289 69	893 61
Sandusky.....	300 00	305 95	353 63	346 50	300 00	1,306 08
Southeast Ohio.....	175 00	129 00	156 99	166 25	137 00	589 24
St. Joseph.....	200 00	87 35	92 55	89 76	83 25	352 91
Upper Wabash.....	160 00		50 00	42 25	38 75	131 60
Virginia.....	100 00	22 57	18 00		38 00	78 57
West Africa.....	15 00					
West Nebraska.....	30 00	7 00	16 50	18 25	12 50	54 25
West Tennessee.....	20 00		50	2 25		2 75
West Virginia.....	60 00	32 50	32 50	28 50	30 00	123 50
White River.....	185 00	53 80	65 00	64 60	117 35	300 75
Wisconsin.....	30 00	18 00	21 00	21 00		60 00
Totals.....		\$2,133 75	\$2,451 57	\$2,528 17	\$2,553 81	\$9,667 30
Donations, subscriptions, etc., including						
April balance, 1901.....		1,330 88				1,330 88
Bequests and Legacies.....		990 46	5 00			995 46
Educational Day Fund.....			32 25			32 25
Loans returned.....		1,241 70	2,238 50	1,860 00	2,645 79	7,985 99
Miscellaneous receipts.....				158 35		158 35
Grand Totals.....		\$5,696 79	\$4,727 32	\$4,546 52	\$5,199 60	\$20 170 23

UNITED BRETHREN IN CHRIST

EXPENDITURES.

	1962	1963	1964	1965	Totals.
Loans made to students	\$4,846 60	\$4,141 00	\$4,345 00	\$4,635 00	\$17,967 00
Traveling expenses	110 45	101 59	111 71	115 89	439 64
Salaries paid	39 75	245 00	150 00	150 00	584 75
Miscellaneous expenses.	71 34	110 65	251 78	100 99	534 76
Balance in Treasury				446 36	446 36
Totals	\$5,067 54	\$4,598 24	\$4,858 49	\$5,448 24	\$19,972 51

By common consent this report was adopted and referred to the appropriate committee.

REV. WM. MCKEE. I now present the Sabbath-School report.

REPORT OF THE TREASURER OF THE SABBATH-SCHOOL BOARD.

RECEIPTS.

Conference assessment	\$13,313 84
Children's Day collections	3,994 68
Sale of books, etc	22 43
Fees and collections made	206 36
Bible Normal Union profits	111 00
Collection for Missionaries	20 51
Old debt collections	21 09
Balance in Treasury July 1, 1901	1,755 28
	<hr/>
	\$19,445 19

EXPENDITURES.

Cost of Sunday-School Literature distributed \$	5,494 40
Children's Day exercises purchased	326 20
Interest, discount, exchange	1 28
Paid for support of Missionaries	50 00
Printing and merchandise	944 94
Traveling expenses of Board and Officers ...	2,276 74
Postage, telegrams, expressage	763 45
Salaries paid to Officers	5,791 47
Clerk hire	938 00
Miscellaneous expenses.....	551 52
Balance in Treasury March 31, 1905	2,307 19
	<hr/>
	\$19,445 19

REPORT OF TREASURER OF GENERAL SABBATH-SCHOOL BOARD FOR QUADRENNIUM ENDING MARCH 31, 1905.

RECEIPTS.

ANNUAL CONFERENCES.	On Assessment. 1902.	Children's Day Collections, Fees, etc. 1902.	On Assessment. 1903.	Children's Day Collections, Fees, etc. 1903.	On Assessment. 1904.	Children's Day Collections, Fees, etc. 1904.	On Assessment. 1905.	Children's Day Collections, Fees, etc. 1905.	Totals.
egheny.....	\$212 80		\$290 77		\$348 80	\$1 50	\$345 00		\$1,198 87
k. Valley.....			16 25		49 50	1 50	35 15		102 40
lifornia.....			17 00		17 00		15 00		53 00
lorado.....	6 00		5 00		10 50		9 50		31 00
lumbia River.....	4 75		3 17		17 62				30 54
s Moines.....	65 36		95 62		91 72		56 97		309 67
st Nebraska.....	54 39	\$10 35	60 36		71 50		58 34		254 94
st Ohio.....			211 50	\$2 50	236 00		228 50		678 50
st Tennessee.....	3 00		5 00		6 30	1 64	2 00		17 94
stern Penn.....	257 25		298 00		250 00		250 00		1,055 25
ie.....			78 89		67 12		82 17		228 13
orgia.....			50		4 00		7 00		11 50
nois.....	53 00		55 44		49 61		45 56		203 61
liana.....	26 26		52 29		75 40	3 35	82 15		239 35
wa.....	46 78		40 52	6 35	50 00		91 50		235 15
ntucky.....					1 64				1 64
uisiana.....			2 00		5 00		4 60		11 00
wer Wabash.....	65 00		86 42		115 84		127 08		894 14
ami.....		6 30	240 50		314 50		320 70		882 00
chigan.....	32 77		75 60		67 50		66 73		242 60
nesota.....	28 00		30 00		31 24		30 23		119 47
ssouri.....	13 25				20 75		27 90		61 90
osho.....	30 00		39 75		85 00		40 00		194 75
W. Kansas.....	33 50		35 00		74 00	4 10	101 75		248 35
rth Illinois.....	3 80	2 50	55 98		57 90	1 22	64 05		185 45
rth Nebraska.....	6 00				5 60		15 27		26 87
E. Kansas.....	51 52		56 95		82 49		75 88		266 84
io German.....	40 00		43 50	7 50	43 02		50 40		184 42
lahoma.....	12 70		18 29		33 60	4 51	32 75		102 15
ario.....	11 68		13 50		29 25	1 10	28 98		84 51
gon.....	7 00		9 00		16 00	1 25	32 00		65 25
nsylvania.....	5 00				429 24	10 95	380 32		775 51
ndusky.....	323 20		521 05	4 55	503 75	1 00			1,353 55
E. Ohio.....	127 00			1 78	160 50	4 80	143 50		437 58
Joseph.....	142 92	1 50	90 05		95 64		582 23		912 34
per Wabash.....	48 19		53 20	3 00	134 52		138 69		377 60
ginia.....	22 58		16 00		28 95		33 50		101 03
st Nebraska.....	12 00		17 50		34 00		22 52		86 02
st Tennessee.....			3 00		2 97		5 00		10 97
st Virginia.....			31 50		171 25		164 73		367 48
ite River.....	71 40	1 10	80 98	2 95	74 05	3 53	121 35		355 26
consin.....	17 00	46	19 00		20 00		30 50		86 96
bert Cowden, c., not item'd	501 71		211 96	1,004 17	105 82	1,016 15			2,839 81
total.....	\$2,335 81	\$22 21	\$2,986 04	\$1,032 80	\$4,093 09	\$1,056 60	\$3,898 90		
e of books, apers, etc.....	2 40				1 59		18 44		22 43
s and collec- ions by Sec'y.....							206 36		206 36
ple Normal ion profits.....					84 55		26 45		111 00
lections for issionaries.....					20 51				20 51
debt collec- ions.....	21 09								21 09
ldren's Day ollections for 05 not item- ed.....							\$1,883 07		1,883 07
Treasury uly 1, 1901.....	1,755 28								1,755 28
rand Total....	\$4,114 58	\$22 21	\$2,986 04	\$1,032 80	\$4,199 74	\$1,056 60	\$6,033 22		\$19,445 19

UNITED BRETHREN IN CHRIST

EXPENDITURES.

	1902	1903	1904	1905	TOTAL.
188 Cost of S. S. Literature distributed.	\$1,251 98	\$1,414 49	\$1,444 19	\$1,383 74	\$5,494 40
205 Children's Day exercises purchased.	80 50	80 50	245 70	326 20	1 28
171 Interest, discount, exchange.....	5	35	73	15	50 00
147 Paid for support of missionaries.....	104 82	336 44	276 41	227 27	944 94
180 Printing and merchandise.....	323 00	487 03	683 78	782 93	2,276 74
175 Trav. exp. Board and officers.....	78 15	41 79	321 64	321 87	763 45
181 Postage, telegrams, expressage.....	1,174 45	1,450 00	1,654 50	1,512 52	5,791 47
183 Salaries paid to officers.....	101 00	183 00	338 60	316 00	938 60
177 Clerk hire.....	3 60	4 10	16 45	202 68	551 52
191 Miscellaneous expenses.....				2,307 19	
Balance in treasury March 31, 1905...					
Total.....	\$3,037 05	\$4,047 70	\$4,735 70	\$7,300 05	\$19,445 19

Dayton, Ohio, March 31, 1905.

WM. McKEE, Treasurer.

By common consent it was referred to the appropriate committee.

DR. WM. McKEE. I have one more, Mr. Chairman, the report of the Church-Erection Treasurer:

TWENTY-FOURTH GENERAL CONFERENCE

REPORT OF THE TREASURER OF THE CHURCH-ERECTION SOCIETY.

RECEIPTS.

General Fund	\$ 68,574 02
Woman's Parsonage Fund	894 86
Parsonage Fund collected	2,447 23
John Dodds Memorial Fund	523 00
Chicago Weaver Memorial Church Fund	5 00
Collected by S. C. Coblenz, not located..	102 97
Children's Oklahoma Fund	351 40
Bequests collected	5,940 98
Interest collected	615 35
Expenses on loans	58 33
Royalty on Otterbein Hymnals	250 01
Books, Church plans, etc., sold	26 84
John and Ann Kearney Fund	15 00
Church loans returned	54,036 91
Loans to parsonages returned	2,510 74
Washington, D. C., Church	1 00
Balance March 31, 1901	1,330 88

\$ 140,356 65

EXPENDITURES.

Loans to churches	\$ 84,968 12
Loans to parsonages	5,150 00
Loans to churches bearing interest	1,700 00
Money invested in real estate	25,000 00
Postage, telegrams, expressage	274 89
Salary and traveling expenses of Field Agent	2,967 49
Salary of Officers	7,395 06
Clerk hire	179 75
Stationery and printing	631 18
Keeping rooms	268 99
Interest and annuities paid	334 25
Lawyers and courts	145 20
Taxes and insurance	11 50
Traveling expenses	1,658 49
Miscellaneous expenses	2,041 71
Balance in Treasury March 31, 1905	7,612 02

\$ 140,356 65

GENERAL CHURCH ERECTION COLLECTIONS FOR THE QUADRENNIUM ENDING MARCH 31, 1905.

NAMES OF LOCAL CONFERENCES	For Church Erection Board, 1902.	For Annual Conferences, 1902.	For Church Erection Board, 1903.	For Annual Conferences, 1903.	For Church Erection Board, 1904.	For Annual Conferences, 1904.	For Church Erection Board, 1905.	For Annual Conferences, 1905.	Total collec- tions for four years.
Albany.....	\$365 75	\$642 45	\$767 52	\$1,262 83	\$648 07	\$1,478 81	\$499 55	\$500 00	\$6,160 86
Arkansas Valley.....	32 00	32 00	193 60	102 63	95 97	55 65	177 87	178 00	568 82
California.....	13 75	13 75	11 75	11 75	44 48	44 48	35 00	36 00	207 17
Colorado.....	18 68	18 68	16 37	19 30	16 50	16 50	35 50	36 00	177 30
Ohio River.....	15 50	15 50	29 70	30 00	19 48	19 48	14 13	15 00	158 27
Indiana.....	88 07	94 09	559 06	137 37	283 22	1,137 00	111 74	112 00	2,552 52
Nebraska.....	89 85	89 85	77 85	78 00	160 81	160 81	61 00	62 00	660 00
North Carolina.....	378 60	1,502 41	249 93	425 96	390 63	500 00	1,262 28	300 00	5,009 09
Tennessee.....	8 25	8 25	4 25	5 00	3 50	3 50	2 25	2 25	37 00
North Pennsylvania.....	430 00	2,747 71	395 60	457 25	474 05	1,673 85	505 00	600 00	7,255 55
Ohio.....	77 87	77 87	109 00	88 63	102 37	137 46	90 19	61 00	774 00
Ontario.....					17 20		5 00	5 00	27 20
Illinois.....	301 46	301 46	181 50	593 32	193 91	67 38	1,104 05	105 00	2,848 00
Indiana.....	112 55	193 80	102 56	64 95	157 73	88 48	202 62	203 00	1,125 00
Ohio.....	144 10	444 10	270 63	280 00	250 17	180 00	187 50	200 00	1,936 00
Wabash.....					5 75	5 75	1 00	1 00	14 00
Indiana.....	8 00	8 00	7 55	8 00	6 00	6 00	2 50	2 50	48 00
Wabash.....	127 43	127 43	125 74	203 77	387 55	302 11	340 55	350 00	1,965 00
Indiana.....	6 55 00	4,612 50	623 48	811 12	1,458 68	454 14	899 90	1,050 06	10,535 00
Illinois.....	59 36	59 36	89 37	89 37	129 14	129 14	104 20	105 00	764 00
Minnesota.....	34 00	34 00	55 00	55 00	44 51	44 50	28 22	23 00	318 00
Wisconsin.....	40 36	40 36		163 25	110 83	110 80	48 00	50 00	573 00
Colorado.....	99 00	99 00	238 73	58 62	21,427 04	29 00	218 00	218 00	22,287 00
East Kansas.....	58 18	58 18	237 09	945 09	250 27	188 59	252 46	255 00	2,244 00
North Illinois.....	60 00	60 00	209 77	402 36	414 54	138 35	646 06	640 00	2,571 00
Nebraska.....	7 00	7 00	20 37	20 37	16 00	16 00	9 50	10 00	106 00
West Kansas.....	75 55	75 50	165 29	452 83	201 83	86 37	302 10	303 00	1,662 00
German.....	18 25	18 25	49 50	50 00	39 70	350 00	13 67	1,500 00	2,039 00
Idaho.....	25 04	25 04	32 53	27 00	60 12	36 73	68 02	69 00	343 00
Montana.....	12 88	12 88	11 50	11 50	17 06	100 50	11 40	100 00	227 00
Idaho.....	18 60	18 60	8 00	8 00	45 21	12 30	9 85	10 60	130 00
Pennsylvania.....	670 08	1,378 05	520 47	525 00	690 97	1,573 00	1,194 02	600 00	7,151 00
Idaho.....	562 63	1,049 27	682 87	607 42	941 89	6,026 15	626 29	1,058 21	11,554 00
East Ohio.....	337 85	1,028 66	423 15	599 44	553 42	268 82	468 96	500 00	4,180 00
Idaho.....	315 00	931 85	249 94	231 44	607 60	2,084 97	1,085 79	1,000 00	6,535 00
Wabash.....	238 53	273 03	679 92	120 54	4,549 63	112 65	5,016 25	400 00	11,391 00
Idaho.....	161 08	161 08	217 65	250 00	332 30	335 00	268 94	500 00	2,237 00
Nebraska.....	32 25	32 25	38 00	38 76	334 81	334 81	52 60	53 00	1,263 00
Tennessee.....	65 65	65 65	3 50	4 00	4 00		9 00	9 00	430 00
Virginia.....	337 71	337 71	390 80	357 92	281 83	133 87	262 38	300 00	2,401 00
Ohio River.....	212 98	250 95	286 55	324 65	728 78	166 22	586 22	600 00	3,000 00
Idaho.....	31 00	31 00	33 66	31 40	56 40	56 40	34 06	55 00	308 00
MISSION DISTRICTS.									
Idaho.....		600 00		945 00		1,000 00		800 00	3,345 00
Rico.....					1 65	500 00		300 00	801 00
Idaho.....		500 00				800 00		1,000 00	1,800 00
Idaho.....						100 00		10 00	110 00
OTHER FUNDS.									
Idaho Mem. Church.....					\$5 00				5 00
Idaho S. C. Coblenz.....					102 97				102 97
Idaho Women, Pars'ge Fd.....	\$243 35		\$651 51						894 86
Idaho Women's Okla. Fund.....	141 25		203 15		7 00				351 40
Idaho Districts.....	695 23		400 00		1,250 00		3,595 75		5,940 98
Idaho District.....	118 75		202 80		170 40		123 40		615 35
Idaho Expenses on Loans.....	43 00		5 16		10 17				58 33
Idaho City, Ott. Hymnal.....	72 07		39 27		73 24		65 42		250 00
Idaho Books, etc., sold.....	13 93		6 89				4 05		26 87
Idaho Ann Kearney Fd.....	5 00		10 00		1 97				15 97
Idaho Women's Mem. Pars'ge Fd.....	523 00								523 00
Idaho Books to churches ret'd.....	10,228 36		12,637 07		13,402 58		17,748 90		54,036 91
Idaho Books to pars'ge ret'd.....	656 25		345 50		987 59		530 90		2,510 24
Idaho Unage collections.....			167 20		488 00		1,792 03		2,447 23
Idaho Washington, D. C., Ch.....			1 00						1 00
Idaho Idaho, March 31, 1901.....	4,033 01								
TOTALS.....	\$29,559 76	\$18,168 22	\$23,090 23	\$11,488 71	\$52,970 32	\$21,015 49	\$40,709 08	\$14,297 02	
		29,659 76		23,060 23		52,970 32		40,709 08	
TOTAL Gen'l Fund.....		\$47,827 98		\$34,578 94		\$73,985 81		\$55,066 10	\$211,398 83

TWENTY-FOURTH GENERAL CONFERENCE

CHURCH ERECTION EXPENDITURES.

	1902	1903	1904	1905	TOTAL.
Loans made to Churches.....	\$16,000 00	\$15,828 12	\$21,304 48	\$32,035 52	\$84,968 12
Loans made Parsonages.....	650 00	1,400 00	1,450 00	1,650 00	5,150 00
Loans to Churches, bearing interest.....	1,000 00			700 00	1,700 00
Money invested in real estate.....			25,000 00		25,000 00
Postage, telegrams, expressage.....	89 45	37 74	82 23	65 47	274 89
Salaries of officers.....	1,850 01	1,815 01	1,865 00	1,865 04	7,395 06
Salary and trav. exp., Field Agent.....		383 17	1,042 71	1,541 61	2,967 49
Clerk Hire.....	74 00	25 75	49 50	30 50	179 75
Stationery and Printing.....	154 85	122 27	228 95	125 11	631 13
Keeping Rooms.....	107 06	1 50	4 50	155 93	268 99
Interest and Annuities paid.....	65 00	77 75	77 50	114 00	334 25
Lawyers and Courts.....	24 20	8 35	69 75	42 90	145 20
Taxes, Insurance, Repairs.....	75			10 75	11 50
Traveling expenses, Board and Officers...	360 53	407 34	467 92	482 70	1,658 49
Miscellaneous expenditures.....	15 00	70 81	46 65	1,541 71	1,674 17
Conference Expenditures.....	18,168 22	11,488 71	21,015 49	14,297 02	71,427 72
Cash Balance.....					7,612 02
Totals.....	\$38,499 07	\$31,666 52	\$72,704 68	\$51,458 26	\$211 388 83

Referred to the appropriate committee by common consent.

Dr. McKee explained that a portion of the expense was caused by removal from the old building into the new, and this expense will not occur again for many years.

DR. FUNK. I have here a report of the Southern Mission District, which was ordered printed by the Board of Missions at their meeting, and the report can be distributed if you desire.

REV. J. SIMONS, of St. Joseph Conference. The report of the Committee on Ministry of the Church is ready, and should be received and passed into the hands of the printer.

THE PRESIDING BISHOP. Committee No. 14; did you give the title of your report and the number?

REV. J. SIMONS. Yes, No. 14, on Ministry of the Church.

THE PRESIDING BISHOP. I believe that the order is that it shall not be read, but the title and number be given, and it shall be printed without further order. Without any reading it goes to the printer.

REV. G. W. SHERRICK, of Allegheny Conference. I understand that there are some reports coming from the printer. Should they not be distributed, so we can be studying them? I ask the question.

THE PRESIDING BISHOP. Well, what is the pleasure of the Conference. You will not have them read here, but simply the number given and name of the report.

DR. FUNK. I am afraid you will get these reports wonderfully mixed up if you keep on. For example, I hold in my hand the printed report of the Young People's Christian Union. If it is distributed now, when that report is called for consideration, we will not have any left, and a number of the brethren will wonder where the reports are. You can do just as you like. It is not a question of mine.

DR. D. R. MILLER, of Sandusky Conference. To settle this question, I move that they be not distributed until the report be brought before the Conference for consideration.

It was so agreed.

REV. L. W. STAHL, of Allegheny Conference. I was going to call attention that if the committee making the report simply announces the name of the committee, the report goes to the printer without being read on this Conference floor. Thus we do not get a chance to see these reports until we are ready to act on them. We have no chance to study them. I want the reports, that I may know what I am going to vote on, and study them and look them over. I do not believe in doing things hastily; we ought to take time to consider what we are doing. Therefore, I am opposed to the motion. I would like to see the report.

THE PRESIDING BISHOP. Brother Miller, what was your motion?

DR. D. R. MILLER. I move that these printed reports be not circulated until they are made public by the committee; that is, when called to be reported. There were some that were referred to be printed in advance of their being submitted to this Conference. My motion is that they be not circulated until they be made public by the committee.

The motion was seconded.

REV. A. P. FUNKHOUSER, of Virginia Conference. That is a negative motion, and I believe if our brother would think a moment he would see that it is not necessary to make it, for unless we make a motion to distribute, the reports will not be distributed. Then the point of order would be that we must reconsider the action of the Conference a moment ago. Now, Mr. Chairman, since you have entertained the motion, I simply desire to say that, if the reports are dis-

tributed, and I receive my copy of each and all of these twenty-eight reports together, and I leave them at my boarding-house or give them away, I am responsible, and I have no complaint to make to the Conference when the question is up for consideration if I do not have the report. If I am interested in a report I have time to consider it, and I shall deal with it from an intelligent knowledge of what it contains; and it certainly is important for every member of this Conference when he gets a report to take care of it. They ought to go to the members of the Conference as soon as they can be placed into their hands.

THE PRESIDING BISHOP. I think by common consent they should be distributed.

REV. A. RIGNEY, of Illinois Conference. The motion was agreed to by common consent.

J. C. MYERS, of Miami Conference. It was seconded.

DR. FUNK. I hope we can get to business.

DR. SENEFF, of Lower Wabash Conference. I move as a substitute for Brother Miller's motion that all reports, as soon as printed, be distributed to members of the Conference.

Seconded by Rev. L. W. Stahl.

THE PRESIDING BISHOP. Well, brethren, I do not know quite where we are at. We thought by common consent we agreed that they should be distributed, but of course that is not a formal action, and there has not been any formal action. The courts don't recognize informal actions of that kind. Now there is a formal motion before us, and that is that they be not distributed, and Brother Seneff's motion wishes to put it in an affirmative form; please state it.

DR. SENEFF. That all reports, as soon as printed, be put in the hands of the members of the Conference.

DR. D. R. MILLER. A point of order. Do you entertain that?

THE PRESIDING BISHOP. No.

REV. A. P. FUNKHOUSER. I move that the word "not" be stricken out of this motion.

Seconded.

DR. SENEFF. The word "not" is not in that motion.

THE PRESIDING BISHOP. I did not understand your amendment was seconded.

DR. SENEFF. Yes, I have a second as a substitute for Dr. Miller's motion.

THE PRESIDING BISHOP. Well, if so, you can offer the substitute. Are you ready for the substitute?

DR. D. R. MILLER. I rise to a point of order. Can a substitute that is directly opposed to a motion be entertained?

THE PRESIDING BISHOP. Well, I should think it would change the expression of it.

DR. D. R. MILLER. This is in direct opposition to it.

THE PRESIDING BISHOP. I think the chair likely will have to entertain it subject to your appeal.

Question called for.

The substitute of Dr. Seneff prevailed.

REV. H. R. HESS, of West Virginia Conference. I wish to say this: I am sure, as delegate to this honorable body, that when anything of importance comes into our hands as delegates we ought to take care of it, for our people have sent us here for this purpose, and are paying our expenses to this very thing. It seems to me we ought to be wise enough to take care of this material.

SENATOR EDMONDS, of Northeast Kansas Conference. I rise to a question of privilege. It is a very important question, and we want it considered now. I ask for a reading of that invitation for our excursion to Holton, and then I will explain, with the consent of the Conference.

Secretary Snyder read the invitation.

SENATOR EDMONDS. Now, Mr. Chairman, I move that the rules be suspended and the Conference act on this at once.

Seconded.

The motion to suspend the rules did not prevail.

REV. A. P. FUNKHOUSER. I call for the order of the day.

SENATOR EDMONDS. I do not think this needs the suspension of the rules, and I ask the consent of this body to let me talk two minutes.

VOICES. Hear, hear.

SENATOR EDMONDS. You have received a cordial invitation to take a little excursion up to Holton, just thirty miles north of here. It will not take you long to go, and it will cost you very little. The scenery is grand. For eleven miles of that ride to your left is the Pottawottomie Indian Reservation. There are possibly some of you who have never seen an Indian. Holton is a beautiful town and has elegant citizens. Our Campbell College is located there. When we

were down at Frederick, you remember, we took an excursion down to Baltimore to see your old things, and now we invite you to take a little excursion with us to see the new things. [Applause.] Some of you have never been to Kansas. Some of you perhaps will never come here again to a General Conference, and we have tried our very best, as I said we would down at Frederick, to entertain you cordially and give you the best of everything, and, so far, I think we have succeeded. Now we want to show you a little more, and we want you to go. You can leave here a little after three o'clock, arrive at Holton in less than an hour; they will provide carriages there to take you around town and see the college, and we will return again at eight o'clock. You will have a ride on one of the best railroads in the State, the finest coaches, and the scenery will be superb. I can assure you you will be well treated at Holton. I would like for this Conference to take action, so they can have everything in readiness. Saturday afternoon would be a good time for us to go, if the Conference sees proper. If you take action on this now, there are parties from Holton waiting here, who desire to return and have everything in readiness for you. Will you take action now, so they will know what to do? Mr. Chairman, I move that the Conference take action now in regard to this excursion.

THE PRESIDING BISHOP. The time is here for the order of the day. The Conference would have to change the order and suspend the rules.

REV. A. P. FUNKHOUSER. As soon as the order of the day is over the brother's matter can receive prompt attention.

THE PRESIDING BISHOP. At a later time.

SENATOR EDMONDS. We have telephones, and we will notify them.

The order of the day, the memorial service, was then taken up.

BISHOP CASTLE. Brethren, will we not put out of our hands at once, or into silence, these papers that we have, as we turn aside for a time to consider the life, services, and death of a number of brothers of the Church, who were once members of the General Conference, one of the number a bishop whom we all loved, so I think we ought to dismiss business now and turn aside reverently, thoughtfully, prayerfully to the consideration of the lives of these persons.

I believe the first thing in order is singing by the Conference. No. 204, "Rock of Ages."

After the singing, led by Professor Lorenz, Bishop Kephart delivered the following prayer:

Thou Infinite Spirit, which we recognize as God our Father, we are in this presence, as it were, in the face of our dead, to remember those who once sat in our councils and are now numbered among the dead. We bless thee, our Father, that thou hast permitted us to come together. We thank thee also that we are not only possessed of the spirit to recognize thee as our Father and God, and remember thy mercies, but also to remember in humiliation before thee those whom we have laid away and whom thou hast called from labor to reward. May the solemnity of the occasion awe us into reverence, and, while we are together, and while we are thus paying the last tribute of respect to those whose memory we cherish, may we also remember that the lot that has fallen to them will, in the near future, fall to each one of us, and while I am sure that what will be commendable and complimentary of the lives they have lived and the work they have done, God grant that we may be possessed of the spirit to be disposed to speak of the living as well as we are sure to speak of them when they are dead.

We ask thy blessings, our Father, upon this waiting assembly; we ask thy blessings upon the Church that has sustained this loss, and we rejoice with heaven for what heaven has gained by what we have lost. Remember, we pray thee, our Father, the families that have thus been bereft. Bind up, we ask thee, the sore, and dry up the tears and bring in that holy, peaceful joy that comes only from the communion with God into these aching hearts. These blessings we ask in Jesus' name. Amen.

The quartet then sang "We are going down the valley."

BISHOP KEPHART. Bishop N. Castle will speak relative to the life of J. W. Hott.

Bishop Castle spoke as follows:

MEMORIAL OF BISHOP J. W. HOTT.

I certainly think it very fitting that this General Conference should pause amid the excitements and duties of the session and give a brief service in memory of our departed brethren. I do not think that this service will delay our business. If it shall do no more for us than lead us for a moment to bow our souls reverently before God, and hear the voice of the great King, our Master, saying, "Whatsoever thy hand findeth to do, do it with thy might," it will not be lost upon us. It

is to me a great privilege to stand in this presence for a few moments and speak a word which shall be an affectionate tribute to my colleague.

Bishop J. W. Hott, D. D., LL. D., had one of the richest legacies that ever falls to mortal man, a high and exalted parentage. It was given to him to be well born. As some one has said, "Right generation is a prelude to regeneration." Pure parental blood flowed through his veins. An unstained ancestral heredity shed its perpetual influence on his life, and doubtless largely accounts for his early consciousness of the divine heredity, his early call to the ministry, and the consuming zeal whose remorseless fires laid in ashes at so early a period one of the most charming forms that ever graced the pulpit of our Church.

I think it must be said of him that he surrendered himself to his Lord in absolute consecration, and in no instance counted his life dear unto himself as against the call and claims of duty, however strenuous and hazardous they might be.

Bishop Hott was a man of one work, and to that he conscientiously devoted all his energy; namely, to the upbuilding of the kingdom of God in whatever place his lot and life were cast. The passion of his life was the promotion of this kingdom. His feet knew but one path, that of duty. There were no by-paths in his pilgrim journey. The language of his life was, "This one thing I do." He lived, moved, and had his being in that one thing. Everything was laid under tribute to the work he loved so well.

His ideal for the Christian and the Christian minister was high. It was not a dreamy type of life, an unpractical mysticism, but a life of truest devotion to the work to which his Lord had called him. He had no greater joy than to see those among whom he labored coming into the kingdom of God and developing in Christian character. To these ends he strenuously devoted all his powers of heart and brain. He was a flaming preacher, possessed of large evangelistic power, a very herald of the Cross. He has left his mark on the whole denominational life, and left a gracious influence of personal character that lingers to-day in thousands of loving homes that still are touched at the mention of his name.

He was a teacher, a guide, and an inspirer of the young men and the young women of our Church. Few men ever brought into the various official relations that he sustained to the Church a more generous spirit, and a more thorough devotion and consecration. The strongest claim, and the most urgent plea that he brought for official recognition and preference was the character he sustained and his eminent fitness for any position of trust committed to him.

As a worker he had great versatility of character. He seemed almost equally well qualified to be a class leader, an exhorter, a pioneer preacher, a city pastor, a presiding elder, a religious editor, or a general superintendent. In all these positions he could edify the Church and honor his Lord.

As a minister he was earnest and powerful, and many were the seals that God set to it in the salvation of souls. The power of his ministry never waned, but continued to be one of earnestness and power, and of great profit to the Church, down to the latest period of it. I think the spirit of ambition that characterized his ministry finds a striking illustration in the words of a missionary on his way to Africa. On the day of his sailing he took a ministerial friend by the hand, and, with tears filling his eyes, said, "If I can reach Africa, and plant a mission there, and find a grave there, I shall feel that my life has been important to the Church and to mankind." He did live to reach Africa, he did organize a church there, he did find a grave there. Our beloved Bishop Hott did not find a grave in Africa, but his consuming zeal for the kingdom of God and the Church he loved so well doubtless led him to find a premature old age, and a grave quite too early for life's perfected day. His sun of life went down in the mid-afternoon hour, before the day had rounded to final completion; and yet his life was in no sense a failure, for he "lived in deeds, not in hours."

Four years ago he was again honored by the Church with her confidence, but to-day he "is not, for God took him." He came from that Conference by as swift trains as he could, and laid himself down to die. Put no broken shaft over Bishop Hott's grave. Round it up well, for he started early, worked close to time, and finished his work grandly.

BISHOP CASTLE. Dr. Carter will now speak relative to the life of J. D. Droke, D. D.

Dr. Carter spoke as follows:

MEMORIAL OF J. D. DROKE, D. D.

J. D. Droke, D. D., was born on a farm in west Tennessee in 1857. When he was but a child his father died, leaving him and an older brother to the care of their widowed mother, amid humble and trying circumstances. She was a woman of gentle spirit, deep though unobtrusive piety. To her rare purity and tenderness of character Dr. Droke was largely indebted for the sweet and attractive qualities of his life. His boyhood was spent on the farm. At that time the facilities for gaining an education in that section were very meager. He attended private schools taught in the community, where he obtained sufficient preparation to enter college, and when about twenty-four years of age graduated in East Tennessee Wesleyan University. After his school days he entered the ministry of the Methodist Episcopal Church in east Tennessee, and for several years alternated between the pastorate and the work of teaching. In 1895 I had the pleasure of receiving him into the United Brethren Church, and of appointing him to the pastorate in Chattanooga. The following year

he was elected principal of Edwards Academy, now Edwards Collegiate Institute, in which position he served with great acceptability till May, 1901. Being a member of the General Conference which met that year in Frederick, Maryland, he met representatives of our educational work in Kansas, and such was the impression made upon them by his dignified and scholarly attainments, that the board of trustees of Lane University, in June, 1901, elected him president of that institution to succeed Rev. C. M. Brooke, D. D., who had been elected to the agency of Union Biblical Seminary. In that capacity Dr. Droke labored for one year, when failing health compelled him to take a long vacation, during which period he returned to Tennessee, with the hope of regaining his former strength. But all efforts to build up his lost physical energies proved unavailing, and in the summer of 1902, surrounded by his sorrowing family and weeping brother, he peacefully died in Tallahoma, middle Tennessee. Two days later, at White Pine, east Tennessee, in the presence of a large assembly of former neighbors and friends, the funeral services were held, when Rev. J. M. Knight, one of his former students in east Tennessee, and the writer, spoke words of sympathy and comfort to the stricken family and friends, and the loved form was gently borne to its rest in the grave to await the resurrection of the dead.

In the discharge of this duty to my deceased friend, however imperfectly performed, it is "a labor of love," and I desire to be as gentle and generous as the noble life to whom this poor tribute is paid. From three standpoints I ask your attention to his useful career:

1. Let us consider him as a preacher. Though not ranking as a gifted pulpit orator, Dr. Droke was an excellent gospel preacher. Remarkable timidity was a great hindrance to his public efforts, sometimes almost defeating his effective discourses. His poor, infirm body was another barrier. It was the opinion of those who knew him best that if Dr. Droke had possessed a sound, vigorous physical constitution, such as could have sustained the intellectual battery of his brain, he would have been celebrated as an orator. The trial which public speaking inflicted on his sensitive spirit followed him to the grave, and ceased only with all the other trials of this mortal life. I have seen him walk up the aisle of a church to preach when the intensity of his mental sufferings amounted to agony; but, in spite of all this, which was well known to his intimate friends, he never shirked his duties, but went through them like a true soldier of the Cross, and many will meet him in heaven who were brought to Christ through his ministry. This testimony can be borne by all who ever heard him, that they felt themselves listening to a man called of God, a man of clear and positive convictions, and in all his preaching he left with his hearers definite truths for them to carry away and think about, and which will be remembered as long as they live. As a true preacher of the gospel, his memory will forever be cherished by those who knew and loved him.

2. Consider Dr. Droke as a teacher. In this field of service he was eminent. If I should say that he was a model teacher, the picture would not be at all exaggerated or overdrawn. Teaching was his work. It was the peculiar and appropriate work for which he was designed and so admirably fitted by nature as well as by training. In this department of the Church he not only found his work, but performed it with great efficiency and success. He possessed the rare power not only to teach, but to quicken thought in his pupils, to set them thinking for themselves, and thus enable them to reach conclusions really their own. He inspired his pupils to do their best, and when he found a student in a state of despondency, bordering on blank despair, he took him to his room for prayer and counsel, and no one ever went out of his room from one of these interviews without new courage to surmount difficulties and triumph over the obstacles of college life.

3. It was as a Christian that Dr. Droke was most loved and admired. If I have ever known a saint upon earth, without the least shadow of hypocrisy, the Rev. J. D. Droke, D. D., was one. It was the habitual state of his mind to act out in his daily conduct the teachings of the Golden Rule. While not entirely exempt from criticism, he was constantly at peace with all mankind. Pascal's gloomy saying, "If all men knew what all others said about them, there would not be three friends in the world," was not true in relation to Dr. Droke. I have not the shadow of a doubt that if he had known all that others ever said about him, and others had known all that he had ever said about them, there would still have been scores upon scores of warm and devoted friendships between himself and those who knew him. No man was ever more gentle or generous in the estimate of the characters of others than was this brother in whose memory I love to pay this tribute. The delicate sense of justice with which he abstained from everything like a wrong to others, and the meekness with which he endured any wrongs that were inflicted upon him, endeared him to his friends more than any other trait of his beautiful character.

No wonder that when death came he was ready to step into the chariot and go sweeping through the gates, washed in the blood of the Lamb. A few moments before his gentle spirit took its flight homeward he asked his wife to read the Twenty-third Psalm. She did so, and then he quoted one precious promise after another, closing with the sublime words of the apostle, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."

"We shall meet again in a brighter land,
Where farewell is never spoken;
We shall clasp each other hand in hand,
And the clasp shall not be broken."

THE PRESIDING BISHOP. On the life and labors of Rev. J. W. Howe, Rev. J. S. Hammack will speak.

Rev. J. S. Hammack spoke as follows:

MEMORIAL OF REV. J. W. HOWE.

This memorial service appeals to the Virginia delegates in a peculiar manner, as in this service we pay a tribute of respect to three of the members of the Virginia Conference. It is my privilege to refer to one who has done more than any other in shaping the plans for the future of the Church since the sixties.

Rev. John W. Howe was born in Virginia, December 4, 1829, and died at his home in Dayton, Virginia, June 17, 1903, at the age of seventy-three years, six months, and fifteen days. He was born in humble circumstances, and was bound out to a farmer at the age of fifteen years, with whom he remained until he was twenty-one years of age. He was industrious as a farmhand, and the industry in manual labor was carried into his ministerial life. About the age of twenty-two he was converted and soon after his conversion he entered the ministry of the United Brethren Church. He entered the regular ministry of the Church in 1858, and never missed a conference roll-call until the last year or two of his ministerial life. He was a man that was true to his convictions, and you always knew where to find him on any question. When the Civil War broke out he had charge of work in the Valley of Virginia. During these terrible years of war the suffering so decimated and disorganized the work that Bishop Markwood, himself a Virginian, said at the close of the war, "There is now no United Brethren Church in Virginia." But Brother Howe stayed by his work, throwing his life as perhaps never before into the cause of Christ, preaching to his people and the soldiers whenever he had the opportunity. He held great meetings, reorganized the scattered membership, and soon it began to grow and continued to grow, until, at his death, the membership in his own county had multiplied six times in forty years. He served as presiding elder at different times for seventeen years, and as a leader of men he had few equals.

He was elected a delegate to the General Conference in 1869, and to every General Conference since save this one. During these years he occupied influential positions in the councils of the General Conference.

Brother Howe was a good business man, and accumulated a sufficient amount of this world's goods to have a comfortable income in his old days, and to his credit it should be said that he was a liberal giver to all the church enterprises. The last two special enterprises within the bounds of his conference was the erection of the splendid Howe Memorial Building, erected on the Shenandoah Collegiate Institute campus, which was made possible by his generosity, and the

building of the beautiful new church in Dayton, Virginia, which had been previously destroyed by fire. To the writer he said, as the smoke of the fallen building was going skyward, "A more beautiful one shall be builded in its stead," and while engaged in the work of gathering funds to rebuild, the Lord called to him and he answered the roll-call. As he was entering the valley of death, weakened by disease, he faintly sang, "We will shout his praise in glory by and by," "So will I," "We will shout his glory in heaven by and by," and soon thereafter he went to join the angelic host in glory.

The Arion Quartet then sang a new song composed by E. C. Avis, entitled "When the Mists Have Rolled Away."

THE PRESIDING BISHOP. On the life of Rev. R. P. Burton Rev. Dr. Bell will speak.

Dr. Wm. M. Bell spoke as follows:

MEMORIAL OF REV. R. P. BURTON.

The Rev. Robert P. Burton was born in Michigan in 1853, and died at Etna Green, Indiana, November 23, 1903. His entire ministry was spent in the St. Joseph Conference, where he was very popular as a pastor and spiritual leader. The last years of his life were spent in service as a presiding elder, in which capacity he was very efficient. As a pastor his influence on any charge grew with the length of his pastorate. His rare goodness of character impressed the people, and they always trusted and loved him. He was an affectionate and tender shepherd of the flock over which the Holy Spirit made him an overseer. His was an evangelistic ministry, and whether in the pastorate or the superintendency he was never willing that the time pass without far-reaching revivals of religion. He had a passion for souls, and on every occasion, public or private, he put forth earnest and direct efforts to win men to Christ.

At the close of one of his communion services he begged the impenitent to turn to God, begged that any one out of Christ meet him at the altar for prayer. He said he wanted to rededicate himself to Christ, and he hoped some neglectful sinner would kneel with him in prayer. The appeal was effectual, and a strong man who had resisted many an appeal came forward in self-surrender and was gloriously converted. As long as he lived this tender-hearted man of God ceased not to entreat believers to enter upon the fullness of the Christian life and sinners to make their peace with God. With clean hands and a pure heart he taught and preached the Word of God until he fell asleep in Jesus. His influence abides to this day, and no brother who ever knew him can think of him now without feeling a gracious stimulus to holy living. A wife and three daughters survive him. He rests in peace and his works do follow him.

THE PRESIDING BISHOP. On the life of Rev. J. H. Richards Dr. George A Funkhouser will speak.

Dr. George A. Funkhouser spoke as follows:

MEMORIAL OF REV. J. H. RICHARDS.

Rev. J. H. Richards, who was a member of the last General Conference, was born of pious parents February 18, 1854, at Eagle, Wisconsin; was converted at a prayer-meeting at the age of twelve and united with the United Brethren Church, and was very early called, as he believed, into the work of the ministry, but one who was greatly interested in him was not so much interested in the work of the ministry, and, upon that account, he deferred the entering upon this work, and taught school some six years. He then tried farming, thinking to serve God in this way, but the conviction became deeper and deeper that God had called him into the ministry. One day at noon, as he was about the work of his farm, he stepped across a little fence with a bucket of water, and then came back across the fence face to face with his companion, and she looked into his pale face and said, "What is it?" He turned to her and said, "You know," and she said, "Yes, I know." God had written the call so plainly in his face that she read it. Then they surrendered their farm, but he would not go into the ministry without preparation, so they both went to Elroy Seminary, where they remained two years in preparation for the great work. At the close of the two years he received an appointment and traveled one year, but he was not satisfied with the preparation that he had made for the great work of the gospel ministry, and so, in 1882, he and his companion came to the Seminary, and both took a theological course, the regular course in the Seminary.

Brother Richards was, first, a very earnest inquirer for the truth. I can see his earnest face yet, as he always sat in one place in my class-room, paying undivided attention to whatever was said. He was very anxious to know the truth as God revealed it in his Word. In the second place, he was a man that searched for clearness of ideas, and I can almost yet see the shake of his head, as we were penetrating into the truth, when things were not clear to him. He wanted the truth in clearness for himself, and was not satisfied only to take other men's ideas. He wanted to comprehend the truth for himself. The consequence was, of course, that the Seminary, the contact with the truth there, reshaped his whole life, and he always dated back to the Seminary as the great epoch in his life which gave him new vision of God, new vision of his truth, new vision of his ministry, and he went forth to work out these convictions in a very fruitful ministry in his conference.

He received annual conference license in 1880. The license was signed by Bishop Milton Wright. He was ordained in the fall of 1885, and served on several charges, wherever the conference saw fit

to send him, without a murmur. He was conference secretary eight years and presiding elder four years. While away from home, holding a quarterly, he was taken with pneumonia and returned to his home, reaching there on Thursday, March 2, and died Monday, the 7th. The funeral was attended by most of the ministers of the conference. Bishop Mathews preached the funeral sermon, from James 4:14.

How much he was to his conference many of you know. A monument to him will remain as long as the church in Richland Center, one of the principal places in the conference, remains as a work of his hands and of his heart, and of the hands and heart of his estimable companion. They built the church, and did not leave it until it was free from debt, and so that church remains as a testimonial of his efficient service. And then he served as presiding elder for four consecutive years, and I think one of the testimonials, the greatest testimonial to the estimate in which he was held in his conference, was the sending of his companion as his representative to this Conference. The people of the conference felt that nobody could so well represent them, could so nearly represent him, as the companion who had worked by his side, who had assisted him in the arduous labors that he had performed in the conference. Still they are not satisfied. They are erecting a memorial church in Janesville, Wisconsin, in memory of this faithful servant, who will long be remembered as a leader in the Wisconsin Conference; and that is one of the works which the Seminary is helping the Church to do, training leaders who will give the entire Church greater efficiency; and so the Wisconsin Conference delights to honor the memory of J. H. Richards.

THE PRESIDING BISHOP. On the life of Rev. J. D. Donovan, Rev. Geo. P. Hott will speak.

Rev. Geo. P. Hott spoke as follows:

MEMORIAL OF REV. J. D. DONOVAN.

Rev. J. D. Donovan was for over a quarter of a century a prominent member of the Virginia Conference; more loved, on account of his friendly Christian life, than perhaps any of his collaborators. Born on May 10, 1855, he had lived, on April 22, 1905, the date of his death, nearly a half century. Rockingham County, Virginia, was his birthplace, where, on farm and in field, amid the scenes of rural life, he spent his boyhood days. Of sturdy parentage, and among a thrifty people, many of them of German descent, he gathered into his character elements of industry and integrity, a good foundation for after years of usefulness.

At an early age he embraced Christ, and in 1874 joined the United Brethren Church at Mt. Clinton, Virginia. There, among a class of noble Christian people, his own Christian life unfolded, and an unmistakable call to the ministry was laid upon him. His educational

advantages were limited, but from the time his duty became clear, he sought to improve these by home study and afterward by some time spent in Shenandoah Seminary. He entered the ministry in 1877, and was ordained on the 7th of March, 1881, at Boonsboro, Maryland, with a class of seven young men, by the sainted Bishop Glossbrenner. After nearly a quarter of a century of ministerial service, he was the first of his class to fall asleep.

Almost without intermission he continued active in the ministry until last November, when, on account of failing health, he reluctantly gave up work at Martinsburg, West Virginia, and sought in a quiet life to regain his declining health. Against disease he made an heroic effort, but all was unavailing, and, notwithstanding skillful medical care, and the tender home attention of his companion and friends, near the midnight hour of April 22, 1905, as the night began to turn toward the Easter morn, all but the earthly of Brother Donovan quit this "vale of tears."

During these months of semi-retirement he, true to the humane instincts of his sympathetic nature, was not idle, but while he was himself struggling with a fatal bronchial affection, he took the charge and care of an aged blind man, to whom he gave personally constant, tender ministrations, and this he did until within a few weeks of his death, when he was so prostrated as to require the assistance of others for himself.

During his ministry he served as pastor the following charges: Bloomery, Dayton, Boonesboro, Martinsburg, Berkeley Springs, Singerglen, and Staunton, and besides was presiding elder on Winchester District for seven successive years. As a member of different boards in his conference, he was efficient and helpful.

He was a member of the General Conference which met at Toledo, Iowa, as also at Frederick City, Maryland, and was elected as a member of this body. Not a man of many words in the councils of the Church, but one who thought and thought well.

He leaves a wife, who was Miss Lillian Virginia Croft, of Staunton, Virginia, and an only son, Gladstone, a boy of about ten years. He also leaves three half-brothers and one half-sister. His father preceded him to the other world just two months, and his mother several years.

Brother Donovan had many sterling qualities. As a minister he was evangelistic in his type, and in the earlier part of his work felt much like devoting his entire time to revivals. In this work he was eminently successful, so much so that few men in the last quarter of a century have won more souls to Christ than he. Among the members of the Virginia Conference he was preëminently the evangelist, and many souls will he have for his hire in the kingdom above. He was an excellent pastor, and while he always preached interestingly, and to the edification of his hearers, on the street and in the home he was perhaps most admired and loved.

Among the railroad men along the B. & O. Railroad he was better known than any other man, and always met the "boys" with a warm hand-shake and a cheery word. Associated with Sister Jennie Smith and other evangelists, he held many extensive meetings among the railroad employees, leading hundreds of them to Christ.

He was a minister who made many friends everywhere he went. With the happy faculty of remembering names and faces, and a genial, happy disposition, he won to him all classes of men. His love for humanity led him to great efforts to help the erring, the poor, even the outcast.

Funeral services were held at Martinsburg, West Virginia, by the writer, assisted by Elder W. F. Gruver, A. B. Wilson, W. R. Berry, S. D. Skelton, and A. J. Secrist, ministers of our Church; and the entire pastoral force of the city was present, though the services were at the early hour of eight o'clock in the morning. The remains were then taken to Singerglen, Virginia, near his birthplace, where services were held by Rev. A. S. Hammack and J. H. Brunk, and participated in by many other ministerial brethren, after which he was laid to rest among his kindred to await the resurrection of the just. His life work is done; he rests from his labors forever with the Lord.

THE PRESIDING BISHOP. On the life of Rev. H. Doty Rev. F. P. Rosselot will speak.

MEMORIAL OF REV. HENRY DOTY.

You will find the obituary of the life of Rev. Henry Doty in the *Religious Telescope* of May 3 last, which contains a likeness of the members of this Conference. Brother Doty was a member of Sandusky Conference, and did much of his ministerial work in that conference. He was great as a worker for Christ in many particulars. In his conference he received more than eleven hundred members into the Church of his choice. Nine years he served that conference as presiding elder, closing that work with the last meeting of his conference. When the conference of his choice was heavily indebted, he planned a method to obtain money to cancel the debt, and threw himself into the gathering of that money so completely that he was prostrated upon his bed, and his friends and physicians had but little hope for his recovery. A number of times Brother Doty was very close to passing away. On the 30th day of last March, starting for his home from North Dakota, just a few hours before that having written a card to his companion that everything was arranged now and he was returning home, he was seated, with three other men, in the caboose of a freight train, and the train stopped over the Little Missouri River. One of the men who was seated by his side arose and walked to the rear of the car and opened the door, and when he opened the door the light from an engine of a moving train flashed

upon them. Brother Doty only exclaimed, "Boys, look out!" and in a moment the engine had crashed into the car and crushed the lives from three of the men and threw the man who stood at the door of the car a number of feet in the air, and he fell into the river, and, though much injured, recovered.

If you have ever heard Brother Doty speak—very many of you have—you have heard him say this again and again. He was very much inclined, it seemed to be, and favored the thought of his passing into his great beyond by "sweeping through the gates." Many and many a time have I heard him close an appeal to sinful men by saying in conclusion these words, "Sweeping through the gates," and so he swept through. He was a member of the General Conference that met at Frederick, Maryland, and was elected a member of this General Conference. Now, we miss him in Sandusky Conference, and I miss him in the delegation from Sandusky Conference, and the Sandusky Conference misses him here; and many a time when I have been in this Conference I have thought of my bosom friend, Rev. H. Doty. May God bless his family and his loved ones, and may his memory be dear to us.

THE PRESIDING BISHOP. We will now have singing by the Conference.

PROF. E. S. LORENZ. Brethren, I think it is time that we get a little of the note of victory into this. Our brethren are not dead; they live. Our brethren are not in sorrow; they sing. Let us sing "I shall wear a golden crown when I get home." The brethren all wear the golden crown now, and with quiet joy let us sing No. 76, first, second, and last verses.

THE PRESIDING BISHOP. On the life of Mr. John Dodds Dr. Wm. McKee will speak.

MEMORIAL OF THE LIFE OF JOHN DODDS.

Dr. Wm. McKee spoke as follows:

Of Brother John Dodds little was known until he was seventeen or eighteen years old, except that he came up out of poverty and obscurity. One night he went to a revival meeting, and, as he expressed it, went to the mourners' bench and had it out with God. He said, "I have got religion and I believe it," and he lived it from that time on until he was eighty-two years old, dying the first day of May, two years ago. Brother Dodds was very energetic in anything he undertook. He was a carpenter at first, and afterwards a manufacturer. Three times in the history of his life his manufactory burned down, and the fire had scarcely died out in either case until he was at work again rebuilding. So he was in church work—always doing some-

thing. He could not be satisfied unless he was doing something. It was not enough to talk—he must do; and I think there is not a church in the Miami Conference, very few at least, but what he has contributed more or less to its building. He was always doing something, especially for the young preachers. He had an abiding interest in them, and here and there he helped them to money and clothing, or anything he could to help on the good work. He helped our schools. When at the Missionary Board meeting his name was under consideration two years ago, Bishop Kephart said, among other things, that to his certain knowledge Brother Dodds had at one time and another given \$20,000 to Western College. It was to help the building of churches, through the Church-Erection Society, and to the home-mission work, through the Missionary Society, that he gave most freely while he lived, and he made preparation in his will to leave to the Missionary Society not less than \$75,000. Through the peculiar character of the laws of Ohio relative to the rights of widows we were defeated in obtaining this money.

To give you an idea of how he did things, a former pastor of the Oak Street Church, Dr. H. H. Fout, also a member of this Conference, made a statement one day of the cost of the property, of the land, of the actual cost of the parsonage and finally of the auditorium. He said it was \$26,000. Of this sum Brother Dodds had paid \$17,000 and the people \$9,000. Now, this is but a single instance. He was giving largely here and there. One time he came into my office, probably fifteen years ago, and said, "I am making money too fast." His bookkeeper had given him a carefully-prepared balance sheet. "I am getting too rich," he said. He held the sheet in his hand, and then, instead of saying, "Where shall I invest my money so it will bring me the best returns?" instead of asking of me something of that kind, as many a man would have done, he said, "I must give more money to God's cause. I must not accumulate so much money." He loved his Church as truly as he loved his life, and the last time I had any talk with him prior to his death, while his mind was yet clear and not affected by disease, he said, referring to the Oak Street Endowment Fund, for he left \$3,000 to that church as a perpetual endowment fund; he was going to receive the interest himself while he lived. Now I had in my hand six months' interest. He said, "I don't need it. You and Brother Huber, the pastor, divide it up." He was particular to say how part was to be given to the pastor, so much to the poor, and so much to this and to that and the other, and he urged us to be particular that it was done. "Don't give it into the hands of others, but you and Brother Huber see that it goes where I want it to go," was his request. Thus he was thinking to the last of the Church and about how he might do good with his money.

There is another peculiarity that I want to speak of in regard to Brother Dodds and then I will close. He greatly loved his family. He was a rough man in his exterior; many thought he was rude and

rough in every respect. I often thought he was a little like a great big shell-bark hickory—you peel the rough bark off and then dig down to the finer fiber and dig deep enough and you will come to very fine timber; and that is just what Brother Dodds was. He was brought up as an orphan in a family composed altogether of girls, and these girls married and moved away, most of them to Dayton or in the county. I think all but one died before he did. Two older ones lived in Dayton, and by misfortune of their husbands became poor in the closing years of their lives. Brother Dodds always spoke of these ladies as his sisters, although, I believe, they were no relation, and he always thought of them. He would pay their expenses to the Sunday-school conventions and their bills to conference, besides remembering them in other ways. The last time I ever heard his voice I went to the house to see him, and while no one was permitted to enter his room, I heard him calling from his bed to one of these sisters, first in a loud tone and then in a weaker voice, "Come here." Now this sister, Tena they called her, had been in heaven more than three years. We have no doubt he soon met her.

Brother Dodds made his impression on this Church by the good life he lived, by the money he made and distributed to Christ's cause, but his life was not all outward. Brother Dodds was a man of deep vital experience, and always stood for experimental religion. He thought that if a man did not know that he was converted to God, and did not have daily witness of the Holy Spirit, that he was no Christian at all. Sometimes I thought he was extreme on that, but that was his conviction. We shall not forget him soon nor his works in the conference where he lived and died.

THE PRESIDING BISHOP. On the life and labors of Mr. C. Howard Rev. J. A. Cummins will speak.

Rev. J. A. Cummins spoke as follows:

MEMORIAL OF THE LIFE OF C. HOWARD, OF ST. JOSEPH CONFERENCE.

Cornelius Howard was born April 16, 1841, and departed this life May 30, 1903, aged sixty-two years, one month, and fourteen days. He enlisted in the Sixth Michigan Regiment of infantry, and served his country until sickness prevented further service for the time. He then reenlisted in the Fourteenth Michigan Battery, and served until the close of the Civil War.

In the month of October, 1867, having been married three years, and enjoying the blessings of his own farm fireside, after some moments of silence, he said to his wife, "Harriet, if I live until the first day of January next, I am going to begin to live a Christian life." These words indicate the sober, thoughtful, and decided conclusion reached; and those who knew him best might know the result. True to such committal, on the evening of January 1, the time ap-

pointed, he read from the Book, knelt with his family, and offered himself to Almighty God in prayer. From that precious hour until the hour of his death nothing was ever allowed to interfere with his home altar service, both morning and evening.

Having begun his religious life from a strict sense of duty, and for more than eleven years without the joy of assurance, after a day of prayer and supplication he was filled with the power of the Holy Spirit, and from that day onward he lived in the conscious presence of Jesus Christ his Lord. He was interested in every department of the church work—educational, home and foreign missions, church erection, Sunday school, all had a share in his abundant charity.

He served a number of years as trustee of Otterbein University, was several times chosen as lay delegate to St. Joseph Conference, to which he was greatly attached in all the interest of its success in the annual sessions of that body for twenty-five years, being absent but once or twice.

His devotion to God and his Church was manifest in the General Conference of four years ago, when he so earnestly pleaded that the boundary lines between Michigan and St. Joseph conferences be not changed, when he said, "My prayers have hitherto gone by way of St. Joseph Conference."

He was a great, good man. He passed from labor to reward on May 30, 1903, while on a railway train in the State of Washington. He left a wife and four sons to mourn their loss. He was the father of Rev. A. T. Howard, returned missionary from Japan.

THE PRESIDING BISHOP. The last name that appears here on which you will hear words is Mr. F. B. Arford. Dr. J. T. Hobson will speak on this name.

Dr. J. T. Hobson spoke as follows:

MEMORIAL OF THE LIFE OF FRANK B. ARFORD.

It is with pleasure, mingled with sadness, that I perform the duty of speaking of one of God's noblemen who has been called into the beyond since our last General Conference.

Frank B. Arford was born in Tuscarawas County, Ohio, and died at his home, near Odon, Davies County, Indiana, February 9, 1902, in the fifty-first year of his age. He was twice married, his second wife, a noble Christian woman, surviving him. Seven children, most of whom are grown, and zealous Christians, also survive. One of his brothers, Rev. A. W. Arford, is a member of this General Conference. His household was subject to the rules of piety and family worship. His last audible prayer was, "Lord, bless this home." As a neighbor and citizen he was public spirited and highly esteemed. When one of his aged neighbors, a member of a sister church, came from the room after viewing his remains, with his heart stirred with grief, said,

"If there ever was a kind neighbor and Christian man, Brother Arford was such."

Brother Arford's parents were zealous and devoted members of the United Brethren Church, and he became a Christian in early life, and united with the Church of his parents. Brother Arford was an earnest Christian worker, and made many sacrifices for the Church. He was greatly interested in Sabbath-school work, and served as teacher and superintendent many years. He was a leader in the Young People's Christian Union, and was a member of the first local society organized within the bounds of Indiana Conference at Pleasant Hill Church, Odon Circuit. He was a lay delegate to a number of sessions of the Indiana Conference. He was elected lay delegate to the General Conferences of 1893, 1897, and 1901, but did not attend the General Conference of 1897. I served as his pastor and as presiding elder for several years, and by many heart-to-heart talks I learned to know the motives that prompted his outer life of Christian activity. While his life was beautifully in harmony and in fellowship with his Creator, and his death triumphant, yet it was a sad message that called me to attend his funeral. The pastor and three former pastors lovingly and tenderly assisted in the services.

After the last General Conference of Frederick, Maryland, a number of delegates visited Washington City. Brother Arford and I went together. In that city of "magnificent distances," the capital of the nation, on the banks of the beautiful Potomac, we walked the beautiful streets, viewed the fine palaces and monuments of beauty, were admitted to the mansion of the chief ruler of the greatest nation on earth; we looked upon the towering dome of the capitol building, the crowning glory of the city; we walked through its political halls; in the evening-time we wonderingly walked through the splendidly-lighted Congressional Library Building, its top overlaid with gold, one of the finest buildings in the world, where is deposited the accumulated wisdom of the world. We were almost lost in wonder at the fine exhibitions of art and the splendor about us. Brother Arford was always somewhat reserved, and not very demonstrative, but he was carried away with what we saw and said, "This is grand, and beyond anything I ever expected to see."

Little did I think then that, in a few brief months, Brother Arford would be permitted to enter that beautiful city, "Jerusalem the Golden," the capital of the universe, where flows the river of eternal life, where the streets are of pure gold, where mansions of glory are built by our Heavenly Father, the Ruler of the universe, where the redeemed, washed in the blood of the Lamb, shall dwell forever and ever. If Brother Arford could speak to us, he might say, "Eye hath not seen, nor ear heard, neither have entered into heart of man the things which God hath prepared for them that love him."

J. T. HOBSON.

THE PRESIDING BISHOP. We will now have singing by the Arion Quartet.

The quartet then favored Conference with the song, "Some Blessed Day."

THE PRESIDING BISHOP. We will now stand while Dr. Funk leads us before the throne of grace.

Dr. Funk delivered the following prayer:

O God, our Father, we do rejoice this afternoon that we are permitted to look towards the city to which our dear ones are going, and as we have paused in the business of this session for a short time, our hearts have been gladdened with the thought that in Jesus Christ we have victory over death and the grave, and that we to-day possess the faith-given hope for the entrance into that life eternal upon which these, our loved ones, have already entered. Our minds are sometimes filled with sorrow when we remember that they are not with us here, but when we think of the victories thou hast wrought, O thou tender Christ, for us thou hast broken the seal of the tomb, thou hast opened the doorway to eternal life, thou hast led death captive. And to-day our hearts rejoice in the thoughts of the sweet fellowship that is theirs, and, while we could wish them here, from the earth's side, we rejoice in their victory on the heaven side. So graciously let thy Spirit rest upon us, that we may follow in their footsteps. Whether death come to us after a long life of service, or whether it come to us in the prime of manhood, unexpectedly, may we, like them, be ready, that we may enter into the joys of our Lord. May the bright sun of heaven that shines, dispelling darkness from that home, be on our pathway as we go down into death's gloom, and may the grave, which before thy coming, O Christ, was dark, be light to us, and may it be but the portal through which we enter into the joys eternal with thee and with our loved ones. And now may the blessing of the triune God be upon the homes that have been bereft to keep them in grace divine. We ask it in his name. Amen.

The memorial services closed at 4:45 P. M.

THE PRESIDING BISHOP. Brethren of the General Conference, I take great pleasure in introducing to you a very distinguished character who has come to-day in the presence of our liberty-loving people, the people who are in love with great reforms. He comes from a State that is very dear to me, because, you see, I myself am a Hoosier. I am an original Hoosier. I am a dyed-in-the-wool Hoosier. [Applause.] I am away up at the head of the creek Hoosier, born there in 1837, so I have very great pleasure in introducing to you a man

from my own loved State of Indiana. I want to say to you that this man had no sooner come into power in such a time as this than he set about certain great reforms. [Great applause.] Calling to a distinguished banquet the editors of the State of Indiana, just at the opening of the legislature, he asked them to join him in his effort to secure certain needed reforms in the State of Indiana. I take pleasure in introducing to you Governor Hanly, of Indiana. [Great applause.]

GOVERNOR HANLY'S ADDRESS.

MR. BISHOP AND GENTLEMEN OF THE CONFERENCE: This Indiana business is being overworked a little. I have had the pleasure of meeting quite a number of gentlemen since my arrival here, an hour ago, and I have the first one to meet, except the good governor of this State, who did not come from Indiana. I had a mind to be elated about that, but the governor said it is a habit here in Kansas; that when Commissioner Garfield was here last week, the same fellows were born in Ohio. [Great applause.] However that may be, it is a very pleasant habit. [The Presiding Bishop. Yes, but I was born there.] Yet the good bishop insists that he was born in Indiana. I was not, but I had the good sense to move there early. [Applause.] The first was an accident; but choice of a residence implies volition of will and good judgment. [Laughter.]

My friends, I am not a prophet; I do not know what the near future holds for the American people or for the Christian churches of the world; but if I read the signs aright, we are on the eve in this country of a great revival of civic righteousness [great applause] that will reach and touch the source of power—the people; and following the revival of civic righteousness, or, it may be, as a fundamental part of it, I hope and pray that there will be a revival of the religion of Christ [applause], and those two things always make for the uplifting of men, for the building of society, for the founding and development of states. Thank God no church in America is a liability against the state—they are all assets. [Great applause.]

When I came in you were holding memorial services for the dead. With Christian heart and Christian hope and Christian faith they are not dead, but they are just away somewhere in the great beyond, in the limitless universe of Almighty God. They live again, and we, my friends, by and by shall see them in the glory of the incarnation; in the beauty of their holiness we shall see them. I thank you. [Great applause.]

The quartet was again called for, but the Conference, noticing Governor Hoch, called for him amidst great applause.

UNITED BRETHREN IN CHRIST

GOVERNOR HOCH'S ADDRESS.

The singers may be from Indiana, and these speakers may be from Indiana, but they sing and talk like Kansas. [Applause.] I have already taxed the time and patience of this great convention three times, and I merely came here to-day as a courtesy to our distinguished guest, the governor of Indiana. I did not expect to get upon this platform. Indeed, my presence here now recalls a slander, a mean slander, perpetrated by somebody upon a church social upon one occasion. It was in the nature of a colloquy. Said Oyster No. 1 to Oyster No. 2, "Where are we?" Said Oyster No. 2 to Oyster No. 1, "We are in the bowl of a church sociable." Said Oyster No. 1 to Oyster No. 2, "What need of both of us?" [Applause.] I have been impressed as I have looked upon this splendid assembly upon several occasions with this thought, that there are among your number many men who have passed the meridian of life. I see also a great many young men in the vigor of a splendid young manhood; but I am pleased beyond expression to look into the faces of so many who have passed the meridian of life. It has often been a wonder to me why it is that, in the Christian ministry, men are superannuated, as a rule, so much earlier than any other profession known among men. An old lawyer enters the court-room and the young men at once take a back seat, and say, by their actions, if not by their words, that he knows the law. They show him deference. When we want a doctor, and I speak that pleasantly, because I may be talking to some young doctors, when we call a physician, we like to know that he is a man of experience. In statesmanship, the Gladstones, the old men Morrells, the old Senator Morgans, and men of seventy-five and eighty years, are the men who stamp themselves upon the country; but, unfortunately, in the ministry a man at fifty years of age in some denominations seems to be about ready to retire at the time when he ought to be the ripest in knowledge and richest in experience. When there ought to be the greatest demand for him, he is laid on the shelf. I congratulate you that this does not seem to be a fact in your denomination. [Applause.] I wish you might come over and join the Methodist Church, so you would change things in our denomination a little. [Applause.] Young men and old men, let me say to you, you are engaged in the greatest business that can command the time and talents of men. [Voices. Yes. Great applause.]

The presiding bishop called attention to the lecture of Governor Hanly at the Auditorium in the evening, on the subject of "The Patriotism of Peace."

The quartet then sang "Hosanna to our Lord and King."

PROFESSOR KEPPEL, of California Conference. Mr. Chairman, you will remember that, early in the afternoon, I made a request that a

certain report, certain series of reports, be referred to the appropriate committees for auditing. I have looked over the list of the committees and do not find any auditing committee provided. I would like to say before offering a motion that, on having looked into some of these financial reports, that it is good for the persons making them, and for the good of us who receive them, and for the good of the Church, for these reports to be passed on by an auditing committee, as far as such reports can be passed on in the shape in which they are. Therefore I would move that the chair appoint a committee of nine members to receive these financial reports, and the reports of the Treasurer, and to audit them.

DR. FUNK. I would like to say that these reports have all been audited before coming here.

PROFESSOR KEPPEL. I would like to say, if they have, they had better be audited again. If the brother will audit two or three of them with pencil and paper, he will see that I am right.

R. H. Bennett, of Neosho Conference, seconded the motion.

The motion prevailed.

REV. A. P. FUNKHOUSER, of Virginia Conference. As the matter presented by Senator Edmonds was brought up just at the time of the special order of the day, I move, therefore, that the invitation of the people of Holton to visit them be accepted at such a time as is convenient to the Conference.

Seconded.

An amendment was offered setting the time for Saturday afternoon which amendment was accepted, and the motion as amended prevailed.

Rev. J. T. Hobson, of Indiana Conference, stated that Committee No. 6, on Salaries, was ready to report, and would go to the printer.

DR. FUNK. The report of the Committee on Boundaries is printed. Dr. Trueblood, the secretary, desires to make a statement before it is distributed.

DR. TRUEBLOOD. A little matter was omitted from the report for Southern Illinois and also Northwest Kansas. The enabling act which was attached to the Illinois Conference was also attached to Northern Illinois and was omitted in the printing. The boundary of Northwest Kansas was added at the close of the description, "This conference to include Maple Creek Church, which was formerly in the

bounds of West Nebraska," and at the close of the report on mission districts in the Philippines embraces territory in the Philippines occupied by the Woman's Missionary Association.

REV. H. U. ROOP, of Eastern Pennsylvania Conference. The Committee on Educational Institutions, No. 8, is ready to report, and the same will be handed to the printer.

REV. J. R. HARNER, of Arkansas Valley Conference. Committee No. 24, on Expenses of Delegates, is ready to report and will be handed to the printer.

REV. H. S. GABEL, of Eastern Pennsylvania Conference. The Committee on Publishing Interests is ready to submit their report, in printed form. This report is ready to be considered by the Conference, and it has been in the hands of the Conference the requisite length of time. I do not know whether they want to take it up this evening or not, on account of the lateness of the hour.

DR. W. E. SCHELL, of East Nebraska Conference. I think we ought to take up this report and consider it as the chairman has suggested, or we will have to stay here about a month. Let us dispose of the report of the Committee on Publishing Interests.

THE PRESIDING BISHOP. I wish to announce this special committee, the Auditing Committee: Prof. Mark Keppel, A. P. Funkhouser, A. S. Neuding, F. P. Rosselot, Prof. W. O. Mills, J. A. F. King, S. E. Kumler, W. E. Burgess, and E. W. Paul. Professor Keppel will be chairman of the committee.

THE PRESIDING BISHOP. Are you now prepared to take up the report of the Committee on Publishing Interests?

DR. FUNK. This is a matter, of course, in which I am most deeply interested. I want to say that I have not had a minute of time to look at this report. I would like to have until to-morrow to think about this report. Perhaps that is not true of you, brethren; it may be you are ready to act on it right now, but I would like to have time to consider it. Now I do not say that to keep this body from acting, but to tell you just how my own heart feels in reference to it.

S. F. HUBER, of Pennsylvania Conference. It does seem to me that some one some time ago asked that the reports be not distributed until we act upon them, and now the same party asks for delay.

DR. FUNK. I rise to a question of privilege. I certainly did not make any such statement. I asked the question, Mr. Chairman,

whether the reports should be distributed. I could not distribute them until I was called upon to do so.

A. H. LAUGHBAUM, of Sandusky Conference. I move that we grant Brother Funk's request.

This was agreed to.

REV. S. W. KEISTER, of Allegheny Conference. I understand that when these reports were printed and put under our hands that we were to have twenty-four hours to look them over.

THE PRESIDING BISHOP. That is correct. I asked if this report had been in the hands of the Conference twenty-four hours, and I understood Brother Gabel to say it had.

BISHOP MATHEWS. Mr. Chairman, I think I gave my impression before about this matter, but I must express myself again at this time. I am sure that I speak your sentiments when I say that this is a very deliberate body, and we need deliberation in reference to these reports. I was a little nervous this afternoon when certain things were suggested. I say, brethren, we had better stay two weeks longer and deliberate upon these matters that are of vast importance to the whole constituency of our Church rather than to hastily pass them over from time to time.

REV. A. W. BALLINGER, of Sandusky Conference. I move that we do now adjourn.

Seconded.

DR. FUNK. Now, Mr. Chairman, I would like to say in connection with the report on superintendency that there is a majority report and a minority report. We will distribute at this moment the majority report, following it with the minority report.

Announcements were made also as to a meeting in the interests of the different colleges, and the meetings of the various committees.

The motion to adjourn prevailed, with benediction by Rev. L. W. Stahl, of Allegheny Conference.

Conference adjourned until 8:30 A. M., Wednesday.

SIXTH DAY—MORNING SESSION.

WEDNESDAY, May 17, 1905, 8:30 A. M.

Bishop Kephart presiding.

Rev. W. L. Hinshaw, of Arkansas Valley Conference, conducted the devotional exercises.

Rev. C. S. Parker, of the Arion Quartet, led the song-service. Song No. 62, "Wonderful Words," and song No. 163, "Face to Face," were followed by the reading of Galatians 5:1-25. Song No. 134, "There is Power in the Blood," was followed by a prayer by Rev. J. R. Harner, of Arkansas Valley Conference, and also by Rev. J. W. Lilly, of Sandusky Conference, and song No. 178, first and last verses, "I need thee every hour," was followed with prayers by Rev. J. W. Lake, of St. Joseph Conference, and Rev. D. W. Sprinkle, of East Ohio Conference. The devotional service closed with song No. 90, "Keep Your Heart Singing."

The secretary called the roll of conferences and the minutes of yesterday's sessions were read.

REV. H. R. HESS, of West Virginia Conference. I wish to say that the name of Helen Gould appearing as Miss Helen Gould is a mistake. It should be Mrs. Helen Gould, for she has an excellent son twenty-four years old. Also, the name of W. O. Miller, as given, should be W. O. Mills.

PROF. E. S. LORENZ, of Miami Conference. I have a question. I was under the impression that the Committee on Auditing was to have charge of all the financial reports of this Conference, and not simply of the Church Treasurer.

The minutes as corrected were approved.

DR. M. R. DRURY, of Iowa Conference. I have a resolution to present at this time. I think the object of it will be plain and lead to no discussion..

Resolved, That the names of the lady delegates of this Conference be placed in the regular alphabetical list of the lay delegates and not in a separate list, as in the secretary's roll. Also that their portraits be given a place in the Conference proceedings in the same order.

M. R. DRURY.
E. W. CURTIS.
MRS. F. GEISLER.

The resolution was adopted.

TWENTY-FOURTH GENERAL CONFERENCE

SECRETARY SNYDER. I want to say that I have been following the printed form in the calling of the roll, so I could not very well do otherwise.

Dr. Funk read the following communication:

WELLINGTON, KANSAS, May 16, 1905.

To the United Brethren Conference, Topeka, Kansas.

DEAR BRETHREN: The accompanying resolution was passed unanimously by the General Association of the Congregational Ministers and Churches of Kansas at Kirwin, Kansas, May 12, 1905.

Wishing you grace, mercy, and peace, I forward the same to you.

Very respectfully, sincerely yours,

WILSON C. WHEELER.

To the United Brethren Conference, in Session at Topeka, from General Association of Congregational Ministers and Churches of Kansas.

Resolved, That we send our most heartfelt greeting to the United Brethren Conference, now in session in Topeka, as a fraternal body of Christians. We pray that the presence of God's Spirit in fullness be with them in their deliberations and plans for the future of God's kingdom. We are brethren, and trust that at no far distant date we shall be bound in the bonds of a closer union.

That a copy of this resolution be sent to the United Brethren Conference, now in session at Topeka.

Correct copy.

W. C. WHEELER, *State Registrar.*

On motion of Dr. D. W. Sprinkle, of East Ohio Conference, this communication was referred to the appropriate committee, the Committee on Correspondence.

THE PRESIDING BISHOP. I take pleasure in introducing to the Conference Dr. John Pearson, Field Secretary of the American Bible Society. Will you hear the doctor a moment?

VOICES. Hear, hear.

DR. PEARSON'S ADDRESS.

I thank you, bishop and brethren. I come with no formal greetings to you, because I am not authorized by any ecclesiastical body to convey them, but I would be delighted to say a few words to you; first, thanking you for this courtesy, and also telling you how deeply, how profoundly I am interested in your work. I am particularly pleased to convey to you, in behalf of our American Bible Society, the great pleasure that we have in the action that you took the other day in reference to this great society. I believe the society is well

worthy of your most hearty coöperation. It is one of the greatest missionary societies on this continent to-day. It is a home missionary society; it is a foreign missionary society; it is both. Its work is here; its work is there. If you go to the ends of the earth you will meet its representative; but there is no church that can afford to put missionaries in so many different countries as the American Bible Society. One of the principal reasons why it kindles my enthusiasm is because of its broad, generous, world-wide policy. It has its missionaries almost everywhere throughout the world. No one denomination can do that. He who gives even a little to this great work helps and touches helpfully the biblical work of our missionary societies.

Our society is also a great unifier in the matter of translation of the Bible. Instead of bringing a dozen or more different translations to the poor benighted pagan, thereby confusing him as to which is true and right and to be followed, we unite the whole world of Christians in one translation, and it stands before them as an expression of Christianity. This is not known as widely as it would be, as it seems to me that it should be known. Wherever they are preaching the word to-day, all our American missionaries are furnished with the word in the language in which they are preaching by this society, and without any expense at all to the missionary board. That last feature is what I particularly emphasize. It is the business of this society to do that; they assume to carry forward that particular branch of the universal missionary work.

Now this is one of the greatest things that can be done, and by their doing it they become the greatest money-saver of all the different beneficiaries of the churches. I have not time to elaborate on that thought; that will give you the meaning. If the churches severally had to do the translating of the language, and then make their plates, build their great printing houses, or add to those they had already, so as to have large capacity to print their books, how much would it cost them? Anywhere from a score or two of thousands up to five or six hundred thousand dollars every year. I have calculated it carefully; I am speaking conservatively. Therefore, I say that this great society is doing the work for us all. It is your society; it is the Congregationalists' society, it is the Methodist Episcopalists' society, it is the Presbyterians' society; it is all the Bible society we have, and it is yours and it is ours. No man is getting any dividends from it; everything goes into the work. This great Bible house is ours, free from debt and a source of revenue. Its plates fill its great vaults to the value of hundreds of thousands of dollars; they are our plates. We put them on the press; we simply run off what we want, and if we have not got in the building to-day that particular thing that we need to fill an order, of that particular missionary, we send them to where they are printed, over to London, over to Berlin and Glasgow; we send them the materials and they send us the bill. We furnish

these books to all our missionaries everywhere without expense to our missionary boards. At the same time we have four or five hundred men continually on our own pay-rolls that are going into the pioneer fields.

Now, with your men in West Africa, with your splendid work in Japan—oh, I wish I had the time for five minutes to tell you of the work of the great American Bible Society in Japan to-day. I have a letter in my pocket now from our general agent at Korea, telling of the over sixty-five thousand poor fellows, also telling of the soldiers at Mukden, and he tells us of the interest they each took in the work of the society. I thank you for your time and attention.

DR. FOUT, of Miami Conference. I have a resolution I desire to present.

WHEREAS, The conviction is profound and widespread that the supreme, over-shadowing need of the times is a great religious awakening; and whereas, all Protestantism is taking up anew the responsibility of American church life for carrying the appeals of the gospel to our entire population; and whereas, both the state of the church and the nation demand a more thorough and all-pervading realization of the saving and redeeming power of Christ,

Resolved, 1. That evangelism be the key-note of the coming quadrennium, and that our watchword be one hundred thousand souls for Christ.

2. That the Board of Home Missions, in connection with the bishops of the Church, be requested to inaugurate a vigorous and special evangelistic campaign, in order that the coming quadrennium may witness a genuine revival of religion, and that the financial success of the past quadrennium may be paralleled by an equivalent spiritual victory.

H. H. FOUT.

W. M. BELL.

THE PRESIDING BISHOP. According to the rule, that series of resolutions will go to the appropriate committee, the Committee on Missions.

REV. GEORGE MILLER, of Des Moines Conference. I simply wish to state that Committee No. 4, on the State of the Church, is ready to report.

THE PRESIDING BISHOP. The report will go to the printer, under the rule.

REV. C. J. BURKERT, of Miami Conference. Committee No. 6, on Missions, is ready to report.

THE PRESIDING BISHOP. According to your rule it will go to the printer.

REV. C. U. MCKEE, of Northwest Kansas Conference. Committee No. 21, on Judiciary, is ready to report.

THE PRESIDING BISHOP. According to your rules that will go to the printer.

REV. R. M. ZUCK, of Upper Wabash Conference. Committee No. 12, on Sunday Schools, is ready to report. The report has been printed; it is ready to present to the Conference.

The report was distributed.

REV. J. R. HARNER, of Arkansas Valley Conference. The report of Committee No. 24, on Delegates' Expenses, is ready.

THE PRESIDING BISHOP. That will go to the printer.

REV. J. D. WYANDT, of East Ohio Conference. Committee No. 15, on Itinerancy, is ready to report.

THE PRESIDING BISHOP. That will go to the printer.

REV. J. C. BREMER, of Ohio German Conference. Committee No. 18, on Church Membership, is ready to report.

THE PRESIDING BISHOP. The report will, according to your rules, go into the hands of the printer.

DR. FUNK. As soon as Report No. 12 is distributed we are ready to distribute the report on the Government of the Church.

The report was distributed.

MR. JOHN DRURY, of Iowa Conference. In the Sunday-school report there should be a correction. You will notice Article VII.; "General Secretary" should be substituted for president; and under Article III., Section 4, on the last page, omit the word "generally"; and in Section 5 substitute "Sunday" for "Sabbath."

THE PRESIDING BISHOP. Those items will be taken into consideration when the report is considered.

DR. FUNK. We are now ready to distribute the report on Government of the Church. As I announced the other day, I have Disciplines here, and I have Disciplines here for each delegate who does not have one. They are for delegates and not for visitors.

REV. A. P. FUNKHOUSER, of Virginia Conference. Your Committee on Order of Business desires to report at once.

Assistant Secretary Schaeffer read the report as follows:

Your committee recommends that pending business be laid aside until the Committees on Nominations and Delegates' Expenses make their reports. We further recommend that the election of bishops,

TWENTY-FOURTH GENERAL CONFERENCE

Publishing Agent, and Publishing House Trustees, be made the special order for three o'clock this afternoon.

On motion of Rev. W. H. Washinger the report was approved.

The report of the Committee on Nominations was then called for, but reported not ready.

REV. A. P. FUNKHOUSER. I move you that the committee be excused and directed to report at once nominations for Publishing House Board. We cannot have an election this afternoon without it.

REV. W. F. GRUVER, of Virginia Conference. I suppose the Conference remembers that the committee asked for instructions as to whether or not they should make a partial report, and it was ordered that the report be deferred until the entire report could be made, and that cannot be made before to-morrow or next day.

THE PRESIDING BISHOP. Let the committee exercise its own good judgment with reference to that, and if it has a partial report to make, I believe this Conference will hear it at any time.

REV. W. F. GRUVER. We were simply acting under orders.

REV. S. W. KEISTER, of Allegheny Conference. I would like to know whether the charter of the United Brethren Publishing House calls for a certain number of directors or trustees. I ask whether any one can inform us whether the charter of the United Brethren Publishing House requires a certain number of trustees?

DR. FUNK. It does.

THE PRESIDING BISHOP. I think it would be a strange charter if it did not.

R. H. BENNETT, of Neosho Conference. I move that the Committee on Nominations be asked to report nominees for Trustees for the Printing Establishment, in order that the ballots may be printed.

Motion seconded by Rev. A. P. Funkhouser.

REV. W. F. GRUVER, of Virginia Conference. Do you want just that one board printed, or do you want what we have printed? We have three boards completed.

THE PRESIDING BISHOP. You will make your report as full as you have it.

Rev. George Geiger, of Southeast Ohio Conference, secretary of the Committee on Nominations, read the following report:

UNITED BRETHREN IN CHRIST

REPORT OF COMMITTEE ON NOMINATION OF PRINTING ESTABLISHMENT TRUSTEES.

We, your Committee on Nominations for Trustees of the Printing Establishment, beg leave to report as follows:

Twenty-seven nominated. Nine to be elected. Not less than three must be residents of Dayton, Ohio, or vicinity.

East District.—E. F. Millard, D. D. Lowery, L. W. Stahl, I. Bennehoff, G. A. Wolfe, S. D. Faust, W. A. Lutz, D. W. Sprinkle, W. H. Jack.

Ohio District.—C. J. Burkert, Eugene Schaeffer, S. W. Lott, T. J. Harbaugh, J. H. Arnold, John Hulitt, S. E. Kumler, E. S. Neuding, P. M. Camp, George Scott, G. W. Dillenback.

Central District.—George Miller, E. R. Smith, A. W. Drury, D. R. Seneff, H. W. Trueblood.

Western District.—Matt Edmonds, C. U. McKee.

W. F. GRUVER, *Chairman.*

GEORGE GEIGER, *Secretary.*

REPORT OF COMMITTEE ON NOMINATION OF CHURCH TRUSTEES.

We, your committee, report as follows:

Thirty-six nominated. Twelve to be elected, a majority of whom shall be from Ohio.

East District.—W. R. Berry, A. R. Ayers, J. W. Kiracofe, C. H. Cox, Cyrus Funk, W. G. Clippinger, C. E. Mullen, John Thomas, G. A. Davis.

Ohio District.—John A. Shauck, W. J. Shuey, A. Orr, John Barnes, G. C. Williams, S. E. Kemp, P. M. Streich, A. H. Laughbaum, Wm. McKee, A. A. Moore, G. Fritz, J. P. Miller, H. A. Secrist, J. W. Markley, E. J. Rogers, I. J. Bear, A. M. Cummins, S. W. Paul, A. W. Arford.

Central District.—H. J. Gunnels, C. A. Thorn, W. H. Heffner, J. L. Brandenburg, S. Wertz.

West District.—H. C. Shaffer, N. Castle.

W. F. GRUVER, *Chairman.*

GEORGE GEIGER, *Secretary.*

REPORT OF COMMITTEE ON NOMINATION OF BOARD OF EDUCATION.

We, your committee, report as follows:

Twenty-seven nominated. Nine to be elected.

East District.—H. U. Roop, R. J. White, W. J. Zuck, E. U. Hoenchel, Lawrence Keister, S. F. Huber, C. I. B. Brane.

Ohio District.—L. Bookwalter, J. P. Landis, T. J. Sanders, H. S. Gruver, F. P. Rosselot, W. O. Fries, G. A. Funkhouser, G. P. Macklin, E. L. Shuey, W. H. Wright.

TWENTY-FOURTH GENERAL CONFERENCE

Central District.—C. J. Kephart, J. W. Lake, J. A. Hawkins, I. L. Kephart, W. R. Shuey, W. S. Reese.

West District.—P. O. Bonebrake, W. E. Schell, L. S. Cornell, I. E. Caldwell.

W. F. GRUVER, *Chairman.*

GEORGE GEIGER, *Secretary.*

By general consent the report of the committee was ordered printed and ballots prepared.

DR. SENEFF, of Lower Wabash Conference. You will notice one thing, that you have not determined what your districts will be. That is why I called for that report before, in order that we might not get the cart before the horse.

REV. W. H. WASHINGTON, of Pennsylvania Conference. I move that the report on superintendency be taken up.

REV. A. P. FUNKHOUSER. When we adjourned last evening, the business before the Conference was the consideration of the report of the Printing Establishment. Does not that hold until it is completed or laid aside? . .

THE PRESIDING BISHOP. That will come up under the head of unfinished business.

REV. W. H. WASHINGTON. I press my motion.

REV. H. S. GABEL, of Eastern Pennsylvania Conference. Did we not take action that the report on publishing interests be laid over until to-day?

THE PRESIDING BISHOP. That is true; but when you lay it over indefinitely, it means any time during the day. Now it is for the Conference to say which of these reports it will take up. There is a motion made that you take up the report of the Committee on Superintendency, which was distributed yesterday, and has been in your hands a sufficient length of time.

DR. FUNK. I would like to say that there is a supplement to the report of the Committee on Superintendency in the hands of the printer, which was handed to us late last night for printing. It was simply an omission from the printed report, the secretary failing to get it in, and asked us to make a supplement of it. We have tried to get it here, but it is not ready.

THE PRESIDING BISHOP. Then the entire report is not here?

DR. FUNK. The report is here, but the supplement which carries

with it a very important paragraph which the committee acted upon, and it is not a change since the printed report.

REV. W. H. WASHINGTON. I know that the supplementary report refers to the seventh article, and by the time we get to that, probably it will be here.

Conference agreed to take up this report. Assistant Secretary Schaeffer read the majority report on superintendency as follows:

REPORT OF COMMITTEE ON SUPERINTENDENCY.

We, your Committee on Superintendency, beg leave to report as follows:

Book of Discipline, Chapter VI., Section 8, page 53, items 1, 2, 3, 4, and 5 unchanged.

Item 6 to become item 17, and the following to become item 6:

SUPERINTENDENTS' ASSOCIATION.

The bishop of each district shall call together, annually, the presiding elders of his district, at some convenient place, for the purpose of consultation, and planning for the advancement of the interests of the Church.

The bishop shall be chairman *ex officio* of this body.

Upon assembling the bishop shall direct the organization of the Association, which shall consist in the election of a Vice-President, a Secretary, a Treasurer, and such other officers as may be necessary.

Each annual conference within the district shall be entitled to one vote upon all matters coming before the Association.

The business of the Superintendents' Association shall be to consider the material and spiritual advancement of the Church, and devise methods and provide means for promoting the same.

Special attention shall be given to the planting of missions in growing towns and cities where our Church is not already represented.

Each annual conference shall provide for the traveling expenses and entertainment of its delegate to the Association.

Items 7, 8, and 9 unchanged.

Item 10 changed to read as follows: In conjunction with the boards of missions (home and foreign and the Woman's Missionary Association), a bishop shall have power to organize mission conferences."

Items 11, 12, and 13 unchanged.

Strike out Item 14, and substitute the following:

VACANCY IN A DISTRICT.

In case of a vacancy in the office of bishop in any district, it shall be the duty of the remaining bishops to hold an election by letter ballot; all members of the preceding General Conference, who are mem-

bers of the Church, voting. The Publishing Agent shall provide and send out the blank ballots and return envelopes under the direction of the Board of Bishops. The Board of Bishops shall appoint a board of three tellers from the membership of our Church in the vicinity of Dayton, Ohio. The ballots shall be turned over to them by the Publishing Agent, as directed by the bishops. The bishops shall set a date when the ballots must be in, and also where the ballots shall be counted by the tellers, these two dates to be printed on the blank ballots sent out to the delegates. The tellers shall certify the entire vote to the bishops, and then shall announce the election.

Item 15 changed so as to read: It shall be the duty of the bishops to deliver a suitable address and sermon to each annual conference.

Item 16 changed to read as follows: The foreign field shall be under the supervision of the Board of Bishops, the Board of Foreign Missions, and the Woman's Missionary Association respectively.

Chapter XXV., page 140, strike out the entire chapter and substitute the following:

BISHOPS' DISTRICTS.

1. *East District.* Allegheny, East Pennsylvania, Erie, Pennsylvania, Virginia, West Virginia, East Ohio, Southeast Ohio, Miami, Ontario, Germany, West Africa, and Porto Rico.

2. *Indiana District.* Sandusky, Indiana, White River, St. Joseph, Michigan, Ohio German, Upper Wabash, Lower Wabash, Illinois, Northern Illinois, and Wisconsin.

3. *Central District.* Iowa, Des Moines, Missouri, Northeast Kansas, Southwest Kansas, Northwest Kansas, Neosho, East Nebraska, West Nebraska, Oklahoma, and Minnesota.

4. *West District.* Northern Nebraska, Colorado, Oregon, Columbia River, California, Japan Mission Conference, China Mission, and the Philippine Islands.

5. *Southern District.* Kentucky, East Tennessee, West Tennessee, Chickamauga, Louisiana, and Georgia.

L. S. CORNELL,
W. R. FUNK,
W. O. ZEIGLER,
A. W. BALLINGER,
W. H. WASHINGTON,
J. H. SNYDER,
E. B. BIERMAN,

Committee.

THE PRESIDING BISHOP. Now I understand there is a minority report also.

The assistant secretary read the minority report on superintendency as follows:



REV. C. WHITNEY
Secretary Home Missionary Society
Elected in 1905



REV. S. S. HOUGH, D.D.
Secretary Foreign Missionary Society
Elected in 1905



L. O. MILLER
General Church Treasurer
Elected in 1905



REV. H. S. GABEL
Secretary Church-Erection Society
Elected in 1905

UNITED BRETHREN IN CHRIST

MINORITY REPORT ON SUPERINTENDENCY.

We, as members of your Committee on Superintendency, beg leave to present the following minority report as a substitute for Chapter XXV:

BISHOPS' DISTRICTS.

1. *East District.* Allegheny, East Pennsylvania, Erie, East Ohio, Pennsylvania, Virginia, West Virginia, Kentucky, Ontario, Southeast Ohio, Georgia, West Africa, Germany, and Cuba and Porto Rico Missions.

2. *Indiana District.* Miami, Sandusky, Indiana, White River, St. Joseph, Michigan, Ohio German, Upper Wabash, East Tennessee, West Tennessee, Chickamauga, and Louisiana.

3. *Central District.* Lower Wabash, Northern Illinois, Des Moines, Illinois, Iowa, Northeast Kansas, Wisconsin, Minnesota, Missouri, Neosho, Southwest Kansas, and Oklahoma.

4. *West District.* Northwest Kansas, East Nebraska, West Nebraska, Northern Nebraska, Colorado, California, Columbia River, Oregon, Japan Mission Conference, and China and Philippine Missions.

A. W. SNYDER,
ELI GOOD,
N. S. VEZIE,
Committee.

REV. ELI GOOD, of Michigan. I wish to make a statement on behalf of the committee with reference to the minority report. We have agreed with all of the majority report except that which pertains to Chapter XXV. of Discipline.

REV. S. W. KEISTER, of Allegheny Conference. I move to substitute the minority report for Chapter XXV. of the majority report.

THE PRESIDING BISHOP. We had better move to adopt the original report and then offer the substitute, because the first report is not yet in the hands of the Conference.

REV. L. W. STAHL, of Allegheny Conference. I move you that the majority report of the Committee on Superintendency be adopted.

Seconded.

REV. S. W. KEISTER, of Allegheny Conference. Mr. President, I move to substitute the minority report for Chapter XXV. of the majority report.

Seconded.

DR. G. P. MACKLIN, of Miami Conference. I wish to offer the following as a substitute for the majority report. It is already signed.

THE PRESIDING BISHOP. Read your substitute.

Dr. G. P. Macklin read the substitute as follows:

There shall be six bishops' districts.

1. Four districts for the body of the Church from the Rocky Mountains to the Atlantic Ocean, to be divided as the General Conference may direct.

2. There shall be a district called the Pacific. The bishop of this district shall superintend the conferences on the Pacific Coast and all our missions in China, Japan, and the Philippine Islands, and the whole Church shall be thrown open to him for the purpose of securing men and money with which to establish our Church permanently on the Pacific Coast.

3. There shall be a district called the South. The bishop of this district shall have control of our work in the South.

4. The bishop of the Eastern District shall be superintendent of our missions in Africa and Porto Rico.

5. The bishops shall lead the evangelistic movement on their respective districts and marshal our forces for the greatest campaign in our history in soul-saving, setting our goal at forty thousand souls in the next quadrennium.

G. P. MACKLIN.

W. R. LLOYD.

THE PRESIDING BISHOP. We have here a substitute offered for the majority report. This will, of course, if adopted, serve as an amendment to it. It is now before you. You will please hold yourselves to the substitute.

REV. V. A. CARLTON, of Iowa Conference. I have a substitute I wish to offer.

THE PRESIDING BISHOP. There is one substitute offered.

REV. J. S. KENDALL, of East Ohio Conference. I move that the substitute offered by Dr. Macklin be laid on the table.

Seconded.

DR. FUNK. That will carry the whole paper to the table.

The motion to lay on the table did not prevail.

DR. MACKLIN, of Miami Conference. Mr. Chairman, may I defend this substitute? As I look at it, the United Brethren Church in this General Conference faces the future with larger opportunities than ever before in her history. I believe that the men who shall be elected superintendents of this Church shall lead in the great movements of this Church, marshaling our forces for the largest work that we have ever done in our history. The reason why I called for four districts

in the body of the Church is that these superintendents may have the opportunity and time to put themselves at the heads of these great movements, and lead our Church to larger victory and greater success. The reason why I asked for a bishop for the Pacific Coast—I have never been there myself, but I know something about it. [Laughter.] I have never been on the Pacific Coast, but I know something of the trend of events going on in the world about; and the civilization, the greatest civilization this world has ever known, will face the Pacific Ocean within the next hundred and fifty years. Daniel Webster, as Secretary of the United States, as Secretary of State for our country, slept while England robbed us of a large portion of the valley of the Columbia River. God forbid that we as a Church should sleep and let others possess that which belongs to us. So far as the South is concerned, if it is an open field, let us enter it and manage to make it produce for this Church what it ought to produce, and so far as the evangelistic movement is concerned, I believe our bishops should lead this movement. They can organize the forces of the district and carry to a successful issue enterprises of this kind more readily than one man, called an evangelist or missionary secretary, can lead the forces of the entire Church; and I believe that we as a Church should set our stakes for nothing less than forty thousand of an increase in the next quadrennium. Some may say we have not the money. My observation is this, that where we produce results, the laity and membership of this Church are willing to furnish means to carry on the mighty enterprises in which we engage. My observation is also that we as ministers of the gospel oftentimes get between our people and the largest success which God has for us.

I trust, brethren, that you will face the future and take such steps as will enable this Church to achieve results that will astonish us. You may face the past, you may thwart this; but my prayer is that God may give us a vision of the Christ when he stood on that lonely hill in Galilee, with his disciples about him, and all the world in sin and in rebellion against his name. He faced a conquest that should march through the centuries, and he said to his disciples, "All power in heaven and in earth is given unto me. Go ye therefore, and preach my gospel to every creature, teaching them in the name of the Father and of the Son and of the Holy Ghost, and lo! I am with you alway, even unto the end of the world."

Christ is behind this Church to-day; therefore let us give it the faith and the energy and the purpose and the high courage that will enable us to win success.

Question called for.

DR. R. J. WHITE, of Erie Conference. Mr. President, I am in hearty sympathy with the great purpose that the brother has just announced of the work of this Church, but according to the logic that he makes use of, to reach this result, the more bishops we have the more rapidly will that result be brought about. If that is true, then we might most earnestly advise that, instead of having six, we have twelve bishops, because the more rapidly, the more quickly that wonderful result that we all hope and pray for is brought about the better.

I am opposed to the substitute. I am in favor, not of six bishops' districts, but three. We have two bishops *emeritus*, and now this would make us eight bishops. The cry in this Church, if I can understand the signs of the times, is this, that we have too much superintendency. I desire to say that I am in favor of the itinerancy—I am an itinerant. I believe in itinerancy. I believe we have the best system, that I know of at least, and I am in hearty sympathy with the system, and I believe in perpetuating it.

I do not believe, however, we are ready to adopt the local church system. We need superintendency, but, brethren, we do not need too much of it. We need a certain amount of it, but not too much of it. We have two classes of superintendents, the bishops and the presiding elders. The cry has been that we have too much superintendency, too many presiding elders, and I now believe that if we are going to cut down the superintendency, we had better begin at the top and not at the bottom. We need bishops, but it does seem to me that, in the work of this Church, its general superintendency, could be taken care of amply by three active bishops and two bishops *emeritus*.

The plea was made here that these two brethren, who have so nobly and so faithfully led us in the past, are still capable of helping us, in a measure at least, in the future; that they are to be given something to do; and certainly, if I understand human nature, when a man is getting gray and is supposed to be losing his power for the most efficient service, he will still be delighted to be given something to do. That was the case with Bishop Weaver. I have not consulted with these brethren, but I suppose, at least—I won't say I know—but I

believe that these brethren will be most pleased if we assign them at least some work to do, and with three bishops, with the understanding that these bishops *emeritus* shall assist them in holding the conferences, certainly these forty-one conferences, if I count correctly, and these six mission districts, could be amply taken care of. I believe in the superintendency, and I rejoice in the efficient and heroic superintendency of the past in the history of our Church, of the work of our presiding elders and our bishops. I rejoice in this, but, brethren, let us not load up our Church with too much superintendency. Stick by the plan that has already been arranged for. We are to have two secretaries in the mission work and a Church-Erection Secretary. Our young people are asking for a secretary in their work. There is the Sunday-School Secretary, the educational people are asking for a secretary in their work. Just think of the amount of secretaries and general superintendents! We have been pleading for less superintendency, but now the plan is to make more. I do not think, brethren, that we are ready to say that we will do away with the office or work of the presiding elder. We might call him a superintendent, but he has been an important factor in our churches and he is still. I cannot conceive how we can carry on the work of the itinerancy unless there be an officer who visits the churches at least once a year, and knows something of the wants of the Church and of the ability and work of the men. I do not believe we are ready to do away with that branch of the superintendency. There are some conferences where they need more than one, and if we reduce them to simply one superintendent in a conference, it will weaken them in their work.

I submit, Mr. President, that, in view of these things, we do not wish to increase the superintendency, but make it more effective.

A. H. LAUGHBAUM, of Sandusky Conference. I am a layman, and believe in equal representation. I rise to say just one word. I had hoped that I might refrain from attempting to speak in public in this General Conference. However, I feel justified in saying a few words in the way of caution in some of the important matters before us at this time. My caution is that we do not unnecessarily multiply the number of general officers, nor increase salaries where the duties of the positions do not justify it. I fear the machinery increases more in proportion than our membership. It is stated in round numbers that our increase in the last quadrennium is but a few more than

ten thousand. I apprehend that we shall fail to obtain the best results from our Church at large if we should be called upon to explain many of our actions here. Personally, my desire is sufficient machinery, well paid, but to be in keeping with our growth. I also declare against chicanery in any deliberate body, and I hope that we may be free from it. Therefore, I am in favor of the minority report, representing four bishops' districts and no more or no less, with the help of our bishops *emeritus*.

Question called for.

THE PRESIDING BISHOP. All in favor—you will remember it is on the substitute, which says six districts—all in favor will raise the hand. All opposed, like sign. That substitute is lost. [Applause.]

THE PRESIDING BISHOP. Now, then, the substitute for the original report is before you, which is four districts instead of five, the minority report.

REV. V. A. CARLTON, of Iowa Conference. I have got a substitute which I wish to present to this minority report, that there shall be three districts:

1. *East District*. Allegheny, East Pennsylvania, Erie, East Ohio, Pennsylvania, Virginia, West Virginia, Kentucky, Southeast Ohio, Georgia, Miami, and Sandusky.

2. *Central District*. Indiana, White River, St. Joseph, Michigan, Ohio German, Upper Wabash, East Tennessee, West Tennessee, Chickamauga, Louisiana, Lower Wabash, Illinois, Northern Illinois, and Wisconsin.

3. *Western District*. Des Moines, Iowa, Northeast Kansas, Minnesota, Missouri, Neosho, Southwest Kansas, Northwest Kansas, East Nebraska, West Nebraska, Northern Nebraska, Colorado, California, Columbia River, and Oregon.

All foreign missions shall be visited by the bishops as may be arranged by themselves in conjunction with the Board of Foreign Missions.

V. A. CARLTON.
R. J. WHITE.

THE PRESIDING BISHOP. You offer this as an amendment to the substitute, do you?

REV. V. A. CARLTON. Yes, sir.

THE PRESIDING BISHOP. You can amend the substitute. I have made you go according to your own rules. You will find it in Rule 10. Now, then, proceed with your remarks.

REV. V. A. CARLTON. Mr. Chairman, this is a substitute for the minority report. I have a word to add to what Professor White has already said in regard to the importance of superintendency, the importance of our bishopric. It is an important office, and we have such a superintendency as we or no other church have need to be ashamed of—noble men whom God called, and who are accomplishing a great work for our Church. Nevertheless, I feel that as a Church we are absolutely unable to support a larger body of men in this office. There are some conferences that are now paying to the very utmost limit of their ability to pay, and if we add, according to the majority report, we will have to be assessed at least fifty per cent. above that which we are now paying; and if we adopt the minority report, we will have to increase our payments about twenty-five per cent. over that which we now pay. I am sure that many of our conferences are absolutely unable to increase this amount of money. Besides, we believe that the efficient men that will be elected by this General Conference are fully competent to meet all the requirements of our Church, even should there be but three in conjunction with these two bishops *emeritus*.

BISHOP CASTLE. I rise to a question of privilege. You may consider it an argument, if you wish, on one side or the other on the question before you, but I feel as though I ought at this time make the following request of the General Conference:

Honored and beloved brethren of the General Conference, I ask that in the matter of your remuneration of me as bishop *emeritus* you rescind that part of your action and leave me the position without financial consideration. The reasons: First, I do not wish to be under official obligation to render service. I want my work to be entirely voluntary, as my health might make my service uncertain. Second, the Church is unprepared at this time for this increase in the expense of superintendency. Third, out of regard for your esteem and the very generous expression you have given of it, I ask the privilege of relieving you of so much of possible embarrassment.

VOICES. No, no.

REV. H. R. HESS, of West Virginia Conference. I am very much pleased that I shall have this moment to say this word. I have considered this matter of superintendency quite a while, and I stand now with all my force for four bishops, for the minority report. This

is sufficient for this Church as I see it from every due consideration at this time. They are sufficient to do the work that the size of our Church demands.

Now I am sure that they have rendered efficient service and ready service in the past history of their work. And now, at the present time, I consider we have equal to five bishops. I have no objection to helping pay the bill. I do not wish to turn aside from the real needs of the Church, for you must have your bishops. It is scriptural to say "Bishop." I am glad that I have a Bishop for my soul as well, and I hope that, without any discussion, pardon me, that we will vote for the minority report, and that we will put ourselves on record at this time as holding the fort for four bishops' districts instead of less or more.

E. S. NEUDING, of Southeast Ohio Conference. One thing we must remember, and that is that the Church of the United Brethren in Christ is growing. Next, you must remember that, while we have two bishops *emeritus*, they are not to be engaged in active work, but merely when they are called upon, especially after hearing what Bishop Castle has said in regard to himself. We have made provision for the East and the West and the North, and as I heard the splendid report, to my mind, coming from the Southern District, I felt that we ought to support that work and to send a bishop to the South and give the South all the possible help we can. When we recall that this work has not been organized very many years, and see the splendid results that we have had, I think we ought to support the work and give the South a bishop.

REV. N. J. MCINTYRE, of Erie Conference. I want to say just a word to sustain the amendment. I believe we want to do the best for the Church, but we differ as to our opinions of doing the best. Perhaps my experience has not been as great as many. I have been a pastor in this Church for twelve years. I spent about thirty-three years of my life in the lumber regions. I was a lumberman. I never thought it a good policy to load up a ten-horse power engine with a fifty-horse power boiler. It tears the machinery all to pieces. It is a waste of good steam. I think we can carry business propositions into our Church with great credit. I think we have plenty of generating steam force, and will have in three bishops' districts enough to run all the machinery we have. This is a great State in

which we live, or in which we are assembled, great for its productive qualities. We have heard something about the State of Kansas. I heard of a farmer out here who was surprised one day when he went to his barn and there found that his favorite cow, the only one he had, had given birth to five calves. He wished to increase his stock on the farm, but it troubled the old fellow a good deal to know how he was going to raise the fifth calf. I have an idea if he had had some of our business qualifications here that he could have solved the problem. It may be a little hard on the mother cow, but the calves would grow. Now, friends, let us be careful that we do not overtax the mother cow.

REV. I. W. BEARSS, of Georgia Conference. Brethren, I hail from the southernmost part of our Church, at least so far as the United States is concerned. I want to say that I will have been a minister in this Church for forty years next December. I have preached in Missouri; I have preached in schoolhouses where the doors were filled with bullet holes; I have preached in western Kansas when we had but nine members, and in one year increased over two hundred members on the same ground. I don't want to make any speech, for I am not a speech-maker, but I want to come to the real facts. I think we ought to look at them.

It may be that you brethren who are at the hub of the United Brethren Church, as it is called up there in Dayton, Ohio, and who live around there, that you come in elbow touch with one another and do not feel the need, perhaps, of superintendency, like we do on the outskirts of our work in the Church. You know very well, those of you who have kept posted on church work, and have taken the *Tele-scope* as long as I have, which has been since 1867, that in the southland we had nothing. Many years ago, in order to build up the Church in the South, it became necessary, it was essential to the growth and the building up of that work there, to create an extra superintendent, and I am glad to say to you this morning that we had the material that was raised up of God for that very purpose, and he has gone in and out among us, and to-day we have the splendid results that have been reported in this Conference. It came through his labors. We called him the father of our work in the South, and more than that, our bishop, whom we love. I have been acquainted with him for many years, and we esteem him very highly; but the toil

and the labor elsewhere allowed him to come but once a year, and simply preside at our conference and then he was gone.

Even as it is, never having a superintendent on my work, I went down there by myself and built up the work. I am sorry in that report of Dr. Carter's that our church was valued at three hundred, when it ought to have been nine hundred dollars. We have borrowed a dollar from no man; we owe no man anything; and when we send for Sunday-school literature we pay for it when we send the order. We have money in every general interest of this Church. Coming down to my own home, and in the capital of our State, and in every other interest of our Church, we have money invested, and we have been trying to hold up the standard of our glorious Church.

But we feel the need of some of the officary of our Church even at a very small salary. We want a man down South with a large intellect, and the labors of a superintendent in the South have been as abundant and as well regarded as any other superintendent of our Church. This is why we desire that we have a conference and a superintendent or bishop. I am like this brother here, I love to say bishop, and I am in favor of sticking to the term until we have a new revision with these new terms in. I ask that you remember us at least in your action as well as your prayers.

Question called for.

THE PRESIDING BISHOP. Remember this, brethren, what we are talking about. This virtually says strike out and insert three bishops' districts. The three districts are what we are discussing as against the four.

REV. I. BENNEHOFF, of Erie Conference. I suppose that every speech that is being made on this floor is from the honesty of our hearts. All are endeavoring to do the very best that they can and take the best possible action concerning this matter. Upon the part of some it is a financial consideration entirely. I say, although this enters very largely into the question, with me it is a question of manhood. It is a question of growth, and the question is whether these foreign fields or frontier fields or southern fields will grow more rapidly with a superintendent and with the money incident to the appointment of a superintendent, as to whether their growth will be vigorous and strong. Every one knows that a strong, healthy church is worth a half-dozen sickly churches. Now you will excuse me for

this personal reference that relates to our conference. We started out very weak; we had scarcely strength enough to breathe. We received no help from the Parent Board, with the exception of the help that we received from the city of Buffalo, and to-day the Parent Board, or Missionary Society, is gaining hundreds from the enterprising city of Buffalo. I say this is all the help we have ever had. We have during the last forty-five years that it was my privilege to grow up with this conference built many churches. We now number about thirty-five hundred members. In addition to this, we have built a seminary at the expense of nearly twenty thousand dollars. We to-day have an endowment of nearly twenty thousand dollars. While the larger conferences of this Church, wealthy conferences of this Church, have ransacked the country from Dan to Beersheba for endowment funds, Erie Conference has built her seminary, endowed it with twenty thousand dollars, without asking a single individual for a penny outside of her boundaries. Erie Conference has hundreds of dollars in Union Biblical Seminary, thousands of dollars in Otterbein University. Why is this? Because our method has been vigorous without help, without the fostering help of the mother; therefore I am in favor of the amendment for three bishops' districts.

REV. G. H. HINTON, of Neosho Conference. It strikes me forcibly now that we can come to some danger in extreme, as we did in laying the motion on the table. I am convinced in scanning and studying carefully the majority report and also the minority report; I am satisfied we will do an injustice if we attempt to operate this Church with three bishops, with the intention of calling into active service our dear bishops whom we have retired and place an obligation on them. We will do them an injustice and we will work an irreparable loss to the Church. I want to say, Mr. Chairman, that three bishops cannot manage the work of this Church. I am sure that five bishops, as suggested by the majority report, is what we need. This will not embarrass us by hurting the feelings of these retired bishops who have done such efficient work and so faithfully, but it will give us a good active working force. I want to ask, Mr. Chairman of this Conference, and I ask it in the spirit of kindness, why do we isolate the grand new South, where the possibilities of this Church are greater than in any other part of her domain? I do not hesitate to say that, the coast district not excepted. We have spent thousands and thou-

sands of dollars for the coast, endeavoring to build up the Church there, and our progress has been slow. In the new South, the grandest door that is open to this Church on the American continent for United Brethrenism, seemingly we would stop and hold this grand field off at a distance, when they are inviting us to come and introduce the United Brethren Church. They are finding nothing wrong with our doctrine, and are agreed to our name. Now it is evident to me, and I hope it will appear so to my dear brethren, that there shall be no discrimination made, that the southern field should have a bishop, a superintendent to take care for and look after the great interests of our Church in the South. Why, simply because this brother says back in Buffalo, where the Church is a household word for more than a century; there is nothing in that argument whatever. They ought to have done more than they have done. [Applause.] We ought to do something where our Church is new and unknown. Through the labors of this grand man, Dr. Carter, in the South, and all hail to his glorious name and work, we have felt that if you will only put the South under the proper superintendency, and give it the chance which other parts of the United States and other parts of the Church have had to develop its resources in favor of the United Brethren Church, you will make no mistake. I am in favor of this majority report.

THE PRESIDING BISHOP. Brother, please, the majority report is not now under consideration. It is the minority report, with the amendment to strike out four districts and insert three. That is the point, please.

REV. G. H. HINTON. Just a word more as to the three districts. It strikes me that when any one of the brethren who are in favor of this substitute depend very largely upon the labor of these bishops *emeritus*, I do not see a larger church. I do not see much good in having these bishops at one thousand dollars a year doing work and pressing them into service. That seems to be the trend of this motion. Now, what we want is sufficient superintendency, not embarrassing anybody or any part of the Church. I know the United Brethren Church has the money, as far as that is concerned, and we will be loyal to whatever measures this Conference may adopt; but, my brethren, in the name of the Master and this Church, let us not take a step backward. I hope that this substitute will be voted down.

Question called for.

DR. G. P. MACKLIN, of Miami Conference. I want simply to ask a question.

THE PRESIDING BISHOP. The brother says he wants to ask a question. Will you allow him to ask his question?

VOICES. Yes.

DR. G. P. MACKLIN. The question I ask is this: In 1821, when this General Conference assembled in Fairfield County, Ohio, it had seventeen members present at the General Conference; it had three superintendents. Has this Church grown any? I believe it has.

VOICES. Question, question.

REV. J. R. CHAMBERS, of Neosho Conference. State the question a little clearer.

THE PRESIDING BISHOP. What you are voting for now is virtually striking out four and inserting three bishops. Now, if you will just hold that in mind—you can count four and three. [Laughter.]

The amendment to the substitute was lost.

The question was called for.

REV. N. L. VEZIE, of Neosho Conference. I want to call your attention to one thing, whether I get to talk or not. Either the secretary or the printer left out Oklahoma in this Central District in the minority report.

THE PRESIDING BISHOP. That will be understood that it is simply an omission, that is all.

REV. G. FRITZ, of Ohio German Conference. Germany is left out.

VOICES. Ontario is left out.

REV. W. H. WASHINGTON, of Pennsylvania Conference. I merely rise to state where we stand on this question. My name being added to the majority report, people generally know where I stand, both feet on the platform. I am very sure that if the members of the Conference had been in the sessions of the committee, and could have secured the information that we believe we secured, I think they would all, with very few exceptions, have voted for the majority report.

It was very proper for these three brethren to present this minority report, but I think that they should have told the rest of us in the committee meeting that they were going to do so. It was quite a surprise to me to find this report after I came here, and when we had adjourned. I do not know just why they changed their minds, unless some good brethren gave them some information concerning it that

was helpful to them. I am not aware of any technicality in it from any parliamentary standpoint; I think not; but I do think they did owe it to some of the other members of the committee to say something about it, why they assumed the right to present this minority report.

Now, Mr. Chairman, with regard to the West District, you notice how large it is in the minority report. I believe there are eleven conferences in it. We have reduced it to seven if I read aright. It is too large yet, in my judgment, if we are going to do anything. Brother—I forget his name—of the Evangelical Association, made this statement concerning our work on the coast, “I don’t know anything about it save what we gathered through the bishops and others. If we do as much for the coast as you have, we would have a bishop there,” and then he said, “You ought to look after just three of the conferences in that great empire on the coast.”

Now to me, it is a matter of business. It was either to “put up or shut up,” as we say sometimes along the line. I think if we have not enough there to do the work right and give it proper superintendency—I speak of the coast—then let us kindly dispose of three of them, as any good business man would do.

I hear from the laymen—and they are good business men, I am sure, in a case like this—that if industries were concerned, manufacturers, three or four seeking revenue with no hope beyond, they would close out honorably. If, on the other hand, there is hope, they would send their own business men there, their skilled workmen to do the work that ought to be done and build up the manufactory.

Now, I have no favors to ask; I have no ax to grind; I speak without fear and without favor. I fear sometimes, in the discussion of these questions, the personality of the thing enters into it to the exclusion of what we ought to do and what we ought not to do. Now, inasmuch as we add this for the coast, the strengthening of the weak district, we of course did the similar thing for the South, making five districts, and leave personality out of the question; and, as I said to the committee, the only thing that enters into it is, What will glorify God the most and bring the largest possible results to the Church of our choice in the next four years? That is the question that was before us, and the majority of the members have signed it. It is here for your consideration. We will pay just as much if you vote it down

as if you vote the other way, but I plead for it. Our good secretary, Brother Snyder, referred to the importance of the district which he represents, or the part of the district; and I wish he could enlighten these other districts. I want to tell you this, that after our bishops, five of them, have given their best efforts to the work in these districts, and those who are bishops *emeritus* have done their very best, there will be a whole lot of pastors called upon to reopen and dedicate churches here and yonder. I have been trying to do the work of the Pennsylvania Conference, and I know that a bishop is preferred to a superintendent or a presiding elder. Just recently I took steps to help in the work there in place of Bishop Mills, in our district. It gives prestige when the bishop goes, and I know in some places, with the presence of the bishop, we raised four or five hundred, perhaps a thousand dollars more money from those out of the Church, as well as those in the Church, because the bishop was there. It is all right to have a presiding elder there as a helper; but I want to tell you he is only a helper, and only recognized as such, unless you eliminate the word bishop and call those men general superintendents. We ought to do one thing or the other. I plead for the five bishops' districts.

REV. W. D. STRATTON, of Michigan Conference. I want to say that, under the existing circumstances in which the salaries of the bishops are placed, I am hardly in favor of this majority report. If you made a *pro rata* assessment for bishops's salary, then I might consider the thought of raising our bishopric up to six or eight, but I have some figures before me. The assessment for bishops' salaries in Michigan Conference is one hundred and seventy-five dollars, five or six cents per member of the conference, making that sort of an assessment throughout the Church, eighteen thousand dollars is called for by the Board of Bishops. We pay a hundred and seventy-five dollars per year in Michigan. If you brethren in other conferences pay as we do, and the assessment is made accordingly, then we can talk about increasing the bishopric; but at the present time I am not prepared for the advance, increasing these general officers of the Church when the border conferences are not assessed in the same ratio and same proportion of these larger and stronger and older conferences.

I want to say to this General Conference to-day that I represent one of the smaller conferences, in which our property has been taken

from us by the Supreme Court of the State, and we have had to build from the ground up, and we have not complained until this very moment.

Furthermore, we have not been very much in favor of this church union question until we heard Dr. Gladden the other evening. That was a magnificent address, and in referring to church union, Dr. Gladden said, "We have got to loosen up on our episcopacy." Now I believe, brethren and sisters of this General Conference, that we are going to get together for church union, and we are going to be united. What kind of a blow are we going to strike on it at this General Conference?

DR. G. P. MACKLIN. I rise to a point of order.

THE PRESIDING BISHOP. State your point of order.

DR. G. P. MACKLIN. The question before us is not on church union.

REV. W. D. STRATTON. It is on superintendency, and I simply quote Dr. Gladden on my point. The amendment of Brother Carlton is one this General Conference ought to feel deeply interested in. It would be a step towards church union. It would show to our Congregational brethren that we are at least ready to take one step towards church union, as we loosen up one step on the episcopacy. I am ready for it.

REV. J. SIMONS, of St. Joseph Conference. I thought our rules limited debate to ten minutes.

THE PRESIDING BISHOP. I am going to rap him down in about two minutes. Go ahead.

REV. W. D. STRATTON. Now this movement reminds me of the riddle of the sphynx. What animal goes on four feet in the morning, on two at noon, and three at night? The whole Grecian empire passed before the sphynx. Nobody could solve the riddle and then Œdipus came forward and solved the riddle—"man."

We should put the bishops on salaries of three thousand dollars apiece, reduce the number, so that we are able to do it. Exalt the office.

THE PRESIDING BISHOP. Dr. Cornell is chairman of the Committee on Superintendency. Shall we hear from him?

DR. FUNK. A question of privilege. Is this the closing address by Dr. Cornell?

THE PRESIDING BISHOP. No.



COL. ROBERT COWDEN, Lit. D.

General Sunday-School Secretary

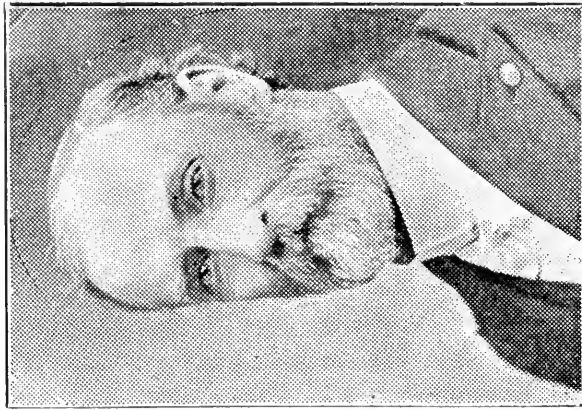
First elected in 1877 Re-elected in '81, '85, '89, '93, '97, '01, '05



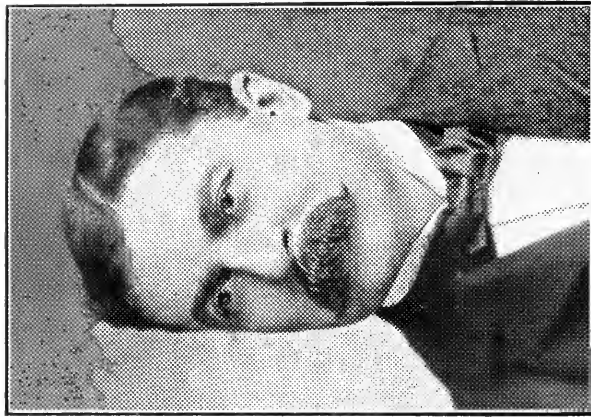
REV. C. M. BROOKE, D.D.

General Manager U. B. Seminary

First elected in 1901 Re-elected in 1905



REV. J. H. SNYDER, D.D.
Reading Secretary
Elected in '85 Re-elected in '89, '93, '97, '01, '05



EUGENE SCHAEFFER
Assistant Reading Secretary
Elected in 1905



CHARLES HALL
Stenographic and Recording Secretary
First elected in 1901 Re-elected in 1905

DR. CORNELL. I have not yet been heard on this subject. I was patiently waiting to see if I would have a chance. [Voices. Louder.] I will get loud enough and maybe too loud for you before I get through. If I thought this Church had its growth, and was going to settle down to the little patch which it now occupies, I would support this report, this substitute for the report of the committee, this minority report, but I do not believe that the mission of this Church is ended, but rather it is just beginning. I believe that the opportunities of usefulness and enlargement are greater to-day than ever has faced the United Brethren Church in its onward march. I believe that the demand to-day for greater effort in every department of this Church has come. I therefore, for that reason, stand in behalf of this majority report of the committee as against the minority report.

There were some reasons that entered into the thought of the committee as they considered this, various reasons that are before us. We talked of the question of four districts and of three districts for bishops, but we could not do justice to the West nor the South by that method. If we have reached the point where we are paying all that we can pay for superintendents' or bishops' salaries, I am sorry. I do not believe that we have. I believe that the territory embraced in these five districts is competent to take care of the men that go out from this General Conference to represent the Church as bishops in these fields. I live in one of the small conferences of the Church, and there is no assessment which is raised more cheerfully and willingly than the bishops' assessment in our conference.

And now this method that has been adopted by the majority report here is instituted to meet the growing demands of our Church as they are to be. We forget the West in our interest for the centers; they are in the East. We forget, brethren, that the Canaan of America lies west of the Missouri River. We forget that God intended in the future to let this great western Canaan lead the way for its eastern Israel. It is coming to that, my brethren. I know you smile, but you have dug the soil and squeezed the rocks of New England and that eastern country until you think there is "nothing more beyond." But we know this, in the development of a nation, this law of growth, that which is least first, afterwards the greater. We occupied the eastern portions of this country in the order of development, but the great

West, with its opportunities and its future, lies before this Church for development; and on the coast, the Pacific Coast, will at last stand the Jerusalem of our country in this land of Canaan.

And now do you want to say by this committee's report that that great slope, with its mineral resources, which are greater than all the wealth of the mineral deposits of the world, shall be neglected; that that great coming people that shall populate that country shall not be provided for? And it is a fact that if you hitch on to the West District that Pacific Coast interest, it will simply be left to care for itself. If the bishop lives on this side of the Rocky Mountains, he will do but little on the other. If he lives on the other side, he will do but little on this, and the poor Pacific Coast will be neglected. It will be like that calf. When I first went to Colorado I was riding from Denver with a brother, and as I rode up to his home, pointing to a lot of three acres, in which I could see nothing but sand and gravel, he said, "Brother, there is one of the thriftiest calves you ever saw." I said, "Why?" He replied, "Because that calf has lived in that lot for the last six months, and he was only three months old when I put him in there, and he lived there all the way through." I said, "I pity the calf. He has had pretty hard service if he has had to live in there. I don't see anything for him to live on." But he said, "I don't, either; but in Colorado we think there is a good deal in light, air, and mountain scenery, and it may be that helped him over." It may be that this General Conference wants the western coast to live as that calf. I tell you, my brethren, the possibilities of the future on that coast are the greatest possibilities that lie before this Church, and it ought not to be neglected. Of course, my interests lie in the West. I have been in the West for over thirty years. I know something of the conditions of growth and the future, and some of these agents, like Joseph carrying bread to his Hebrew brethren, that coast saved and redeemed, will do large service for the United Brethren Church and will bring back the loaves to every helping brother in the Conference. Do not make a mistake, brethren, and feel that it will not pay for the expenditure of the money involved.

And then there are our southern brethren, who come up here and say, "We want a district." I don't know the South, and I don't know its conditions; but I believe those brethren who come here feel that, with an open door and a free hand, they can lay the foundations for the

future prosperity of our Church in the South, as they have never been laid before. So for these reasons and many others that I might enumerate, I stand for the committee's report for five districts, and shall so vote.

Question called for.

REV. N. L. VEZIE, of Neosho Conference. I would like to ask a question.

THE PRESIDING BISHOP. State your question.

REV. N. L. VEZIE. I would like to ask the question if the minority members who signed this report will have any chance to express themselves.

THE PRESIDING BISHOP. You will all have a chance.

REV. F. H. NEFF, of Oregon Conference. I understand very well that considerable time has been taken on this question, but I feel that it is no more than just or right that something be said further in connection with our work on the Pacific Coast, as it is interested in this minority report. I am not like the gentleman who opened the address on the first substitute; I have been upon the coast and traveled there now for nearly ten years, in the State of Oregon, and know something of its conditions and all that is required. I want to state to you, gentlemen, first of all, that we of the Pacific Coast are not a separate people from yourselves; we are of the same family with yourselves. We have your relatives out there, and we have your fathers, your mothers, your sisters, your brothers. We are of the same church family with yourselves. We are not pleading now to be a part by ourselves, but we are simply asking that you will help us as a part of this great Church to do your work that you have given us to do in this missionary field. Of its vastness and its greatness I could not take the time now to attempt any lengthy description. It extends, as you know, over thousands of miles of territory, comprehends within its embrace every vital interest—that of mining, labor, agriculture, anything and everything at which men can work. We are in touch with the great countries of the East, and we feel that, with the outlook that is before us, we certainly have a field that will interest you and engage your energies. As to the amount that you already have upon the coast, I wish to state to you in brief that the value of our property upon that coast in the three conferences represents \$153,840 in church-houses and parsonages, divided as follows: California has thirteen

church-houses and eight parsonages; Oregon has twenty-four church-houses and fourteen parsonages; Columbia River has—I cannot just give the number in Columbia River at this present time. [A Voice. Ten church-houses.] But California has in church-houses \$51,800, and parsonages \$11,000; Oregon has \$45,504 in church-houses and \$10,000 in parsonages. We have collected last year for all purposes, \$14,850. We have in membership 24,001. You see that, after all is said and done, we have something on the coast for you to look at. Now we feel this, as has been said by one brother here to-day, if you think that we are not worth the money to you, and that you no longer are interested in us, and don't want to give us a chance to live upon the coast as United Brethren, we will release our relations with you and seek a home elsewhere. You know very well we do not want to do this, and I feel in my heart that you do not want us to do this.

Now I want to say a word about what is being done by our sister churches on the coast. I talked with a member of the Presbyterian Church who is engaged as a missionary on the Siuslaw River, on the west coast of Oregon. He informed me there were three hundred people in that town. He said, "Mr. Neff, our church has already \$10,000 in gold in that place to establish it there." We have got a little over \$5,000 to aid us in our work. This man's territory, through which he travels as Sabbath-school superintendent, is just about one-tenth of that which I travel myself as the representative of the United Brethren Church. It just takes twelve hundred miles to go once around my territory as presiding elder for the district. The Methodist people who are in competition with us there are pouring in thousands of dollars to sustain their work, hundreds of thousands of dollars. So are other churches. We have no little task upon our hands. We want representative men upon the coast. We want our bishops, our general secretaries, to go out to that coast and efficiently represent us with business men and men of other churches, to give us prestige, and men from other conferences to unite with us in the work of the Church. We have as noble a band of men on the coast as this Church can show anywhere, men who have stood in the midst of all manner of temptations. We have brought to this Conference a fitting representation from Oregon. This young man, who sits over to my left, Rev. H. C. Shaffer, is a graduate of the Moody Institute, receiving his training under the hands of that great teacher, and was a member of the St.

Joseph Conference when he came to us. The lady that represents us is a graduate of Philomath College. The layman who represents us is one of the alumni, if I am not mistaken, of Otterbein University. We have a representation that you need not be ashamed of, and we trust that in the great struggle for opening up that territory you will stand with us and say, "Dear people upon the coast, you may look to us for further encouragement in this work."

DR. FUNK. I do not intend to take much time on this question, but, being a member of the committee that made the majority report, I believe that I ought to say a word. First, I do not believe that it is the policy of any good business undertaking to undertake to do a certain amount of work without a sufficient amount of machinery. I believe it is the wrong notion in the conducting of any business undertaking. So I think the disposition to reduce machinery in the Church, as in any business, is an error that has been presented in the argument to-day. Second, we need to look after the weak districts of our Church. That brings us to consideration of the vital point in this discussion to-day. It is not a question of men; it is a question, however, of conditions in the fields represented here. It must not be understood in this discussion that we are speaking of men; that is a different proposition and will be presented to you under different conditions, and we certainly resent any effort on the part of any member of this Conference to infuse into this discussion, this morning, the question of individuals.

PROF. E. S. LORENZ, of Miami Conference. I rise to a point of order. I suggest that no one on this floor has injected any individual name until it was injected by yourself. Dr. Funk has been in the habit of threshing straw. You found that out the other morning.

DR. FUNK. I beg your pardon. I will let the General Conference pass on that. We will then see who is threshing straw.

THE PRESIDING BISHOP. Whatever you do, avoid all personalities.

DR. FUNK. I stand for a superintendent on the coast. You will notice in the majority report that has been submitted to you that we have tried to help the brethren on the coast, hence we have brought in the report which we do, and I favor it instead of the minority. We have been told by brethren and representatives that we have a field in the South. The question for us to determine is that of sufficient importance for us to develop that territory. We were told in the com-

mittee by representative men coming to us personally, and in every way, indeed, bringing the idea that we ought to develop that field. That being true, I have nothing else to do as a member of this Conference but to support the majority report, and hence I stand opposed to the minority report.

SENATOR EDMONDS, of Northeast Kansas Conference. I find I am a little bit situated here like the sauce—on one side. It is very hard for me to get recognition. I shall not do justice to my own conscience until I place myself on record in regard to this great question. I want to say that I am in favor of the majority report. This question has been argued very largely from the standpoint of dollars and cents; I do not think that is a point that should be taken into consideration; it is the work that is before us. Now I know this, that when you are getting three meals a day and you are well fed and getting full feed, you don't appreciate a good meal; but if you go without for a while, you enjoy it hugely. I remember those early times out in Kansas when I went a horseback over sixty miles to hear a bishop preach, and when night came, there was no place of shelter. I lay down on the prairie and got up the next morning, traveling ten miles before breakfast. Now we appreciated a bishop then and a bishop's sermon, and I want to say of that sermon of Bishop Glossbrenner's, the inspiration remains with me until this day. I don't regret that I rode over sixty miles on horseback to hear him preach, and that I lay down on the ground all night without any cover.

Now my sympathy is not with this district of the north. You are able to take care of yourselves; but the question is, in this southern country they are weak, and the way I understand the Scriptures is that the strong are to take care of the weak. Now I am in sympathy with the coast. I was at San Francisco at the time of the Christian Endeavor International Convention there, and I never was anywhere where they treated me better; but the cry was, "We are here," and then they told me how many United Brethren there were around there, and said, "We have got no bishop." Well, at that time Ex-Bishop Shuck lived at Sacramento. His hands were full, and he was going down the grade of life, but they would ask him to come and preach in San Francisco. He promised them he would do the best he could. It is a fact that there are a great many people going West, and they want to be taken care of. We have also a good opening in the South. They

have been doing a good work, and I want to say that those people will appreciate a sermon from a bishop, that he can go there as a bishop and do good. These southern people like to have him come and stay with them over night, and if you send down there a man well equipped, they will take care of him and he will gather into this Church those that you will be proud of and that will help us in the future. There are greater opportunities coming to this Church all the time. I am proud of her history and the work that she has already done, but we must adjust ourselves to the new opportunities and take advantage of them. If we don't God will send somebody else into these fields, and they will gather them, and we shall lose our share.

Question is called for.

J. H. RUEBUSH, of Virginia Conference. Brethren, because I have a little knowledge of the South, I ask permission to speak a moment.

THE PRESIDING BISHOP. You have the permission without asking it.

J. H. RUEBUSH. I think that we as a Church very largely pass opinions upon the South without knowing anything of the South. We talk about wheat and talk about hogs and talk about steers, and forget that there is cotton, and that cotton is king. I will tell you that, in the line of church work and in political lines, twenty years from now the South will dominate this country, and if you don't believe me, travel through the South. For ten years of my life I have been spending the larger part of my life in the South. You can take the southern train at Virginia and you can travel to Atlanta, and from Atlanta to the Mississippi River, and you are not out of sight of the smoke stacks of the cotton factories. You can take the train at Charlestown and go to New Orleans, and you are not out of sight of the smoke stacks of cotton factories, and North Carolina is to-day manufacturing more cotton than is grown in that State. There are merchants all through the South now, students who were in Shenandoah Institute, men who are establishing schools. We do not have a United Brethren anywhere. A young man came to our school a few months ago from Georgia and asked about our school, what denomination it was. We said it was United Brethren. "You never heard of it, did you?" He said, "I was down to Fitzgerald and I heard of the United Brethren school." We have five Georgia students, eleven from South Carolina, seventeen from North Carolina. We have one hundred teachers who have been in our school at Dayton, Virginia, many of whom have

gone back and are serving the Baptist and Methodist churches. We are now educating students in a little school that I believe our bishops overlooked in their report. We are educating now twenty-five young people and helping them financially. These will go back and teach. We have in North Carolina three persons from our school who are superintendents or principals of the music department of schools in North Carolina; one young lady herself principal in the school. We are not affected by this arrangement in Virginia, but I like to come up where I meet some United Brethren. I want to refer to our conference at the close of the war. I have heard Brother Howe mention it often; they said it was no use for the United Brethren to come back to Virginia. My own father, who had always been a United Brethren, and from a United Brethren family, thank God, said we started where we had one or two members, but because he was a United Brethren, he was almost run out of the country at that time; and now we have in Rockingham County thirty churches and over three thousand members. I do not think it is a good policy, because we have not been down there and seen the country, and know what is there, to vote that we will not give them a bishop. I tell you if we neglect the South, and keep ourselves away from it, the day will come when we will regret it.

REV. J. R. CHAMBERS, of Neosho Conference. I want to ask a question. It has been stated again and again that the South has had no bishop. I want to know if every conference in the South has not had a bishop, just the same as the conferences in Kansas, Nebraska, and elsewhere.

REV. A. M. SNYDER, of Upper Wabash. I wish to state, first, that, as a leader of the minority report, I did not know that I was violating any rule of good manners and etiquette when I failed to approach my friend, Brother Washinger, who was a member of the committee, and tell him we were going to do such a thing. In the first place, he rather intimated that we had no such notion of this until possibly we had been in company with some one who suggested it. I was the prime mover for the four bishops' districts in the committee. I said to the committee, "Perhaps I have more courage than sense." After they had overwhelmed me, I was going to submit kindly, but, in conference with another member of the committee, he suggested that we bring in a minority report, and it suited me well, for that was my idea. We are simply holding the same number of bishops that we had in the last

quadrennium, and, with two bishops *emeritus*, one living on the Pacific Coast, it seems to me there is sufficient for the present. And may I say, Mr. Chairman, while on the floor, if pardon is necessary, I want to beg the pardon of my brother friend if I have committed any great breach.

REV. W. H. WASHINGTON. Mr. Chairman, he has it.

REV. J. B. CONNETT, of Lower Wabash. I move that we do now adjourn.

Seconded.

Secretary Snyder read the announcement of the meeting of the Alumni and friends and students of Western College immediately after adjournment Thursday afternoon. The announcement was signed by C. J. Kephart, president. A similar meeting was called for Otterbein University for the afternoon immediately after adjournment, and also for Lebanon Valley College Thursday afternoon. A few announcements of committee meetings were made.

The motion to adjourn prevailed.

Benediction by Rev. S. S. Hough.

SIXTH DAY—AFTERNOON SESSION.

WEDNESDAY, MAY 17, 1905, 2:00 P. M.

Bishop Mathews presiding.

Rev. C. W. Brewbaker, corresponding secretary of the Y. P. C. U., conducted the devotional services. F. N. Munch, lay delegate from Northern Illinois Conference, led the song-service. Song No. 537, "Let Us Arise," was followed with the reading of the twelfth chapter of Romans and prayer by Rev. Mr. Brewbaker, which was followed by a solo by Mrs. W. O. Fries, "The Name of Jesus," the Conference joining in the chorus.

THE PRESIDING BISHOP. Is there any miscellaneous business to be presented at this time? Brother Crites, the pastor, has a statement to make at this moment.

REV. T. D. CRITES. This is the best-looking General Conference that I ever expect to meet this side of the Missouri River. I have your photographs on the retina of my soul, but I think others would

be pleased if your faces would be left on some photographer's plate, that we might, by looking upon it, revive the pleasant associations of this day, and a photographer would like to take the picture of the Conference, if it is your pleasure, immediately after adjournment to-day.

THE PRESIDING BISHOP. What is the pleasure of the Conference?

DR. FUNK. I would like to say that an effort has been made in nearly every General Conference to get a complete picture of the members, and it is literally impossible to do it. We tried it four or five times at Frederick, and were unable to do it, and I would sooner not have a picture at all of the Conference than to have a fragment.

REV. W. D. STRATTON, of Michigan Conference. Was there not a statement made by the Publishing Agent in the *Telescope* a few weeks ago that portraits of all the members of this Conference would be published in the Conference proceedings? That is the editor's statement. I do not know whether that is the case. It seems to be useless to have another one.

THE PRESIDING BISHOP. If there is any motion to be made at this time it would be in order.

DR. FUNK. May I answer the question? The portraits of all members will appear in the proceedings of Conference.

No action was taken on this matter.

MRS. HELEN GOULD, of Minnesota Conference. Kansans, according to report, do great things, and I think we ought to give them a chance.

THE PRESIDING BISHOP. I think we ought to listen to Mrs. Helen Gould, but the brethren do not wish to take action.

Consideration of the report on superintendency was then resumed.

REV. A. C. WILMORE, of White Conference. I wish to make a motion. I move to amend the motion before the house now so as to say we have four bishops' districts, and that the committee rearrange the districts, if the four districts are voted upon and decided, and that the committee rearrange them with reference to giving better service to the Pacific Coast and the South; that is, put two or three of the conferences in other places.

Seconded.

REV. G. H. HINTON, of Neosho Conference. Now you are getting into the same difficulty that you were trying to avoid this morning. If you enlarge the Pacific Coast District, you are bound to detract

from the interest on the Pacific Coast by bringing the service eastward, and by so doing you will put us where we will have an inadequate service on the Pacific Coast. If you will leave it as the committee has it, it will be all right. If you pull it this way you will also embarrass the Southern District, and the injury will touch all around. All I ask is that this Conference consider this motion before taking action.

REV. A. C. WILMORE, of White River Conference. I wish to say that by this method you will give more service to the coast. The bishop, so far as that is concerned, can live on the coast and can give the best service. Three or four conferences this side of the Rocky Mountains can be placed with the Pacific District and the South can be put with the Indiana District. The West District will have six conferences near the river and those at the south, so that they will have their conferences all in one district, as it should be; and in the Indiana District the Bishop may live at Louisville, Kentucky. We can consent to him living there, and that would be a very equal distribution of the conferences in the district. This, brethren, I believe will give better satisfaction. I feel to-day that I could not go back to my people without entering a protest against an extravagance of money; you may not consider it as such, but I want to say that I believe to-day that we ought to use the money of this Church with great care. If the salaries of the bishops would happen to be increased, and we increase the number at least one, and with the bishops *emeritus*, this would perhaps double the bishops' salaries and make them hard to pay. I am one of the common preachers of the Church, and I am traveling a charge that has been run down. One pastor that was sent from the Seminary resigned and refused to stay on the charge. I know what it is to be on a hard charge—the hardest I was on for twenty-three years. I know how hard it is to get money there. It possibly means, as it is now, that I will put my hand in my pocket and pay one-third myself, and the same for my successor. I believe, brethren, that we ought to have an idea, or thought, in reference to this case when we are taking this up for consideration; and, moreover, if you increase the number of bishops, if we proceed with the plan of church union that we have before us, and to unite with those churches, we will have so many bishops to unload that there will be a sore spot. The Congregational Church will want to have a man on

the Board of Bishops, and so will the Methodist Protestant, from their own people, as they have a few great men. Besides, if you increase the number of bishops, when you come to superannuate them, and give them the position of bishop *emeritus*, you will have more bishops of that kind, more support of that kind, so that after a while they will become a burden upon the Church. We must look a little ahead in this matter; and, besides, we may need money for something else. We need money for colleges, for missions, for church erection. I say to you that we need more men, more men to go out into the field. We can take the money that we spend upon a bishop on the coast and in the south and send several missionaries, and they will do greater work than any bishop can possibly do, with all due regard to our bishops. I believe that they are all faithful and true men, that they are doing all they can under the circumstances. You take men like Brother Rosselot, of Toledo, Ohio,—you will excuse the personal reference, please—take persons like Brother Kendall, of Cleveland, Ohio, and Brother Shannon, of Marion, Indiana. These men are doing good work, and they are doing the work the bishops cannot do. We need more men of that kind. We need those men in the South and in the West instead of more bishops. I think the idea should be to send men like these out and build up the Church on these fields of labor, and not increase the assessments upon the Church. I want to say to you that it makes it difficult when you have such a large collection to make for the general superintendency. I found it difficult to get *Telescope* subscriptions because of the Church assessment. The brethren said, “We want to pay our assessment, and if we don’t take the *Telescope*, we would have a larger amount to pay on the assessment.” I am opposed to the idea of burdening the people. We do not want to centralize too much; we are centralizing now. We do not want too many general Church officers. We do not want to say to the people, by way of assessments, you must do this and do that; we want to leave the people to say themselves what they will do. We want the people to act independently. If we put upon the Church so many assessments and so heavy assessments, we take away from our people the individual right to say what they shall give. It is a matter of force work providing first for your assessments, and it is a rule now in our best conferences that the preachers bring up their assessments in full, and they say to the membership, “We must have our assess-

ments full." If you put on such assessments you take away from the Church the privilege, from the individual members the privilege of giving independently and giving according to their own will and purposes. I say, brethren, let us not make any more bishops' districts; we have already five bishops, four upon the districts and at least one on a salary; that is, a bishop *emeritus* and a bishop without a salary.

REV. S. W. PAUL, of East Tennessee Conference. Bishop Kephart has been on the ground and thoroughly understands it, and we would be glad to hear from Bishop Kephart on this question that so vitally affects the section in which we live.

VOICES. Hear, hear.

REV. J. H. PATTERSON, of Louisiana Conference. I just wish to say a word or two. I represent the Louisiana Conference. I was born and raised in Ohio. There is not a drop of blood that flows through my veins that is not Yankee. What we want is one of these two bishops there, and at once. I do not believe in going around the bush about it, and I want you to understand that, whatever is done, that the South will stay sweet, because we raise sugar down there. We intend to take what you give us in the South, and be just as sweet as though you gave us all we asked for. That is what we are made of. There is not a man in the southern field, as I see it to-day, that will leave the Church if you take every bit of superintendency away from them. I believe we are made out of different kind of stuff. We know how we want to vote. We know what we want. We want the majority report as it came from the committee, and we ask for that. If we don't get it, I don't believe there is a United Brethren in the South that will leave the Church because he did not get it. I believe they will work for the salvation of men and the glory of God if they do not get it. We are going to keep sweet about it, and we are going to vote for what we think is right. The resources of the South have been reported to you, and the growth of the Church has been reported to you in glowing terms, and it seems to me that our property is estimated at not over fifty cents on the dollar. We can build a church for not over half the money that you can here. We stand in Louisiana where you stood in Kansas fifty years ago. I have preached to congregations where seventy-five per cent. of the whole population of whites could neither read nor write. We have four great counties in Louisiana that have no preacher, where there are thousands of peo-

ple crying for us to come. When I was down there as presiding elder, holding services almost every day, my time was so taken up in other places that I could not go everywhere. There is a strain upon every pastor on my district. Brother Newton, one of my associate pastors, has nine places to preach, and the difference between the two greatest places is over twenty-five miles. My wife and I have ridden seventy-five miles to hear the presiding elder preach, and I was the presiding elder. That is the way we have done things. We are going to take what this General Conference gives us, but we don't like this switching off from the main question. Let us have the main question, whether we want the four bishops' districts or five, and we will abide by the consequences of the better judgment of this association.

BISHOP KEPHART. I do not care to talk upon this subject, because it is a subject that belongs especially to you; but I am one of you, and I have no hesitation on any subject of expressing what my convictions are respecting it. I believe this, that if this Conference should adopt the majority report, as it comes to you from that committee, it will do a wise thing. That is my conviction. My conviction is that you ought to have about five districts, and that, as I understand it, is what your report recommends. I have thought over this subject for the past four years, just as I have thought over some other subjects, and this is the conclusion to which I have deliberately come long before we assembled in this body. As it relates to the development of the South or the Pacific Coast, or any other part of this country of ours, I am sure, to intelligent men and women, it requires no argument, and there is no necessity for it; but what you want to do, if I understand the situation, is to act from cool deliberation, with an eye to an open Bible, and the extension of God's kingdom, East, West, North, and South, in this great land of ours. That is all I have to say.

Question called for.

REV. G. W. SHERRICK, of Allegheny Conference. I rise to move the previous question on the amendment.

THE PRESIDING BISHOP. You desire to come to a vote without further debate? It requires a two-thirds vote.

REV. W. Z. ROBERTS, of Sandusky Conference. I would like to hear the reading of the amendment.

THE PRESIDING BISHOP. I think the chairman of the committee has

the right to close the debate. Does the chairman desire to speak at this time?

DR. L. S. CORNELL, of Colorado Conference. I will simply reiterate what I said this morning. The question is before us whether we shall advance or stand still, and it seems to me that the only way to write upon our banner "Advancement," is to stand for the five districts and vote it out on that line, to see whether we have a mission or not in these outside places that need help.

The secretary read the amendment.

REV. J. R. CHAMBERS, of Neosho Conference. Are we considering the majority report or not?

THE PRESIDING BISHOP. We are considering the majority report, and Dr. Cornell is chairman of the entire report.

SECRETARY SNYDER. This is the Wilmore amendment to the minority report, which is supplementary to the majority report, that the motion be amended so as to read that there be four bishops' districts, and that the districts be submitted to the Committee on Superintendency for readjustment, with a view to giving larger service to the South and the Pacific Coast. That is the amendment to the minority report, which is amendatory to the main report.

The first amendment did not prevail.

THE PRESIDING BISHOP. Those favorable to the minority report, which is an amendment, will raise their hands. Those opposed, like sign.

It does not prevail.

A division is called for.

PROF. MARK KEPPEL, of California Conference. I would like to ask a question of privilege of Conference. I do not want to make a speech. I would just like to say one word to the Conference, so we will not make a mistake in argument.

THE PRESIDING BISHOP. Proceed. What is the matter of privilege?

PROFESSOR KEPPEL. I want to make myself clear, so the brethren will not misunderstand me. It is not my purpose to argue at all, but I want to say that we ought to be allowed to consider the majority report for a little while. We have not discussed that at all. We have put our time in on other matter.

PROF. E. S. LORENZ. I rise to a point of order.

THE PRESIDING BISHOP. State your point of order.

PROF. E. S. LORENZ. My point of order is that we have considered only a part of the report, and you are trying to have us vote on the whole report. We have not considered half a dozen items in that majority report, and I submit to you that that is not right, that the whole report should be thrust down our throats in that way.

THE PRESIDING BISHOP. We are now considering the twenty-fifth chapter only, and the amendment was with reference to the report concerning Chapter XXV. The previous question referred to the amendment and the amendment as amended.

PROF. E. S. LORENZ. Do we understand that we are voting simply on Chapter XXV? You said the majority report. That means the whole report. If you rule that we are voting on Chapter XXV., I shall be delighted to take my seat.

THE PRESIDING BISHOP. The majority report is before the house, but there is an amendment to substitute the minority report and a motion to amend, and now the previous question with reference to the amendment and the amendment as amended, and all voted down, and now we have before us the report.

PROFESSOR KEPPEL. May I understand the matter? Are we at liberty now to make a motion or discuss the majority report?

DR. FUNK. May I ask a question?

THE PRESIDING BISHOP. If Brother Keppel is through.

PROFESSOR KEPPEL. I ask a question for information. I desire to know whether we are now acting under the previous question, on the majority report, or whether we are not?

THE PRESIDING BISHOP. I understand we are acting under the previous question, with reference to the consideration of this substitute, referring to the twenty-fifth chapter.

PROFESSOR KEPPEL. I beg your pardon. We have defeated all the substitutes. There is nothing but the original report now.

BISHOP KEPHART. Now, gentlemen, this report is before you, and if this house understands itself, it will move to adopt it as a whole or move to adopt it item by item. Now, which will you do?

PROFESSOR KEPPEL. If the chair please, I move that it be considered item by item.

DR. FUNK. I rise to a point of order. If you will look at the record, you will find that Rev. L. W. Stahl, at the morning session, moved to adopt this report, and it was passed, and Rev. S. W. Keister moved

that the minority report be substituted in place of Chapter XXV. Then followed the amendments.

PROFESSOR KEPPEL. If Dr. Funk's statement is correct, I would like to make a motion. I move, if the chair please, that Northern Nebraska Conference be detached from the Pacific Coast District, and that it be attached to the Central District.

Seconded.

BISHOP KEPHART. Now, as far as Brother Stahl's motion was concerned, he moved that the report be adopted, and it was seconded. There was no vote taken on this. Immediately Brother Keister moved to substitute the minority report. Now you have voted that all down. Now the question before you is this, will you adopt it item by item, or will you adopt it as a whole? That is where you are.

SECRETARY SNYDER. I move that the report be adopted item by item.

Seconded.

The motion prevailed.

THE PRESIDING BISHOP. Now the secretary will read the first item.

DR. FUNK. I move you that we take up the item referring to districts. It will take all afternoon for us to discuss the other part of this report.

Seconded.

The motion prevailed.

PROFESSOR KEPPEL. If the chair please, I confess I must have a little information before I know whether to make a motion or not.

THE PRESIDING BISHOP. Proceed.

PROFESSOR KEPPEL. Is there a motion to adopt the item with reference to bishops' districts?

THE PRESIDING BISHOP. Yes.

PROFESSOR KEPPEL. Then I move to amend by detaching from the West District Northern Nebraska and Colorado conferences, and attaching them to the Central District.

Seconded.

DR. W. E. SCHELL, of East Nebraska. I rise to a point of order. My point of order is this: We have just passed a motion to adopt this report item by item, or to consider it item by item. That would mean to begin at the beginning of this report. Then you entertain another

motion to take up a special item. Now my point of order is, that, in taking up the special part, you are not considering it item by item.

THE PRESIDING BISHOP. The point of order is not well taken, because the Conference has the right to indicate which item it will consider first, last, or in any order it may desire. So the item is before you.

PROFESSOR KEPPEL. In support of the motion which I have just made, I desire to say just a few words. I will try to confine myself to the issue. The Pacific Coast—Oregon, California, and Columbia River conferences—believe that if the Church is to accomplish its mission on the Pacific Coast, these conferences must constitute a district and must have a bishop. We do not recognize Colorado Conference and Northern Nebraska Conference as being a part of the Pacific Coast. Colorado Conference is separated from the Pacific Coast, from these three coast conferences, by two solid tiers of States and by fully eight hundred miles. Northern Nebraska Conference is farther away. It is farther away from the nearest point in any one of California, Oregon, or Columbia River conferences than it is from the nearest point in the district that has been arranged beyond the middle district, the Indiana District. Colorado, it seems to us, properly belongs to the East. We may be mistaken about that, but it seems to us that it properly belongs to the East, and that to put a bishop on a district where he will have three conferences away off eight hundred miles from the other two conferences, is to divide his energies and to put him in a position that we have been trying to get away from. We think if the Pacific Coast is to receive that consideration which we also believe the Southern District is entitled to, that it ought to have a bishop for the Pacific Coast, and not a bishop for the Pacific Coast and for the Rocky Mountain region and for that part of the United Brethren Church in Dakota and Nebraska. I cannot think of Dakota and Nebraska as being a part of the Pacific Coast any more than I think of Maryland and Virginia being a part of it. We wish to be understood. It has been stated on the floor of this Conference this morning that the results in California have not been what we desire. I stand before you after twenty-seven years of membership in the Church in California to state that the results there are not what we desire. There are in California to-day at least five thousand men and women who are loyal United Brethren, but they get into California

and get into other churches and we lose them. And you want to know why we can't make a numerical gain, and the reason is that we cannot properly take care of these sections that are growing. We want a Pacific Coast bishop, not a bishop for the Pacific Coast and the Rocky Mountains and the Dakotas. I think the Conference understands our position with reference to the matter. We would be delighted to expatiate on everything else we have out there, but we will not do it. We just ask you to give us a Pacific Coast bishop.

SECRETARY SNYDER. I want to say that the action of the committee in putting Northern Nebraska and the Colorado conferences to the West District was out of harmony with the wishes of the Pacific Coast, but it was done as a sort of compromise. We thought that would help to strengthen them, but the request in the committee was that the coast might be a district by itself, separate and apart from the fields of labor east of the Rocky Mountains, and Professor Keppel has stated what was requested of the committee, but we thought we would enlarge upon it and give them more territory.

REV. N. L. VEZIE, of Neosho Conference. I do not think there is any one who does not understand what the coast conferences want; but the question is whether the whole Church will support at least one bishop in the three coast conferences, which only have about 3,500 members. There is no section in this whole territory, east, west, north, or south, that has had a resident bishop so much as the Pacific Coast has had, and the sainted Bishop Hott said, after four years' experience, that he felt like a bishop without a district. Now I am sure that the needs of the Pacific Coast are no greater in many respects than in any other conference. I am sure they are not, and I am also sure that, judging the future by the past, as one great man said, he had no other light to speak from but the lamp of experience; and if we can say anything in reference to the superintendency, if we will just give them one bishop and support him out there, and with that blessed man there, Bishop Castle, as good a man as this Church ever had, surely, if their theory is right, they will grow tremendously, but the past of their history has not proven it. That is not the solution of it; and while it is true that we have five bishops' districts now, I surely do not believe that other conferences that are just as important, just as worthy, and just as needy, ought to sacrifice one-half of their interest in this matter in order that the Pacific Coast Dis-

trict may have at least one, if not two, resident bishops out there. For my part, I would rather see the district enlarged from what it is now.

A VOICE. Let us hear from Bishop Castle.

THE PRESIDING BISHOP. Bishop Castle is called for.

BISHOP CASTLE. Just a word, brethren. My own convictions, after having been on the coast two terms, beginning twenty-eight years ago, and recently five years on the coast, my own convictions are that we ought to have, that that district ought to be strictly and wholly a district by itself. Especially do I say I think it ought not to be associated, or have associated with it, the two fields that you have reported as identified with it. Better have four or five associated with it than to have simply two, as you have arranged, because that will require a man to go that distance, eight hundred or a thousand miles, to first one conference, and then four or five hundred miles, running across from one or two other conferences, to reach the other conference; and this traveling expense will largely consume what these conferences will pay, and so I am very decided in my convictions that the district on the Coast ought to be strictly separate from any other, and a full, strong man be given to it with all the power there is in him.

The question is called for.

THE PRESIDING BISHOP. The question is that the Northern Nebraska and Colorado conferences be detached from the West District and be attached to the Central District. Those favoring this motion will raise their hands. Those, opposed, like sign. The motion prevails.

BISHOP KEPHART. I see the hour for the special order, the election of bishops, is here. I move that it be deferred one-half hour.

Seconded.

It was so ordered.

DR. G. P. MACKLIN, of Miami Conference. I notice on the Western District arrangement that Japan and China missions are provided for, but nothing is said about the mission in the Philippine Islands, and I ask the committee to include that.

DR. FUNK. By consent.

BISHOP MILLS. Is Porto Rico also included?

THE PRESIDING BISHOP. We had reference to the West District.

DR. G. P. MACKLIN. Porto Rico should be on the East District.

This was agreed to.

THE PRESIDING BISHOP. Those favoring the adoption of this item will raise their hands. Those opposed, like sign. It is adopted.

THE PRESIDING BISHOP. Secretary Snyder will read the first item.

Secretary Snyder read the first item as follows:

Book of Discipline, Chapter VI., Section 8, page 53, items 1, 2, 3, 4, and 5 unchanged.

THE PRESIDING BISHOP. You are all agreed that these shall stand approved, with no motion of any kind? Just proceed to the reading of the next item, after sufficient time is given for you to consider it.

The secretary read as follows:

SUPERINTENDENTS' ASSOCIATION.

The bishop of each district shall call together, annually, the presiding elders of his district, at some convenient place, for the purpose of consultation, and planning for the advancement of the interests of the Church.

The bishop shall be chairman *ex officio* of this body.

Upon assembling the bishop shall direct the organization of the Association, which shall consist in the election of a Vice-President, a Secretary, a Treasurer, and such other officers as may be necessary.

Each annual conference within the district shall be entitled to one vote upon all matters coming before the Association.

The business of the Superintendents' Association shall be to consider the material and spiritual advancement of the Church, and devise methods and provide means for promoting the same.

Special attention shall be given to the planting of missions in growing towns and cities where our Church is not already represented.

Each annual conference shall provide for the traveling expenses and entertainment of its delegates to the Association.

PROFESSOR KEPPEL. I would like to move an amendment to strike out the word "shall," "the bishop of each district shall call together," and substitute the word "may," "the bishop of each district may call," etc., in the first line read.

Seconded.

PROF. E. S. LORENZ. I move that this whole item be stricken out.

Seconded.

PROFESSOR KEPPEL. That is probably the vital point, and, with the consent of my second, I will wait until that point is disposed of.

THE PRESIDING BISHOP. That is agreed, that Professor Keppel's motion may be withdrawn for the present.

The question was then put on Mr. Lorenz's motion, and the chair declared it did not prevail, and the item was not stricken out. Division called for; 95 votes for, 120 against.

THE PRESIDING BISHOP. It is not stricken out.

PROFESSOR KEPPEL. I wish at this time to renew my motion to change the word "shall" to "may."

Seconded.

The motion prevailed.

DR. D. R. SENEFF, of Lower Wabash Conference. In the seventh line, the phrase "in the election" should be stricken out, and I so move.

Seconded.

THE PRESIDING BISHOP. According to the rules, the secretary will read it as it would stand, so you will understand.

The secretary read as follows:

Upon assembling, the bishop shall direct the organization of the Association, which shall consist of a Vice-President, a Secretary, a Treasurer, and such other officers as may be necessary.

The motion prevails, and the three words were stricken out.

R. H. BENNETT, of Neosho Conference. I would like to ask the committee what it means by the next paragraph, "Each annual conference within the district shall be entitled to one vote upon all matters coming before the Association."

DR. A. C. WILMORE, of White River Conference. I move to amend that item by striking out the words "annual conference" and inserting the word "member," and it will read, "Each member of the Association shall be entitled to one vote."

Seconded.

REV. S. W. KEISTER, of Allegheny Conference. I want to know what that means. Does that mean the presiding elders constitute the Association?

DR. A. C. WILMORE. We mean that the presiding elders each shall have one vote.

DR. L. S. CORNELL, of Colorado. When that item was put into this matter, which was before you recorded the number of votes, it was decided by the committee that it was best to have each annual conference on an equal footing, so that each annual conference would be

equal in the vote; if they have three presiding elders or one, their influence would be the same in the matter of voting. The purpose was to simply put each conference on the same basis.

REV. S. W. KEISTER. That is it exactly. Some of these conferences with two or three times the number of membership, have but one presiding elder and not more than two. I believe it ought to be just as the committee reported it.

REV. J. H. WALLS, of Indiana Conference. I move an amendment to the amendment, so that it will read, "All members of the Association shall be entitled to vote."

Seconded by Dr. D. R. Miller.

THE PRESIDING BISHOP. Will the brother accept that as the principal motion?

COL. ROBERT COWDEN. There is no sense in it at all. I move we strike out the whole item, and this will be as it should be. Of course every member has a vote. What is the use of saying that?

Seconded.

The motion to strike out the whole item does not prevail.

COL. ROBERT COWDEN. I move to strike out the two lines, beginning, "Each annual conference," etc.

DR. FUNK. Surely we want fairness in the matter of representation in this council. That is all the committee had in view. No one conference in this Church has a right to three or four votes in this council, controlling it. You certainly do not mean to do that by striking out this equity between the conferences. I certainly think you want to retain just what you have here.

DR. A. C. WILMORE. That is the old argument of State sovereignty. I am opposed to it, signally opposed to it. It is the question that was fought out in the Civil War and was fought out in this Church in the division. It is the question the Radicals advanced against representation in this Church, and is repeated here to-day. I am distinctly opposed to it. I am in favor of every member of that Association having equal rights or having no Association. I am opposed to an Association with three or four presiding elders from one conference having no vote, and another man having one. I am opposed to the whole scheme.

R. H. BENNETT, of Neosho Conference. The objection I have to the item is that it does not say what the committee meant. This report

says that the annual conferences shall do a certain thing. That is an entity, just as much as if it said the President of the United States should do a particular thing. That does not mean that the whole people shall do it. It does not say that the elders from the conferences shall have one vote, but in all matters that come before the Association, the conference—it is an entity. They are not a conference; one presiding elder, two or three presiding elders, are not a conference. That is why I am objecting to it. I do not care whether you arrange it one way or the other; I want to say in English what it means. If the committee means that those conferences shall have equal representation there, it seems to me that it would be exceedingly easy to get English to explain it. That is why I favor Colonel Cowden's motion to strike it out, because it does not say what it means, what the committee meant by it.

REV. D. L. DOUB, of Oklahoma Conference. I would like to know who decides, if there are three presiding elders in this body, which presiding elder will vote?

REV. L. W. STAHL. Each presiding elder will be entitled to one-third of a vote.

REV. ELI GOOD, of Michigan Conference. It was discussed in the committee, and if there are two presiding elders, they would each have one-half vote; and if there are three, they would each have one-third vote.

The motion to strike out this item did not prevail.

DR. D. R. MILLER, of Sandusky Conference. I move to amend this item by inserting the word "representation" between the words "conference" and "within." That will help us out of that difficulty, and it will read, "Each annual conference representation within the district shall be entitled to one vote upon all matters coming before the Association."

The motion prevailed.

REV. R. M. ZUCK, of Upper Wabash Conference. For fear our ship will not get in, and we shall not have money enough for all these expenses that we are piling up against the annual conferences, I make a motion that the last item be stricken out, "Each annual conference shall provide for the traveling expenses and entertainment of its delegate to the Association."

The motion was seconded and prevailed.

DR. FUNK. The question is raised as to whether or not your ruling was that that item should be stricken out.

THE PRESIDING BISHOP. That was the vote.

DR. GEO. MILLER, of Des Moines Conference. I move we try it over again.

VOICES. No, no.

REV. W. D. STRATTON, of Michigan Conference. Was that vote taken on the amendment, and have we not adopted it as it is here? I move that we amend this item, that the General Conference provide for the traveling expenses. [Laughter.]

VOICES. No, no.

The secretary then read the next item, as follows:

Items 7, 8, and 9 unchanged.

Item 10 changed to read as follows: In conjunction with the boards of missions (home and foreign), and the Woman's Missionary Association, a bishop shall have power to organize mission conferences.

DR. L. S. CORNELL, of Colorado Conference. It seems to me, in Item 10, that the word "and" should be "or," and read, "or the Woman's Missionary Association," and I so move.

Seconded.

REV. G. W. SHERRICK, of Allegheny Conference. It seems to me that it is right as it is. We need the union of mission forces; that is, the several boards may be considered in the same mission conference; they are all interested in the same missionary conference district.

DR. A. C. WILMORE, of White River Conference. It is unconstitutional. The constitution provides for the Home, Frontier, and Foreign Missionary Society, and to divide it up that way would indicate that you have two societies, the Home, and the Frontier and Foreign.

THE PRESIDING BISHOP. Study closely, brethren; there is a vast difference between "and" and "or."

PROFESSOR KEPPEL. On that motion, as it appears here, in conjunction with the boards of missions (home or foreign).

THE PRESIDING BISHOP. "And" foreign, "or" the Woman's Missionary Association.

PROFESSOR KEPPEL. I would like to suggest to the mover of the motion that the "or" is in the wrong place. Why? Because the Foreign Missionary Society and the Woman's Missionary Society may work together in the foreign field, but very likely our Home Missionary

Society will not be working in the foreign field, nor will the Foreign Missionary Society be working in the home field. I move a further amendment that we insert the words "home or foreign" *and* the "Woman's Missionary Society."

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that the amendment be amended, and instead of "and" between "Home" and "Foreign," the word "or" be inserted, and, instead of "or," as the amendment provides, "or the Woman's Missionary Society," the word "and" be retained. That is the thought.

BISHOP MILLS. We cannot get this clear by merely changing "and" and "or," for this reason: Suppose it were proposed to organize a mission conference in China. What right has the General Board to interfere with that? All that is necessary is the Woman's Board, which is the only one operating there. But suppose it is proposed to organize a mission conference in Porto Rico. What right has the Woman's Board to be associated with that when they have no part in that field? We cannot get this clear by changing "or" and "and." It must be recast wholly, so it will express the facts.

REV. M. F. DAWSON, of White River Conference. I rise to a question of information. To which one of these "ands" does the motion refer, the one within the parentheses, or the one after?

THE PRESIDING BISHOP. The second amendment as to the one within the parentheses.

REV. J. H. PATTERSON, of Louisiana Conference. I move that this item be referred back to the committee.

MRS. GEO. SICKAFOOSE, of St. Joseph Conference. I think this item is all right. We are talking about the foreign field; we are not talking about home missions. I think it is all right to say the foreign field shall be under the supervision of the Board of Bishops.

DR. D. W. SPRINKLE, of East Ohio Conference. Just a word now. Let Item 10 be changed to read as follows: "In conjunction with the Board of Missions (Home and Foreign)." Now a bishop and those two societies can surely open a new mission. Now surely that is plain English. It now reads "and." That would mean the Woman's Missionary Association would have to be in conjunction with these two boards and the bishop before it could be done; but, dear brethren, supposing we substitute "or" and then the bishop and the Woman's

Missionary Association in China can organize a mission any time they please without the help of any one else. It is very plain to me.

REV. J. A. F. KING, of Northern Illinois Conference. Was the motion to refer it back to the committee seconded?

VOICES. No.

BISHOP MILLS. I think I can with a single word help this out. "In conjunction with either of the boards of missions, a bishop shall have power to organize a mission conference," and let the mission board interested coöperate with the Board of Bishops in doing that, and you will have no further trouble with it.

VOICES. Agreed, agreed.

THE PRESIDING BISHOP. Do you all agree to that substitute?

VOICES. Agreed.

THE PRESIDING BISHOP. Now let the secretary read it, so that you will have it definitely.

Secretary Snyder reads:

"In conjunction with either of the boards of missions, home and foreign, or the Woman's Missionary Association, a bishop shall have power to organize a mission conference."

THE PRESIDING BISHOP. Now we proceed to the special order of the day. We will proceed to the election of five bishops.

REV. J. R. CHAMBERS. There is one item not considered. Will that be considered afterwards?

THE PRESIDING BISHOP. That will be considered afterwards. Hear the chair a moment. I suggest that those persons who are not delegates will just get a real comfortable seat outside of the delegation.

DR. FUNK. I rise to a point of order. The motion pending before this body is the approval of this report. We have not acted on this item.

S. F. HUBER, of Pennsylvania Conference. I move we postpone the election of bishops until we have completed this report.

Seconded.

THE PRESIDING BISHOP. We have a special order, and this takes precedence of everything else.

REV. L. W. STAHL. I move that the special order be deferred until this report is disposed of.

Seconded.

TWENTY-FOURTH GENERAL CONFERENCE

REV. GEO. MILLER. I move to amend that we postpone for twenty-five minutes. We may get through before that.

THE PRESIDING BISHOP. I hear no second.

The motion to defer prevailed.

THE PRESIDING BISHOP. Proceed to the consideration of the other items. The secretary will read the next item.

Secretary Snyder read as follows:

In case of a vacancy in the office of bishop in any district, it shall be the duty of the remaining bishops to hold an election by letter ballot, all members of the preceding General Conference, who are members of the Church, voting. The Publishing Agent shall provide and send out the blank ballots and return envelopes under the direction of the Board of Bishops. The Board of Bishops shall appoint a board of three tellers from the membership of our Church in the vicinity of Dayton, Ohio. The ballots shall be turned over to them by the Publishing Agent, as directed by the bishops. The bishops shall set a date when the ballots must be in, and also where the ballots shall be counted by the tellers, these two dates to be printed on the blank ballots sent out to the delegates. The tellers shall certify the entire vote to the bishops, and then shall announce the election.

REV. J. R. CHAMBERS, of Neosho Conference. I want to ask whether that item is constitutional. On page 16, Article I., Section 4, of the Discipline, it reads: "The General Conference shall at each session elect bishops from among the elders throughout the Church who have sat six years in that capacity." As we all know, those elections always call for a majority of all votes cast. This amendment does not say anything about this. I object to making a rule like that. Let the annual conference make him a bishop *pro tem* when he comes. I want to know some good constitutional lawyer who will tell me about it.

THE PRESIDING BISHOP. It seems to be in harmony with the constitution of the Church. This method prevails for the method of filling a vacancy arising by resignation or death.

REV. J. R. CHAMBERS. It does not say whether this vacancy election shall call for a majority or only a plurality vote, whether a plurality vote will elect, or if it requires a majority.

THE PRESIDING BISHOP. The same as in your conference.

DR. A. C. WILMORE. I offer an amendment to this. Immediately following the word "election," that a plurality of votes shall be nec-

essary to an election. In case of a tie vote, another ballot shall be taken in the manner described.

DR. FUNK. I would like to ask the committee if two words were not left out. In the fifth line from the last part of this item, where it says, "The bishops shall set a date when the ballots must be in and also where the ballots shall be counted by the tellers," the words "and when" to follow the word "where" and precede the words "the ballots," and it would read, "And also when and where the ballots shall be counted by the tellers." I think that was in, and it has been left out, and by consent I would like to have that inserted.

This was agreed to.

COLONEL COWDEN. I would like to inquire if the committee did not mean to say "they" instead of "then." "They, the bishops, shall announce," and not the tellers.

DR. FUNK. That is correct.

THE PRESIDING BISHOP. You will understand the change from "then" to "they" in the last line.

REV. D. R. SENEFF, of Lower Wabash Conference. I would like to ask, Will the bishops announce the election, or the result of the election? I move that, instead of the words "that they shall announce the election," we insert, "and the bishops shall then announce the result of the election."

Seconded.

DR. FUNK. I would like to ask Dr. Seneff a question about that. Does he mean that the entire vote shall be announced by the board?

DR. SENEFF. No, sir. The result of the election.

DR. FUNK. That does not clearly define what they are to do. They announce the election of the men; but, on the other hand, Mr. Chairman, it seems to me they would have to give the result of that election, which would be the entire vote.

THE PRESIDING BISHOP. The point is well taken.

REV. W. WOOD, of Oklahoma Conference. I simply rise for information. I see it reads, "All members of the preceding General Conference, who are members of the Church, voting." Would this be interpreted so that it would compel all to vote? Some might not vote.

THE PRESIDING BISHOP. Not necessarily.

Dr. Seneff's motion to insert the word "result" was lost.

DR. M. R. DRURY, of Iowa Conference. The constitution says that

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THE PRESIDING BISHOP. Not necessarily.

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the General Conference shall elect, and the General Conference ceases to be as soon as final adjournment occurs, and those delegates would not be the General Conference after the adjournment of any session. I therefore move to strike out this item from the report and leave the Discipline as it is.

Seconded by Rev. A. P. Funkhouser.

REV. A. P. FUNKHOUSER. We are a very democratic people. Every member of the Church stands on the same footing, and every minister is in the same class. Our bishops are officers; they have no episcopal power. They have no powers beyond being presidents of the conferences and such other little things as we have delegated to them. The only thing, it seems to me, Mr. Chairman, is the dignity with which we have clothed them in the exclusiveness of the election; we have described how many by our vote recently, only five out of the whole denomination. We have said there is only one way to make a bishop. Our rules have said so; our constitution prescribes it. Our people elect their delegates to come and carry out this organic law of the Church. When we adjourn *sine die*, every function of the delegates has been discharged. The proposition before us does not even bring with it the condition that a majority of the votes cast shall be received by the man who is to be elected. We know that the General Conference, or any other body, is not that body unless it is assembled together; and yet we propose by ballot, without consulting each other, to send alone to a certain point the power to make the one officer of this Church, who is to carry with him the dignity of the Church. The provision in the Discipline now, that the Board of Bishops arrange for the holding of the conferences, is in keeping with our whole polity and character, and it seems to me to be sufficient for the occasion; and when a bishop so elected shall undertake to perform any of the functions of his office, it would have to be by the endorsement of the annual conference. Why then undertake to say—why do we as delegates throw away the power and dignity which we enjoy as the representatives of a great people, and then say that the men whom we elect in this exclusive course shall, in a little round-about way, whenever the occasion arises, add one to their number? I am opposed to it.

REV. L. W. STAHL, of Allegheny Conference. The objection appears to be urged against the paper in the hands of the committee on the

ground that it is unconstitutional, and that all of the acts of the bishop would be illegal, and that this General Conference had no right and no authority under the organic law of this Church to give that power—to invest that power to make the provisions they had. If you are familiar with or will read up the decisions of the Supreme Courts of the different States in the matter, or the trouble that one of our sister churches passed through recently, you will find that the courts decide that the General Conference should delegate such power. It was alleged in that case that the General Conference which was to provide for the place of meeting, etc., had delegated that power to the Board of Publication of the church, and hence it was illegal, and that they had no such authority. The Supreme Court of my own State, in a very clear, ringing decision, written by Judge Williams, dealt with that, and he decided that the General Conference had such power, and if they have such power, it seems to me that this conference has such power to make provisions for an emergency which may arise. I can see nothing unconstitutional, and no reason in the constitution of the Church, or any organization that I know of, why we cannot make provisions for an emergency. We thought so four years ago, and you know that very soon after the adjournment of our Conference one of our bishops died. I think it is right that we should make some provision to meet any emergency that may arise.

REV. S. L. TODD, of Indiana Conference. I wish to move an amendment by saying the one not elected who has received the highest vote at this General Conference, be the bishop. In other words, Bishop Mathews received the highest vote and was chosen bishop by another expression, which was simply reasserting the same feeling and expression in the General Conference at Frederick City, and now we shall soon vote for bishops, and a certain number will be elected, and there are quite a number of others here who are going to get votes, but the one receiving the highest number of votes shall be the bishop in case of death.

THE PRESIDING BISHOP. I hear no second to that amendment.

DR. FUNK. If I were sure that this item is unconstitutional, I should not want to vote for it; but I do know this, brethren, that, in consultation with attorneys in our Church case, as I have gone through it in the years past, and when the memorable case came before the Court of Appeals in Cincinnati, the United States Court of Appeals, they said

the decision was correct and right, and they held that this body should interpret its own law and its own constitution; in other words, that the General Conference is above the constitution, and the courts of the land hold to that position, and had it not been so, we would not have won the case in the courts of the land, hence the position in that decision in reference to this item; it seems to me it applies. If I am wrong, I do not want to vote for this item. If I am right, I would like to vote for it, for if you had gone through what I have gone through this last quadrennium in this matter, you would see the necessity for something, some method by which this contingency could be met, this exigency could be met.

REV. A. P. FUNKHOUSER. A question. I would like to ask Brother Funk whether, as I understand him, he made the statement that this General Conference is above the constitution.

DR. FUNK. That has been the statement of the court. Interpretation comes from this body.

REV. A. P. FUNKHOUSER. Then I do not understand that we are acting under any limitation whatever. There is nothing unconstitutional, or, if so, the General Conference will settle it, and we do not need to go to the people with it.

THE PRESIDING BISHOP. The chair will make the statement that all legislation must be in harmony with the provisions of the constitution. That is true of all bodies; and let me say this, that in Section 4, on page 16, it says, "The General Conference at each session shall elect bishops from among the elders throughout the Church who have sat six years in that capacity." Our fathers—I do not know why—did not provide for any vacancy. The chair would think it would be within the province of the General Conference to prescribe the method for filling vacancies. If they have not the authority to do that, then let the Conference definitely say that no vacancy shall be filled during the quadrennium. State something definite, so there will be no doubt in the future.

HON. J. C. MYERS, of Miami Conference. I rise to second Brother Todd's motion, that we substitute "the one receiving the highest number of votes, not elected, shall be the one to fill the vacancy." I second the motion.

THE PRESIDING BISHOP. The motion is that the one receiving the highest number of votes at this Conference, not elected, shall, in case

there be a vacancy, be declared the one to fill the vacancy of the one that makes it.

REV. L. W. STAHL. I want to say that I believe the matter will be just as unconstitutional as the provisions of the report, and more so in many respects, and more objectionable, because the man that might have the next highest vote, might be a man who, under no circumstances, could get the highest vote of the delegates, and that is the reason I am opposed to it. I think we ought to make provision for the direct expression of the delegates to this General Conference, and not elevate to the high office of bishop a man who had only a complimentary vote.

DR. M. R. DRURY. I wish to say again that this whole proposition is contrary to the constitution, and the motion is to strike out this item. The constitution says that the General Conference shall elect bishops at this session, and to elect them in the way provided in this report would not be to elect at the session of the General Conference. There is a provision in the Discipline already for filling vacancies, and I insist upon the motion to strike it out.

PROFESSOR KEPPEL. It seems to me that Article II. of the constitution, as it appears on page 16 of the Discipline, "The General Conference shall have power as provided in Article I., Section 1 of this constitution, to make rules and regulations for the Church. Nevertheless, it shall be subject to the following limitations and restrictions." Then follow these limitations and restrictions, and it has been repeatedly ruled by the highest courts of our land that, where restrictions are laid upon a body, its powers are limited only by the restrictions laid, and as restrictions are not laid upon this body with reference to this matter, and have been laid upon this body with reference to other matters, we certainly can make this rule and not violate the constitution.

The amendment providing that the one receiving the highest vote, not elected, shall be the bishop in case of vacancy did not prevail.

THE PRESIDING BISHOP. Now the motion to strike out is before you. The motion to strike out did not prevail, and the item was adopted. The secretary then read the next item:

Item 15 changed so as to read: It shall be the duty of the bishop to deliver a suitable address and sermon to each annual conference.

DR. E. B. BIERMAN, of Eastern Pennsylvania Conference. I move

that the article "a" be inserted before the word "sermon," and it will read, "It shall be the duty of the bishops to deliver a suitable address and a sermon to each annual conference."

Seconded.

The motion did not prevail.

The secretary read the next item as follows:

Item 16 shall be changed to read as follows: "The foreign field shall be under the supervision of the Board of Bishops, the Board of Foreign Missions, and the Woman's Missionary Association respectively."

BISHOP MILLS. I would like to introduce another amendment, Item 17, that the secretary or manager of each department of church work, to wit, Publishing House, Home Missions, Foreign Missions, Woman's Missionary Association, Y. P. C. U., Sunday School, Church Erection, and Education, shall meet annually with the Board of Bishops to consult, to harmonize, and to plan the work of the Church.

Seconded.

BISHOP MILLS. It is known to every one that has attended annual conferences that sometimes we have as many as four general representatives of the Church coming to one little conference. I have in mind such a case. Now if these departments had all consulted together, they would have planned so that one representative would have accomplished all of the purposes; and further, it is known that when each department plans its work alone, apart from all the other departments, there is frequently conflict and confusion. Now it is proposed that a representation from each department of church work meet with the annual meeting of the Board of Bishops and there consult with them, giving the bishops information, if they need it, and receiving information from each other, if they need it, and thus greater efficiency will be brought to each department and greater effectiveness in the administration of the bishops.

Question called for.

DR. CORNELL. That item that he is working on there is now in the hands of the printer, and I am sure it is in better shape than the bishop will ever be able to get it into at this time. It took more time, perhaps, than any other item in this report to get it fixed up right, but by some mishap it did not go to the printer with the rest of the copy, and it is on its way here now. It seems to me that that would come in its proper place, and we will get it as we think it ought to be.

BISHOP MILLS. I would be willing to accept blindly, as a substitute for this, the paper suggested by Dr. Cornell, for I wrote a large part of it myself. [Laughter.]

PROF. E. S. LORENZ. I wish to call attention to the fact that this report, as it is before us, contemplates, as a matter of course, the separation of our Board of Missions, and it seems to me that it is worth a moment's thought, at least, before we pass verbiage here, we will forestall the report of the committee on matters, forestall the action of the General Conference on that report. I simply rise to bring up a point and let you think about it. It says boards of missions, Home and Frontier, and in a number of places it assumes that we shall have two boards. Have we that right under the present constitution?

BISHOP MILLS. We can surely eliminate the boards. If they are not created, there will be no trouble about that.

R. H. BENNETT, of Neosho Conference. Bishop Mills said that is Item 17. If that is to go in, it should have another number.

BISHOP MILLS. Call it Item 18.

DR. M. R. DRURY. I do not know that the item I have has any reference to that, but in Item 16 it reads, "The foreign field shall be under the supervision of the Board of Bishops, the Board of Foreign Missions, and the Woman's Missionary Association, respectively." I wish to amend so that this item will read, "The foreign fields [plural] shall be under the supervision of the Board of Bishops, the Board of Foreign Missions, and the Woman's Missionary Association, respectively, as these boards may be related to them."

This was agreed to.

The amendment offered by Bishop Mills was then adopted.

REV. J. I. L. RESSLER, of Allegheny Conference. I move to amend the part in reference to the Superintendents' Association by inserting these words, "Each annual conference shall provide for the traveling expenses and entertainment of its delegate or delegates to the Association."

Seconded.

The motion prevails.

DR. L. S. CORNELL, of Colorado Conference. Since we have been eliminating from the West District all the conferences except those on the Pacific Coast, I suggest that the West District be called the Pacific District.

Seconded.

This was agreed to.

REV. A. W. BALLINGER, of Sandusky Conference. I move that the Indiana District be called Chicago District.

Seconded.

VOICES. No.

REV. A. W. BALLINGER. I do not insist upon it.

THE PRESIDING BISHOP. You have the entire report before you. Those favoring the adoption of the entire report as amended, lift your hands. Those opposed, like sign.

The report was adopted.

THE PRESIDING BISHOP. Let us proceed to the order of the day, the election of bishops.

PROFESSOR KEPPEL. I would like to ask a question for information. In the preparation of our ballots for bishops, as we are to vote for five bishops, must there be five names on the ballot, and must they be separate and distinct names, or may we vote four names and all the same names?

THE PRESIDING BISHOP. We must put on the ballot five names, and only five. If four are voted, that ballot will be cast out.

BISHOP KEPHART. No.

THE PRESIDING BISHOP. I have ruled in many conferences on that.

PROFESSOR KEPPEL. I move that each ballot shall contain five separate and distinct names, and if any ballot contains any less number of names or duplicate names, that ballot will be cast out.

Seconded.

The motion prevailed.

DR. A. C. WILMORE, of White River Conference. I would like to ask a question. How would it look to say Pacific District and then say Central District?

THE PRESIDING BISHOP. It would look beautiful to those people along the mountains and valleys.

THE PRESIDING BISHOP. Let me announce those who shall collect the ballots. W. I. Beatty, J. I. L. Ressler, J. H. Ruebush, and S. E. Kumler will please collect the ballots.

DR. G. P. MACKLIN. It is not understood over here by some as to what was meant by the last motion.

THE PRESIDING BISHOP. The secretary will read it for the benefit of the brother.

SECRETARY SNYDER. As I got it, it is that each ballot contain five names, and any number less or more shall invalidate the ballot.

PROFESSOR KEPPEL. And no duplicate names.

REV. M. F. DAWSON, of White River Conference. What is meant by duplicate names? Does that mean the bishop *emeritus*?

THE PRESIDING BISHOP. Duplicate means repetition, having the same name twice or more.

REV. M. F. DAWSON. Suppose one name should be bishop *emeritus*.

THE PRESIDING BISHOP. No duplication. Proceed.

W. A. LUTZ, of Pennsylvania Conference. I rise to ask a question. Will it invalidate the ballot if the initials are left off, if we simply give the last name of the man?

THE PRESIDING BISHOP. It is better to put the initials on, especially the first vote, the initial vote; write the initials. There might be three or four Roosevelts.

REV. I. BENNEHOFF, of Erie Conference. Suppose we do not know the initials; would that ballot be invalidated?

THE PRESIDING BISHOP. The tellers are supposed to know the names.

REV. I. BENNEHOFF. That is not the question. Would the vote be invalid?

THE PRESIDING BISHOP. Where the person is well known—I only make the question in case there are four Browns in the General Conference, and you write the word Brown, if you can tell who is meant you can do better than I can. You know most of them, and I think you can easily determine.

The ballots were then collected and brought to the platform, and Bishop Mathews called off the ballots while the secretaries recorded them. The ballot was as follows:

G. M. Mathews.....	248	G. P. Macklin.....	12
J. S. Mills.....	231	I. L. Kephart.....	5
W. M. Weekley.....	178	R. J. White.....	5
W. M. Bell.....	172	P. M. Camp.....	4
T. C. Carter.....	138	J. P. Miller.....	4
L. Bookwalter.....	56	W. O. Fries.....	3
C. J. Kephart.....	31	D. R. Miller.....	3
H. H. Fout.....	30	M. R. Drury.....	3
L. S. Cornell.....	22	W. R. Funk.....	3
W. H. Washinger.....	20	W. D. Stratton.....	3
Geo. Miller.....	15	J. G. Huber.....	3
D. H. Sprinkle.....	14	S. D. Faust.....	3

TWENTY-FOURTH GENERAL CONFERENCE

H. A. Thompson.....	2	H. U. Roop.....	6
Mark Keppel.....	2	G. A. Funkhouser.....	2
E. B. Kephart.....	8	H. S. Gabel.....	2
A. P. Funkhouser.....	7		

The following each received one vote:

C. M. Brooke	L. W. Stahl
E. R. Smith	R. M. Zuck
J. E. Shannon	W. Wood
Wm. McKee	J. R. Harner
H. F. Shupe	J. P. Landis
A. T. Howard	W. I. Beatty
L. Keister	E. U. Hoenshel
J. A. F. King	N. Castle
J. Simons	G. D. Gossard
C. W. Brewbaker	A. W. Ballinger
J. I. L. Ressler	

THE PRESIDING BISHOP. Two hundred and fifty-one votes were cast. One hundred and twenty-six necessary to election. You have elected G. M. Mathews, J. S. Mills, W. M. Weekley, Wm. M. Bell, and T. C. Carter as your bishops. [Applause.]

DR. W. E. SCHELL, of East Nebraska Conference. I move you, Mr. Chairman, that the secretary be instructed to cast the ballot of the General Conference for Rev. W. R. Funk, D. D., as Publishing Agent. Seconded.

Question called for.

DR. W. R. FUNK. Mr. Chairman, I rise to a question of privilege. I request you do not do this. There are brothers in this house, possibly, who feel different from what the mover of this motion feels to-day, and they ought to have a right to express their opinion; hence I hope you will not do this.

R. H. BENNETT, of Neosho Conference. I made exactly the same kind of a motion four years ago, and the record shows that it was declared out of order by the bishop. I rise to a point of order.

THE PRESIDING BISHOP. The point of order is well taken.

DR. W. E. SCHELL. I move that we suspend the rules and that the secretary cast the ballot of this Conference for Dr. W. R. Funk as Publishing Agent.

Motion seconded.

THE PRESIDING BISHOP. It requires a two-thirds vote to suspend the rules. Are you ready to vote? Those favoring the suspension of the

rules just lift your hands and hold them there. Rise, stand, and be counted. One hundred and eighty-three arose. Those opposed, stand. It prevails. The rules are suspended. Now shall we hear the motion?

DR. W. E. SCHELL. I move, Mr. Chairman, that the secretary of the General Conference cast the ballot of the General Conference for Dr. W. R. Funk for Publishing Agent.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that the secretary be authorized to cast the ballot of the Conference for Dr. W. R. Funk to serve as Publishing Agent for the next quadrennium. Those favoring, raise your hands. Those opposed, like sign. It seems to be unanimous.

SECRETARY SNYDER. In the name of the General Conference I cast the ballot of that body for Dr. W. R. Funk for Publishing Agent for the next quadrennium.

THE PRESIDING BISHOP. Dr. Funk is elected your Publishing Agent.

REV. J. H. WALLS, of Indiana Conference. I move we do now adjourn.

Seconded.

SENATOR EDMONDS. I was called by telephone to-day by the Commercial Club of Holton. They wish an expression, so they will know who is coming. They are making great arrangements for your reception, and they want to make no mistake. What I want is an expression from all who are going to Holton on next Saturday afternoon. I wish you would stand so you can be counted.

DR. W. E. SCHELL. I would like to know about what time we would go there and expect to come back.

SENATOR EDMONDS. It will take an hour to go up and an hour to come back. If I can get an expression, maybe we can go quicker—run faster and get back quicker. I want an expression from this body. I will notify the gentlemen.

DR. GEORGE MILLER. I think that we ought to have a less rate. I will go with you, if you need some help.

More than two hundred arose, signifying their intention of going.

Various announcements were made for committee meetings.

DR. SPRINKLE. There is a request sent to us by the old soldiers of this city that they wish to meet the friends and soldiers of the Conference, and any one else that wishes to go along, on Thursday night in the auditorium of the high-school building.

TWENTY-FOURTH GENERAL CONFERENCE

REV. J. L. BRANDENBURG, of Lower Wabash Conference. Will you please have the three new bishops come on to the platform, and have a song by the quartet before we adjourn?

THE PRESIDING BISHOP. Will the three brethren come forward—Bishops Bell, Weekley, and Carter?

THE PRESIDING BISHOP. Dr. Carter is absent.

BISHOP MILLS. Dr. Carter has gone out of town to lecture.

THE PRESIDING BISHOP. I have the pleasure to introduce to the Conference the distinguished, honorable gentlemen that you have chosen to serve you and to serve the Church for the next quadrennium—Bishop Bell and Bishop Weekley. [Great applause.]

THE PRESIDING BISHOP. I think we can hear a word from Bishop Bell.

BISHOP BELL. Bishop and delegates, I need not tell you how the honor conferred upon me brings to me a very intense realization of my inefficiency, and I am humble under the thought of the responsibility upon which I enter. I enter it, however, in the hopefulness for the larger things that I feel are ahead of us in our denominational life. Of course I would be inhuman if I did not thank you for the honor you have conferred, and then modestly say that I shall do my very best to realize the expectation of the Church, and see to it that, so far as my ability shall go, the work of the Lord shall prosper in our hands. I earnestly beg that you will pray for the Spirit of God upon me in a new and definite sense from this moment. [Applause.]

THE PRESIDING BISHOP. I am sure that the Bell will ring more clearly and farther than ever before, for evangelism, for missions, for the building up of the kingdom and the hastening of the coming of the glory of the Lord upon earth. Our dear Brother Weekley—his name is a misnomer—in reality he is strong in the power of the Lord and his might, and will build up the Church by his efforts.

BISHOP WEEKLEY. Just this word, brethren and friends: I want to thank you for this expression of your confidence and good will, and I promise you that I will do my best, whatever that may mean, and see that every other man about me does his best. [Applause.]

The Arion Quartet then sang "Nearer, My God, to Thee." [Applause.]

The motion to adjourn then prevailed. Benediction by Rev. W. L. Hinshaw, of Arkansas Valley Conference.

SEVENTH DAY—MORNING SESSION.

THURSDAY, MAY 18, 1905, 8:30 A. M.

Bishop Mills presiding.

Rev. H. R. Hess, of West Virginia Conference, led the devotions, and Prof. Avis led in singing song No. 182, "If Ever I Loved Thee," and No. 136, "Near the Cross." Then Professor Ruebush took charge of the singing, and song No. 224, "I Am Thine, O Lord," was sung. Professor Avis had charge of the piano. Also, song No. 134, "There is Power in the Blood," was sung, after which the fifty-third chapter of Isaiah was read, followed with prayer by the leader.

Song No. 175, "Fill Me Now," was followed with prayer by Rev. M. F. Dawson, of White River Conference. Song No. 183, "Jesus, Savior, Pilot Me," was followed with prayer by Rev. D. D. Lowery, of Eastern Pennsylvania Conference. Song No. 166, "Come, Holy Spirit, Heavenly Dove," first and last stanzas, was followed with prayer by Rev. G. O. Porter, of Des Moines Conference.

The devotional services closed with song No. 340, "Jesus, Lover of My Soul."

THE PRESIDING BISHOP. The Conference will now proceed to business, and the secretary will call the roll.

The secretary then called the roll and read the minutes of the sessions of yesterday.

The minutes were approved.

REV. C. J. BURKERT, of Miami Conference. I move that the calling of the roll be dispensed with for the remaining sessions of the Conference.

The motion was seconded and prevailed.

REV. V. A. CARLTON, of Iowa Conference. We have a resolution which I wish to introduce.

Resolved, That we hereby instruct all persons or boards, whose duty it shall be to make assessments on the annual conferences, that no conference shall be assessed more than its *pro rata* share of the entire amount required, this assessment to be based upon the membership as reported in the Year-Book of 1905.

V. A. CARLTON.
E. R. SMITH.
M. R. DRURY.
GEO. MILLER.

TWENTY-FOURTH GENERAL CONFERENCE

REV. V. A. CARLTON. I do not suppose there is anything in this resolution that will excite discussion. It is a resolution that, on the face of it, manifests its righteousness. The smaller and weaker conferences of the Church, I feel, have arrived at a time when they are willing to do their proportionate share, and certainly the larger conferences will be equally willing to do their share; consequently the introduction of the resolution.

REV. J. R. CHAMBERS, of Neosho Conference. I most heartily approve of this resolution. In fact, it has not only been unequal in the assessments in the past, it is not only assessing *pro rata* to double up on some, but it is doubling on the weaker conferences and poorer class of people. For instance, in the assessment that was made to pay delegates' expenses to this Conference, Erie Conference, as reported in the last Year-Book, has 4,021 members. It is assessed \$250 for delegates' expenses. Arkansas Valley Conference, on the frontier, if we have frontier any more, with 500 and a few more members, was assessed just the same, while Neosho Conference, with 711 less members than Erie Conference has, was assessed just \$100 more than Erie Conference, so that is ratio in the wrong way, and I am in favor of at least bringing it down to the same *pro rata* all over the Church. Again, some years ago, when the first assessment was made in this Church for bishops' salaries, following the Conference at Dayton, Ohio, in 1893—I have the assessment in my pocket—the meeting of the bishops was in December following in one of the western Pennsylvania towns, and the assessment for bishops' salaries was reported by the boundaries, necessarily readjusted, and it was regarded as equitable a plan as could be made at that time. Two of the men who made that assessment have gone to heaven, and another man, that ought to be there, is in the chair at the present time, was on the coast. [Laughter.] At that time the membership of Neosho Conference was, in round numbers, 2,300 members. Virginia Conference was just a few over 8,300, and Neosho was assessed \$170 for bishop's salary and Virginia Conference \$150, just twenty dollars less than our 2,300 members, and I say, this having been the rule frequently in the past, I am in favor of this resolution heart and soul.

REV. J. T. ROBERTS, of White River Conference. I move that this resolution be referred to the appropriate committee.

Seconded.

The motion prevailed.

REV. W. D. STRATTON, of Michigan Conference. I have a resolution which practically covers the ground, signed by seventeen members of this General Conference. I ask that this resolution also go to the committee.

This was agreed to.

DR. FUNK. I wish to bring before the Conference a little matter in which I know you are all interested. The quartet which has been giving the music during these Conference sessions came by special invitation. They are, every one of them, earnest Christian workers in our Church. I believe it would be right if we met their expenses in this body.

VOICES. Sure, sure.

DR. FUNK. All in favor of that will just hold up their hands and let us see. [About all hands up.] Now, the only other question is the \$80. Mr. Chairman, may we gather it just now?

REV. G. H. HINTON, of Neosho Conference. Before this collection is taken, it has been requested that we hear the quartet sing that beautiful piece, "The Tolling of the Bells." If not out of order, we would like to hear that song sung.

DR. FUNK. They will sing as soon as they get here. I am sure their coming has been worth \$1 to every member of this Conference.

THE PRESIDING BISHOP. The visitors who have enjoyed the singing will please assist in the collection.

The collection was then lifted.

REV. WM. MCKEE. I have been waiting for two days for a report of the Committee on Delegates' Expenses, your committee to whom you referred the whole matter. They are to ascertain the expenses of each delegation and the amount of money they had and report to me. We have the bills, but I have not been able to pay anybody because we were not authorized to do so. They have a very good report. If you will take two minutes to hear it, and vote it, we will be ready to pay. If any of you brethren have some money in your pockets for delegates' expenses, I shall be glad if you will please bring it over. I have been getting it right along. If there is any more, bring it down.

DR. M. R. DRURY, of Iowa Conference. I have a resolution to offer:

WHEREAS, Certain questions have arisen as to changing the name of our Publishing House and Missionary Society, as found in the constitution of the Church, therefore

Resolved, 1. That we regard the substitution of "United Brethren

Printing Establishment," and the substitution of "Foreign Missionary Society" and "Home Missionary Society of the Church of the United Brethren in Christ," for the "Home, Frontier, and Foreign Missionary Society," as being in perfect harmony with both the spirit and meaning of the constitution, and

2. That we authorize the appointment of a special committee that shall, after taking due legal advice, report to this body such changes in names as are deemed necessary and not in violation of the constitution, and that shall be more befitting to the Church in carrying forward its great publishing and missionary work.

M. R. DRURY.

W. R. FUNK.

E. R. SMITH.

W. I. BEATTY.

This resolution was agreed to.

REV. J. SIMONS, of St. Joseph Conference. The report of the Committee on Ministry of the Church is ready for distribution.

DR. W. E. SCHELL, of East Nebraska Conference. I would like to ask a question. On the decease of our beloved Bishop Hott provision was made by the remaining bishops for a superintendent for the Central District, and yet, having done what they had power to do, it became necessary for each annual conference, over whom the appointee presided to pass a motion that he be elected chairman *pro tem* in order to make the actions of the said annual conference binding. Is it also necessary, or was it necessary, that this General Conference elect our dear Brother Mathews chairman *pro tem* of this body in order to make the action of the General Conference binding while he presided over it, previous to his election?

THE PRESIDING BISHOP. Write out your question, and I will refer it to the other members of the committee to consider.

DR. GEO. MILLER, of Des Moines Conference. I simply rise to offer a motion to reconsider the item in the report of the Committee on Superintendency in reference to the names of the districts, the bishops' districts. I move you that it be reconsidered.

Seconded.

The motion prevailed.

DR. GEO. MILLER. Now I move you that the districts be named in the following order: East District, Central District, West District, Coast District, Southern District.

Seconded by Rev. Geo. P. Hott.

DR. A. C. WILMORE, of White River Conference. I move to amend by saying "Pacific" instead of "Coast" district.

DR. GEO. MILLER. I will accept that.

REV. S. L. TODD, of Indiana Conference. I would like to ask a question. What is the matter with Indiana?

Question called for.

The motion with the accepted amendment prevailed.

That part of the report as amended was then agreed to and adopted.

DR. FUNK. Now, I would like to report that the offering was splendid, but it did not quite reach the case. We need fifteen dollars. What will you do about it, brethren? Well, they are going to sing again, and we will wait.

THE PRESIDING BISHOP. The unfinished business before you is the election of the Publishing House Board.

DR. FUNK. I rise to a question of privilege. The report on publishing interests has not been considered by this body.

THE PRESIDING BISHOP. We will have to wait until we consider this report. Is it here, ready for consideration?

DR. FUNK. Yes, sir, and already distributed.

THE PRESIDING BISHOP. Then that will be the order of business. The secretary will read the report on Printing Establishment and publishing interests.

Assistant Secretary Schaeffer read the report.

REPORT OF COMMITTEE ON PRINTING ESTABLISHMENT AND PUBLISHING INTERESTS.

We, your Committee on Printing Establishment and Publishing Interests, beg leave to report as follows:

We desire to express our high appreciation of our editors, and Publishing Agent, Dr. W. R. Funk, in his wise management of the affairs of our publishing interests, and for the erection and equipment of our mammoth Publishing House in Dayton, Ohio, and that we recommend the following:

1. That Chapter XXII., Section 1, from numbers 1 to 14 of Discipline remain unchanged.

Section 2, item 1: That the Book Committee be composed of the editor-in-chief of *Telescope*, editor of *Watchword*, editor-in-chief of Sunday-school literature, professor of theology in Union Biblical Seminary, and the Publishing Agent. The latter shall receive all manuscripts, and have power to call the committee, and without the sanction of the Book Committee no book shall be published in the name of the Church or Publishing House during the interval of the General Conference.

That item 2 of Section 2 remain unchanged.

Item 3. We recommend that an editor and an associate editor be elected to edit the *Religious Telescope*. That the *Telescope*, in its contents, be devoted to the dissemination of religious intelligence alone, and all departments that do not come under that head, namely, the Household and Farm columns, be eliminated. That in view of the fact that obituary notices are only of local interest, and as the *Telescope* should furnish general matter for the Church, that these be also omitted. When deemed important that mention be made of deaths, the same shall appear in the Personal columns. In view of the demands of the Church and times, that the tone and standard of the *Telescope* be raised as high as possible; and that the Agent be authorized to purchase mechanical appliances to issue the same in a more improved form, as soon as conditions justify. That the price of the *Telescope* be one dollar and a half straight, with the usual discount to ministers.

Item 4. That the *Watchword* be maintained distinctively as a young people's paper, and that it aim to furnish religious matter for the mature thought of our young people, with such methods of young people's work as shall further the best interests of our Young People's movement. That the intermediate matter bordering on the *Friend for Boys and Girls* be eliminated from the *Watchword*.

Item 5. That an editor and associate editor be elected to edit the Sunday-school literature, and that they be required to furnish all matter for said periodicals.

Item 6. That the periodical literature shall be improved, in its mechanical makeup, from time to time; but said improvement is to be determined by the business management.

Item 7. That the gradation, substantially, of our Sunday-school helps be made in accord with the recommendations of the Sunday-School Editorial Association.

In view of the foregoing gradation, we recommend the following:

1. That the Picture Cards remain unchanged.
2. That our *Lessons for the Little Ones* be so merged as to constitute our *Junior Lesson Quarterly*.
3. That our *Intermediate Lesson Quarterly* remain unchanged in name and character.
4. That our *Bible Lesson Quarterly* be named our *Senior Lesson Quarterly*.
5. That the *Bible Teacher* shall be named *The Bible Students' Magazine*, and that it be sufficiently large as to admit of a Teachers' Training Department; and that the General Sunday-School Secretary shall have access to these pages with the best methods of Sunday-school work.

Item 8. That the *Search Light* be turned over to the Publishing House, with the understanding that the editorial work be assumed by the Foreign Missionary Society.

Item 9. That the *United Brethren Review*, as a Church periodical, be discontinued.

Item 10. That \$500 annually be given to the Ohio German Conference to assist them in the publication of their literature.

Respectfully submitted,

H. S. GABEL,
W. O. HARPER,
P. M. CAMP,
ALBERT KEISTER,
W. F. CRONK,
H. J. GUNNELS,
W. A. SMITH,
G. C. SNYDER,
D. L. DOUB,
J. G. PORTERFIELD,
Committee.

REV. GEO. P. HOTT. I move the adoption of the report seriatim.
Seconded and adopted.

THE PRESIDING BISHOP. The secretary will read the first item.

Assistant Secretary Schaeffer read the first item as follows:

1. That Chapter XXII., Section 1, from numbers 1 to 14 of Discipline remain unchanged.

THE PRESIDING BISHOP. Any remarks?

No response.

THE PRESIDING BISHOP. We pass then to the next item.

The assistant secretary then read Item No. 2, as follows:

Section 2, item 1: That the Book Committee be composed of the editor-in-chief of *Telescope*, editor of *Watchword*, editor-in-chief of Sunday-school literature, professor of theology in Union Biblical Seminary, and the Publishing Agent. The latter shall receive all manuscripts, and have power to call the committee, and without the sanction of the Book Committee no book shall be published in the name of the Church or Publishing House during the interval of the General Conference.

REV. G. O. PORTER, of Des Moines Conference. I move that we strike out the words "in chief" after or between "editor" and "of *Telescope*" and "editor" and "of Sunday-school literature."

Seconded.

This motion was adopted and the words stricken out.

The secretary read item No. 3 as follows:

That item 2 of Section 2 remain unchanged.

Item 3. We recommend that an editor and an associate editor be elected to edit the *Religious Telescope*. That the *Telescope*, in its contents, be devoted to the dissemination of religious intelligence alone, and all departments that do not come under that head, namely, the Household and Farm columns, be eliminated. That in view of the fact that obituary notices are only of local interest, and as the *Telescope* should furnish general matter for the Church, that these be also omitted. When deemed important that mention be made of deaths, the same shall appear in the Personal columns. In view of the demands of the Church and times, that the tone and standard of the *Telescope* be raised as high as possible; and that the Agent be authorized to purchase mechanical appliances to issue the same in a more improved form, as soon as conditions justify. That the price of the *Telescope* be one dollar and a half straight, with the usual discount to ministers.

DR. BIERMAN, of Eastern Pennsylvania Conference. I move that we strike out beginning with the fifth line, "That in view of the fact that obituary notices are only of local interest, and as the *Telescope* should furnish general matter for the Church, that these be also omitted. When deemed important that mention be made of deaths, the same shall appear in the Personal columns," in the ninth line.

Seconded.

REV. J. E. SHANNON, of White River Conference. I move to amend by beginning with the word "that," in the second line, "That the *Telescope* in its contents be devoted to the dissemination of religious intelligence alone, and all departments that do not come under that head, namely, the Household and Farm columns, be eliminated." And also including the portion under Brother Bierman's motion, down to the tenth line.

Seconded.

THE PRESIDING BISHOP. The amendment to the amendment is now before you.

SECRETARY SNYDER. Now let me suggest, brethren, to write out your amendments so I can get them. You are making Discipline, and I want to get your language just as you want it.

REV. J. W. LILLY, of Sandusky Conference. I would like to know what the amendment is.

The secretary states both the motion and the amendment.

REV. P. M. CAMP, of Miami Conference. This was called to my attention during the past two years in reference to the farm depart-

ment. The *Telescope* is not in a position to give farmers any information touching their business in the space given in the *Telescope*. As a farmer told me last winter; he said, "You can get a first-class farm paper for twenty-five cents a year, and the farm column was not of any service to the farmers." I believe that our Farm and also our Household columns could be used for some broader views for the Church. I am sure that every wide-awake farmer has some wide-awake journal, and I am sure that I never think of the *Telescope* as authority on farming or farm interests, and I do not believe there is a farmer but who has his own journals and his own household magazines. I believe there is a whole page here that could be used by the editors for matters that would be of far greater and far more interest to the denomination than it is now. That was the reason we eliminated it.

REV. G. H. HINTON, of Neosho Conference. Now this is an important thing, I am sure. This brother may never have lived on a farm; I do not know.

REV. P. M. CAMP. I lived twenty-two years on a farm.

REV. G. H. HINTON. Hundreds of thousands of farmers are now reading the *Telescope*, and they tell me of many helpful things they have received on farming through the *Telescope*. Are we going to ignore the interests of the farmer in the *Telescope*? The farm department does not take very much room. It would be much better to eliminate some of the magazine reviews than to eliminate that which comes in the line of farming. They are entitled to space as well as professional men and preachers, and I must say that some of the most beautiful, bright suggestions along the line of horticulture and agriculture appearing in the *Telescope* have been just what the farmers are wanting to know, and they pay their money and are entitled to it. I am opposed to striking it out.

As to obituary notices, the report says they are of local interest. I do not know how the committee could come to any conclusion like that. If I am on the Pacific Coast, and I have my membership there, and my father and mother and relatives live in Pennsylvania, and death overtakes them, can I say that is of local interest? I want to say that, through the medium of the *Telescope*, these messages have come to hundreds of thousands of homes and have been of real worth to them. I do not see how we can consider that column merely of local interest when it is of widespread interest to the Church. I am in hearty sympathy with this motion to strike that out.

S. E. KUMLER, of Miami Conference. I hope that the amendment will prevail. Among the twenty thousand people that get the *Telescope* you are sure to find somebody that wants the farm news. Instead of striking out the farm news, I think it ought to be made better, and the editor should be impressed with the fact that he should go to headquarters for such information that would be beneficial to farmers. I believe that you will lose five thousand subscribers by cutting out matters of interest to people generally.

F. N. MUNCH, of Northern Illinois Conference. I am a farmer myself, and I will venture the assertion that half the *Telescope* subscribers are farmers. I know this, that, in looking through the *Telescope*, I never pass by the farmers' column, because I see many valuable hints therein, and, further, our ministers, in getting subscribers, among the number secured are many farmers. New subscribers do not read the *Telescope*, perhaps, as much as the older subscribers, and, in looking over that paper they will see the hints that will do them good in their line. They will say, "There is something for me," and then read the whole thing. I hope you will not eliminate the farmers' column, because it is a help, and these ministers receive a great deal of support from the farmers. I therefore advocate that the farm column be left in; it is good.

REV. G. P. HOTT, of Virginia Conference. I will call attention, not to the farmers' column alone, but to the far-reaching fact of this third line beginning with the second "that," "that the *Telescope* in its contents be devoted to the dissemination of religious intelligence alone," etc. Will that not cut out news? There is political news in the *Telescope* that we want. This is too far-reaching.

REV. W. R. BERRY, of Virginia Conference. I venture this: We have laymen here who represent the farmers' interests. Would it not only be just and fair to let these farmers say whether they want this continued or not?

THE PRESIDING BISHOP. Yes, if the preachers will remain quiet.

H. J. ROOP, of Eastern Pennsylvania Conference. I am a farmer, and I do not refer to the *Telescope* for information along that line. I am in favor of striking it out. If there is nothing else to be inserted in that column, I would suggest that it be devoted to evangelistic work, some information be inserted on that subject.

J. GOSHARD, of St. Joseph Conference. I am a farmer. I take three

or four farm journals, and I, of course, go over the farm department in the *Telescope*. I think that the information in the *Telescope* is broader and larger than anything I take, and I take great interest in the farmers' column in the *Telescope*.

MRS. HELEN GOULD, of Minnesota Conference. I would say that I am not in favor of striking this out. I know for myself that all farmers like a good, square meal. I am very much interested in the household affairs, and so are all women who feed the ministers; so please do not have it stricken out. [Applause.]

REV. H. S. GABEL, of Eastern Pennsylvania Conference. If the *Religious Telescope* is to be the true organ of the great Church such as we represent, and if it is to occupy and maintain the high standard as a monitor and indicator to blaze the way of religious thought, then this item should be passed by the General Conference and adopted. So far as these amendments are concerned, Mr. Chairman, in speaking of the farm column and even the cooking recipes, we do not want to bring the *Telescope* down to things of this kind. We have women in eastern Pennsylvania who do not read the cooking recipes, and they do good cooking nevertheless. They do not read the *Telescope* for that. We want the blazing editorials that will lead the religious thought of this Church, Mr. Chairman, and not only editorials, but all good religious information such as the *Telescope* has had, and we mean by this to give more space and more room for that which this Church needs in a good church paper. I hope this item will be retained.

REV. S. L. TODD, of Indiana Conference. I move the previous question.

Seconded.

THE PRESIDING BISHOP. The previous question is called. Shall we now come to a vote on the question pending? All in favor indicate by uplifted hands; contrary, same sign. It is agreed. Now the motion is on, the amendment to the amendment, which is to strike out certain items in the report, leaving in the *Telescope* what you strike out of the report. Are you ready to vote?

Question called for.

The secretary read the first part as follows:

"That the *Telescope* in its contents be devoted to the dissemination of religious intelligence alone, and all departments that do not come under that head, namely, the Household and Farm columns, be eliminated."

TWENTY-FOURTH GENERAL CONFERENCE

THE PRESIDING BISHOP. All favoring striking this out indicate by uplifted hands. All opposed, like sign. It is agreed to.

The secretary read the second part moved to be stricken out, as follows:

"That in view of the fact that obituary notices are only of local interest, and as the *Telescope* should furnish greater matter for the Church, that these be also omitted. When deemed important that mention be made of deaths, the same shall appear in the Personal columns."

REV. GEO. P. HOTT. I fear that many are thinking that this means to strike it out of the *Telescope*.

THE PRESIDING BISHOP. If you vote to strike this out, it leaves the *Telescope* as it is. All favoring this amendment indicate by uplifted hands. Contrary, same sign. It is agreed to.

The item as amended was then agreed to.

THE PRESIDING BISHOP. My attention is called to the fact that the order of the day is fixed for this hour for considering the question of church federation and that report will be taken up.

REV. J. W. LILLY. I move that we defer that matter until we finish this report.

Seconded.

This motion was agreed to.

REV. A. W. BALLINGER, of Sandusky Conference. In Section 2, item 1, third line, we have the letters "U. B." I move to amend and say "Union Biblical Seminary" instead of "U. B. Seminary."

DR. FUNK. That always comes in the Discipline in that way. It is simply an abbreviation in this report, and our proof-reader understands it.

THE PRESIDING BISHOP. It will be enlarged in the Discipline.

Assistant Secretary Schaeffer then read Item 4, as follows:

Item 4. That the *Watchword* be maintained distinctively as a young people's paper, and that it aim to furnish religious matter for the mature thought of our young people, with such methods of young people's work as shall further the best interests of our Young People's movement. That the intermediate matter bordering on the *Friend for Boys and Girls* be eliminated from the *Watchword*.

S. F. HUBER, of Pennsylvania Conference. I move as a substitute for this that the *Watchword* and *Children's Friend* be continued un-

der the name of the *Watchword*, and be recognized as our Sunday-school organ. I also suggest that the present club rates be continued.

REV. H. S. GABEL. That action does not appear as the action of the committee. There is an error somewhere in the fourth line, beginning with "the intermediate matter" and so on, which should read, "That the *Watchword* be accorded the senior field of the Sunday school, and that the intermediate matter, bordering on the *Friend for Boys and Girls*, be eliminated from the *Watchword*."

THE PRESIDING BISHOP. The printer seems to have dropped out a line.

REV. H. S. GABEL. Yes.

THE PRESIDING BISHOP. Please read again, Brother Gabel, and tell them where it is.

REV. H. S. GABEL. Item 4, in the fifth line, where it begins, "That the intermediate," it should read, "That the *Watchword* be accorded the senior field of the Sunday school, and that the intermediate matter bordering on the *Friend for Boys and Girls*, be eliminated from the *Watchword*."

REV. A. B. STATTON, of Pennsylvania Conference. I desire to second the amendment.

THE PRESIDING BISHOP. Now let me state the substitute that is offered for this whole item by Brother Huber, of the Pennsylvania Conference. Do you wish to hear that amendment again?

VOICE. Hear.

S. F. Huber repeats his motion.

REV. J. L. PARKS, of California Conference. If this substitute carries, will that deprive our young people of having an organ?

VOICES. Sure, sure.

REV. W. H. WASHINGTON, of Pennsylvania Conference. I merely rise to say that I favor this amendment, for the reason that, as far as our young people are concerned, they prefer the Christian Endeavor paper, and in many places are taking it to the exclusion of the *Watchword* at the present time. I hope that if this passes, the other will pass, and that all our Y. P. C. U. be merged into the Y. P. S. C. E. So far as the territory is concerned over which I travel, I find that they are going to do it, most of them, whether this General Conference authorizes it or not. Now, Mr. Chairman, in our larger towns and societies they already have done so in order to be in touch with the

larger fellowship that they find in the Christian Endeavor conventions, and I am very sure of this, that in many places they are now taking the *Watchword* in the Sunday schools, accepting the club rates, and I am sure I represent a vast majority of our people, 16,275 of them, when I favor this.

REV. F. M. TESTERMAN, of Northeast Kansas Conference. I am quite sure that all that part of the Church in the West think upon this matter precisely opposite to the statement made by the last speaker, and certainly the most prosperous and successful periodical in this Church does not want to be killed. Now the *Watchword* has had phenomenal growth, and it is certainly the organ of the Young People's Christian Union, and the Young People's Christian Union was never in a more flourishing condition than now. If some of them desire to take the name Christian Endeavor, there is no fight on that line, but in our part of the country we have scarcely any Christian Endeavor societies; but what we have are just as loyal to the Church, and just as loyal to the *Watchword*, and you will find as many *Watchwords* taken by the Christian Endeavor societies as by the Union. It would be a great mistake to make a Sunday-school organ out of your magnificent, bright paper, the *Watchword*. Of course we will not do it, and this General Conference would not allow such a thing. We are going to stand by the *Watchword*. [Applause.]

J. H. RUEBUSH, of Virginia Conference. I am a layman in the United Brethren Church, and find that the United Brethren people take United Brethren literature if the leaders in our Church recommend it. [Great applause.]

THE PRESIDING BISHOP. Now, brothers, let us avoid applause. You are doing it in the face of your own rules. Please avoid it.

DR. FUNK. I simply rise to make this statement in connection with the *Watchword*, and in opposition to the amendment pending. The *Watchword* has had a remarkable growth, as has been said, and its growth has not diminished nor will it diminish for quite a while to come. Since the change in the make-up of the *Friend*, that paper has gained, in a little over four months, over 4,000 in subscriptions. The present subscription of the *Watchword* is 38,000. The present circulation of the *Friend* is 34,000, making a combined circulation of these two periodicals of 72,000 every week. Any one who understands the working of a subscription list will at once recognize the fact that,

to combine them, will reduce the circulation of these two periodicals. There could be no hope for a circulation of over 50,000 for the combined papers. Indeed, I believe, brethren, that the *Watchword*, as it now stands, and the *Friend* as it now stands, will go as high as the single paper would go, each single paper will go; and I do hope that no disturbing element in reference to the hopeful progress and development of these two papers will enter into this General Conference.

REV. J. A. HAWKINS, of Lower Wabash Conference. If the *Watchword* is doing as well as Dr. Funk claims, and if the *Friend* is doing as well as he claims, let us let well enough alone.

DR. FUNK. That is what I am talking about.

The question is called for.

THE PRESIDING BISHOP. All favoring the substitute—the substitute, in substance, is to unite the *Watchword* and the *Children's Friend* and thereby kill the *Watchword*. [Laughter.] All favoring this, indicate by uplifted hands. All opposed, like sign. It does not prevail.

DR. FUNK. I move to amend this item by striking out the word “distinctively.” It will then read that the *Watchword* be retained as a Young People's paper.

Seconded.

The motion was agreed to.

DR. FUNK. Before Brother Gabel made his statement, I had an amendment to offer, but I think he has covered it in reference to the Senior department of the Sunday school.

REV. J. G. HUBER, of Miami Conference. As to the words “intermediate matter,” I believe the thought of the committee is “primary matter.” I think that is what they meant. We ought to have that change made from intermediate to primary. I would like to hear from the committee.

THE PRESIDING BISHOP. Will you accept that?

VOICES. Yes, yes.

THE PRESIDING BISHOP. If so, the intermediate matter will read “primary.”

DR. H. H. FOUT, of Miami Conference. I cannot bring myself to the idea that the committee meant that. The primary department, according to the present gradation, means the first grade of the Sunday school, the field of *Lessons for the Little Ones*. I would like to

call the attention of the Conference to the order made four years ago that the *Watchword* was to be confined to the Senior department of the Sunday school and to the Senior department of the Young People's Christian Union, and that the *Friend* had its field in the Intermediate department of the Sunday school and the Junior department of the Young People's Christian Union. If we do not adhere to these lines, we have no field for the *Friend for Boys and Girls*. I mean to say that if the *Watchword* is to occupy the field from the Senior department to the primary class, we have nothing to offer or promise for the *Friend for Boys and Girls*. I cannot bring myself to the opinion that the committee had anything like this in view.

DR. FUNK. I suggest that we hear from Brother Shupe as to the matter referred to. He is the editor of the *Watchword*.

DR. H. F. SHUPE, editor of the *Watchword*. I thank you for this courtesy. It gives me an opportunity to inquire further, perhaps, as to the exact meaning of the latter part of the item, that "intermediate matter," or that "primary matter bordering on the *Friend for Boys and Girls* be eliminated from the *Watchword*." Is the word "intermediate," or "primary," to be used in the technical sense meaning Intermediate department of the Young People's work? For instance, as the organ of the Young People's Society, we have nothing particularly to do with the primary department of the Sunday school, so I ask if the word "primary" is also used in the technical sense referring to the primary department? I think, brethren, if you will give me this permission, that the purpose of this is to remove from the *Watchword* the department now given to the boys and girls and the Junior helps. As the organ of the Young People's Christian Union, I ask whether there is not a place in it for the Junior department. The helps for the Junior department, as now provided in the *Watchword*, are prepared by the Junior superintendent, and I ask whether that should not be continued. [Voices. Sure, sure.] The question then seems to be on whether there should be in the *Watchword* a page for the children. Now the *Watchword*, in its present arrangement, represents the best editorial judgment of its present editor. There is no department there without a reason on his part. The reason for the presence of the children's page is, first, because the *Watchword* goes into many homes where the *Telescope* and the *Friend for Boys and Girls* do not go, and there are children in these homes. Should not a

Church paper going into these homes seek to interest these children? It has been said here that the farm papers go into these homes, and every farm paper has a column for boys and girls. The *Telescope* has such a column, as it ought to have, to interest the boys and girls. Now I think the purpose of this item probably is to remove from or perhaps prevent the *Watchword* from having such a department, thus depriving the homes, where the *Watchword* goes alone, from getting hold of the boys and girls and interesting them in our Church and church work. It deprives us of reaching that number of boys and girls. Then, as an organ of the Young People's societies, I ask whether there might not also be a column for boys and girls in the *Watchword*? I know that this may seem like crossing classification, that it is cutting off the field for the *Friend for Boys and Girls*, but I ask whether it is possible for you, as itinerants, to get all of our people to take the different papers for each class of interest? You now allow a department in the *Telescope* for young people. If you are going to draw the line so carefully, ought you not to require the *Telescope* to eliminate its department for young people and the Sunday school, too, for that matter? That I think it would not ask. I am sure the *Watchword* would not ask it. The *Telescope* ought to have its departments; it reaches the interests of the Church better. The *Telescope* ought to have this children's department; and for the same reason, one page, the sixteenth in the *Watchword*, I think, might go to the children, for I believe that this does not materially interfere with the circulation of the *Friend for Boys and Girls*. That is merely an opinion of mine. I think that the question for you to decide, and I am glad that it comes before you clearly, because you may infer the editor of the *Watchword* and the editor of the *Friend for Boys and Girls* have not been able to decide it in exact accordance with the views of both, and now I think it is clearly before you. Do you want the *Watchword* to have a page for boys and girls? You should circulate the *Watchword*, you should distribute it. Do you want it to have such a page? I think that is the question that you have to act upon. I want to thank you again for giving me this permission to express the reason for the presence of that department in the *Watchword* at present.

DR. J. H. SNYDER, of Northeast Kansas Conference. I move to strike out that part of the report of this item following the word "movement."

A. H. LAUGHBAUM. I second the motion; that is the motion I wanted to make.

DR. FUNK. I am sure that we are all interested in these two papers, and I am not here to argue against the amendment; but I am here to urge upon this body, and through this body upon the Church, that this question be settled once for all. It has been a problem, and a just problem, between these two editors as to whether they were in each other's field. The question has been one sweetly discussed, just as it has been here this morning, and now, my friends, the question comes as to whether or not this body wants to overlap its papers, because that is an actual fact to that degree, whether we are going to define the field for one and not the other. Define the positions on both sides, and I think you need to give a good deal of consideration to this amendment before you pass it.

P. M. STREICH, of Southeast Ohio Conference. Let us hear from Brother Brewbaker, secretary of the Young People's Society.

REV. C. W. BREWBAKER. The scope of the Young People's work is not limited to the Seniors alone. I would like to say, in the first place, if we are going to continue the *Watchword* as the Young People's paper, we must recognize the Juniors and Intermediates or quit business. I do not think that we should discriminate against any department of our Young People's work. If we continue it, and it seems to me if we are going to eliminate the Junior page and the Intermediate work from our Young People's paper we are doing them harm. I know that Mrs. Kitzmiller is interested as the General Junior Superintendent of the Young People's Christian Union, and if this General Conference to-day takes action against this work, in not recognizing in our Young People's paper, our boys and girls, it seems to me that we are doing injustice to them, and I beg of you, if this is to be the *Watchword* in favor of our Young People's movement in the denomination of the United Brethren in Christ, that we recognize every department of the Young People's work.

REV. H. S. GABEL, of Eastern Pennsylvania Conference. The thought of the committee was this, that in so far as the Young People's organ is concerned, as the organ the *Watchword* has the whole field, but here is the Sunday school, that the *Watchword* should not encroach upon the field of the Sunday-school literature, so far as the *Friend for Boys and Girls* is concerned, upon the field of the *Friend*

in the Sunday school. Now, after hearing the eloquent addresses of these editors, this General Conference may perhaps conclude what an interesting time this committee had, and, so far as discriminating between these fields is concerned, the true field of operation is the Sunday school. If I understand anything of the Young People's work as an organization, it is as a board to carry out what has been wrought in the Sunday school.

REV. W. H. WASHINGTON, of Pennsylvania Conference. We tried to help them out a while ago, Mr. Chairman, but it went down. Quite a number of our Sunday schools are taking the *Watchword* in place of the *Children's Friend* for that very reason. They take it more for the boys and girls in the Sunday school and for the young people, and we thought we would help you out, and I wish you might have voted our way, but I think this General Conference had better settle it right here on the floor. It will help us in our work as well as help these editors to get together.

REV. W. D. STRATTON, of Michigan Conference. I am sure that, in our part of the Church, we want the *Watchword* to be just as it is, and to reach all the way from the Juniors to the Seniors. Then, we want the *Friend for Boys and Girls* to have a department for the little tots, to reach just as far as there is a child that can be called a child. Now I do not believe the way part of the Church believes. These editors know their particular fields of work have overlapped each other a particle. I heard some one say that a man has a child's spirit until he is ninety-nine years old, but if that is so, let the *Friend* be distinctively for the Sunday school and let the *Watchword* be distinctively for the Young People's Society; but if the Sunday school wants to use the *Watchword*, let them do it. That is their prerogative. If any of our Young People's societies want to use the *Friend*, let them have the prerogative of using it. Let these editors have a chance in their publications.

REV. G. W. SHERRICK, of Allegheny Conference. It seems to me that it becomes clearer and clearer to us that this is a matter very hard to decide. Now if you look over periodicals, will not this appear, that no periodical stays entirely in its own department, but that it emphasizes that department, and that is the chief business of that paper. Then, it also crosses the line according to the judgment of the editor, and he stays in his field in the other departments in a sup-

plementary way. I do not believe that all the arguments that this General Conference can make will get anything out of this beyond that, and I think the matter should rest in the judgment of the editors of these papers. Now I voted for the striking out of that item concerning the *Telescope*, not because I wanted to cut this out of the *Telescope*, but because I believe that the editor should decide the question, should go down to the bottom of it; those who get letters from all over the Church, instructing them what to put in the *Telescope*, are the persons who ought to know about it, and settle what ought to go in the *Telescope*. I believe the same is true as to the Young People's paper and the Sunday-school literature, and these men will study it and each will emphasize his department, and will supplement with the others in the make-up of his paper. I therefore, Mr. President, move that this item be stricken out, if there is no motion in the way of that.

THE PRESIDING BISHOP. There is a motion to strike out this last half of it now pending.

REV. G. W. SHERRICK. I move to amend the motion by moving to strike out the whole item.

Seconded.

REV. H. R. HESS, of West Virginia Conference. I wish to say this, that the gospel of Christ is for the babe as well as for the matured man. They all receive it, and it is right that they should. There is food in the *Telescope* for the whole Church, and I find food in the *Lessons for the Little Ones* sometimes; and now to discriminate in regard to this matter which goes into the make-up of our literature, and say to the Sunday-school editor, 'You must not mention the Young People's societies, and say to the editor of the *Watchword*, Say nothing about the Sunday school; or to the editor of the Sunday-school department, Say nothing about the older ones, young men or young women; and say to the editor of the *Watchword*, You must not say anything about the children; and then say to the editor of the *Telescope*, You talk to the men with beards; do not say anything to anybody else—I think this is pretty close directing or discriminating. The gospel of Jesus Christ is for us all, and we are what we are because of obedience and the practice of it. I am what I am because I came up through the United Brethren Church and I read its literature, from the smallest to the greatest, and I hope that these editors will be left with unbound hands. Let them go and labor.

Question called for.

DR. D. W. SPRINKLE, of East Ohio Conference. Now, Mr. Chairman, I understand if this amendment prevails the *Watchword* will remain as it has been. Am I clear?

THE PRESIDING BISHOP. Clear.

DR. D. W. SPRINKLE. And that is just what we want and let us vote.

VOICES. Question, question.

DR. D. W. SPRINKLE. Give me one chance; you have had all the chances.

THE PRESIDING BISHOP. Brother Sprinkle has the floor.

DR. D. W. SPRINKLE. This overlapping has been in the minds of many of these dear friends, and we are not going to get all these periodicals arranged so there will not be some overlapping. That is the great difficulty. I want it to remain just as it is, spicy, racy, good, grand, from the least department up to the highest. That is what it has been—good, grand, as all our periodicals are, and I want to stand by this grand paper as it has been and as this amendment now proposes, and now if you wish to vote, I do not object.

Question called for.

REV. J. W. SCHOFIELD, of Ontario Conference. It seems to me that we have no problem to solve. These papers have commended themselves to the Church, both of them as they are, and that fact is demonstrated by the increased circulation. Therefore, leave them as they are.

DR. H. H. FOUT, of Miami Conference. I only wish to occupy a few moments of your time in which to say that there is not a particle of personal friction between the editor of the *Watchword* and myself. [Dr. Funk. That is right.] There are not two closer personal friends on the floor of this Conference, yet I do want to say this, that one of the things that faces the Sunday-school world to-day, and one of the things that absorbs the attention and the thought of every Sunday-school council, is that of a definite plan of gradation in our work and in our literature, and I stand for that. I have endeavored to honor the instructions of the General Conference of four years ago respecting the field of the *Children's Friend*. With a four-page sheet that never touched a folder, we had to compete with a sixteen-page illustrated paper at practically the same price for three years. The wonder is that the *Friend* under those circumstances had an existence

at the close of this period. With the beginning of the present year the paper was enlarged to eight pages, and appropriately changed in name. From the date of the first issue in its new form and dress we have felt the tide rising in its circulation, and we are convinced that its future is now assured, if accorded its rightful field and place in our periodical literature. While the *Watchword* is designated as the organ of the Young People's Christian Union, the fact remains that it gets its support from the Sunday schools, and that it enters this field a competitor to the *Friend*. At least 27,000 out of a circulation of 25,000 go into the Sunday schools. Both papers have a field and a mission, and these should be mutually respected and honored. The case of the *Telescope* is very dissimilar. The *Telescope* belongs to the homes of our people, while the *Watchword* and *Friend* belong to different departments of the Sunday school. Both being issued from the same Publishing House, and entering the various parts of the same great field, there should be no disparagement either as to cost of production or selling price. Then each will stand on its own merits. I am sure the editors will respect the rights of each other as to the field of the two papers if submitted to them. There will be no conflict between us. We are one in our work.

THE PRESIDING BISHOP. Are you ready to vote on the amendment to the amendment, which is to strike out this item and leave the papers as they are?

Question called for.

THE PRESIDING BISHOP. All favoring the amendment to the amendment indicate by uplifted hands. Contrary, like sign. It is agreed to.

The assistant secretary read Item 5, as follows:

Item 5. That an editor and associate editor be elected to edit the Sunday-school literature, and that they be required to furnish all matter for said periodicals.

R. H. BENNETT, of Neosho Conference. Can I ask for a little information? "That they be required to furnish all matter for said periodicals." Does it mean that we shall not be allowed to furnish any articles?

DR. FUNK. You can if you want to.

THE PRESIDING BISHOP. Will the chairman explain what he means?

REV. H. S. GABEL. Excuse me; I did not hear.

R. H. BENNETT. In Item 5 was that intended to be, "That they be

required to furnish all matter for said periodicals"? Does it have reference to paid matter?

REV. H. S. GABEL. Yes.

THE PRESIDING BISHOP. Now I guess it is clear. Read the next item.

The assistant secretary read Items 6 and 7 as follows:

Item 6. That the periodical literature shall be improved, in its mechanical makeup, from time to time; but said improvement is to be determined by the business management.

Item 7. That the gradation, substantially, of our Sunday-school helps be made in accord with the recommendations of the Sunday-School Editorial Association.

In view of the foregoing gradation, we recommend the following:

1. That the Picture Cards remain unchanged.

2. That our *Lessons for the Little Ones* be so merged as to constitute our *Junior Lesson Quarterly*.

R. H. BENNETT, of Neosho Conference. I wish to ask the committee whether they intended to call that the *Junior Lesson Quarterly*?

REV. H. S. GABEL. Yes, if it appears in italics, that is to be the name.

R. H. BENNETT, of Neosho Conference. I move to strike out *Junior Lesson Quarterly* and leave it as it is.

DR. R. J. WHITE, of Erie Conference. I would like to ask this question. Does it propose to have another quarterly for the little ones? Will that quarterly be combined as the quarterlies are, or will we have leaves; and then in regard to the cost; I understand it now costs more than the intermediate quarterlies. Will the cost be made to harmonize with the other quarterlies?

DR. FUNK. I desire to offer this amendment. Add for the word "quarterly," at the end of this item, "and may be used as a quarterly or in lesson-leaf form."

R. H. BENNETT, of Neosho Conference. This leaves us without any chosen paper for those little fellows, as I understand it. I have tried to superintend a Sunday school for fifteen years in succession, and if the United Brethren have not a paper to sell me for those little fellows, I will get one some place else. I would rather send every man and woman home from Sunday school than to send those little people without a paper. If there is anything that is needed in the Sunday school, it is that lesson-help. You give them a quarterly that has this

matter in; they have nothing but a quarterly, and they must go home without any paper. I only say that if these people cannot afford them a paper, I will buy them one somewhere. My experience with the Sunday school is such that I cannot run it without that paper, or one like it. I am not objecting to the matter of the quarterly alone. I do not think it is of very much use; the paper can easily cover it—I mean the chosen work of the quarterly, the lesson help—and still leave the impression that that is their Sunday-school paper, and they are as proud of it as we older ones ought to be of our other papers. I do not believe that the amendment that Brother Funk suggests will help us out.

DR. H. H. FOUT, of Miami Conference. If the chair pleases, I want to offer as an amendment to the amendment that, instead of merging, as this item suggests, the *Lessons for Our Little Ones* into the quarterly know as *Our Junior Quarterly*, we publish a leaflet about the same in make-up and character as *Our Lessons for the Little Ones*, and, in order to conform to the item preceding this, that we accept the gradation of the Sunday-School Editorial Association, that we call that leaflet *Lessons for Our Juniors*, and let there be no confusion. Now I want to say that this quarterly was intended to be of the very same character of our *Lessons for the Little Ones*. The gradation is this: First, Primary, and this paper belongs to that class; then Juniors, which represents what we have been pleased to call the Primary department, and *Our Lessons for the Little Ones* belongs to that grade. Then the Intermediates, Seniors, and Advanced. That is the gradation, five grades, and I would offer that amendment to the amendment.

DR. FUNK. I will accept that amendment.

THE PRESIDING BISHOP. Please write it out and pass it to the secretary.

THE PRESIDING BISHOP. Are you ready to vote on this amendment to the amendment? All favoring it indicate by uplifted hands. Contrary, like sign. It is agreed.

THE PRESIDING BISHOP. And that substitute does away with yours, Dr. Funk?

DR. FUNK. Yes.

THE PRESIDING BISHOP. Are you ready to vote on the item as amended? All favoring it indicate by uplifted hands. Contrary, same sign. It is agreed.

DR. FUNK. I will ask this question in regard to No. 5 in Item 7, that the *Bible Teacher* shall be named the *Bible Students' Magazine*, and that it be sufficiently large as to admit of a teacher-training department. Who is to determine that? That is quite an item when you come to putting in ten, fifteen, or twenty extra pages of the *Bible Teacher*.

DR. W. E. SCHELL, of East Nebraska Conference. Have we reached that item?

THE PRESIDING BISHOP. We are in that series of items of which that is a part. Will the secretary read from where he quit reading a moment ago?

Secretary Schaeffer read as follows:

3. That our *Intermediate Lesson Quarterly* remain unchanged in name and character.

4. That our *Bible Lesson Quarterly* be named our *Senior Lesson Quarterly*.

5. That the *Bible Teacher* shall be named *The Bible Students' Magazine*, and that it be sufficiently large as to admit of a Teachers' Training Department; and that the General Sunday-School Secretary shall have access to these pages with the best methods of Sunday-school work.

PROF. E. S. LORENZ. I would like to ask what the considerations were in favor of the change of the name of *Our Bible Teacher*. One of the greatest assets of our magazine is its name. If you could persuade the *Ladies' Home Journal*, for instance, to drop its name, so you might take it, it would be worth \$500,000. The *Bible Teacher* has been known in this Church for how many generations, for how many years? A great many of them, ever since I was so high [indicating with hand]. I do not believe, unless there are serious considerations, which do not occur to me, and which may exist, and I think they do not, that we ought to change this name and lose sight of these associations with this name. If there are such serious considerations I would like to know them, so that I may vote intelligently.

T. G. SPANGLER, of Eastern Pennsylvania Conference. I move you, sir, that, in Item No. 5, we amend by striking out the words in the second line, "and that it be sufficiently large to admit of a teacher-training department."

Seconded.

TWENTY-FOURTH GENERAL CONFERENCE

REV. G. W. SHERRICK, of Allegheny Conference. I move to amend the amendment by inserting after the word "large," in the second line, "at the discretion of the trustees and editor of the Printing Establishment."

Seconded.

REV. G. W. SHERRICK. I beg your pardon; I meant to say Agent, at the discretion of the Trustees and Agent of the Publishing House.

REV. J. E. SHANNON, of White River Conference. I move to strike out the entire item.

Seconded.

THE PRESIDING BISHOP. The amendment to the amendment is to strike out Item No. 5, sub-item No. 5 of Item No. 7.

REV. H. S. GABEL. We of the committee felt that this item was providing for one of the necessities of to-day. We need just such a department for such work, something that will aid our teachers in preparing their work.

REV. S. S. HOUGH, of Allegheny Conference. I think if you will strike this whole item out, it will leave it just where we want it, because the editor and the publisher will want to do just what is best, and that is where we will leave it, in their hands. It will appear to them that we want something in that line. I am sure they will take care of it. I favor the striking of it all out.

COLONEL ROBERT COWDEN. For more than a quarter of a century I have been going up and down this Church, as you all know, insisting upon a higher preparation of our Sunday-school teachers for their work, and the Sunday-School Board, as the bishop in the chair knows, and many of you know, has been asking for this, for just what this item asks, that there be space given in the *Bible Teacher* for a department of normal instruction by some one, and just as persistently the Publishing Agent has always refused to permit it, and I have no reason to believe now that Dr. Funk will be any different. I think that the Church wants just what this item asks for. That is my private opinion. I do not want to consume your time with argument.

DR. FUNK. I am a man willing to stand on my feet and represent myself, and I am glad to say here to-day that I never opposed the Sunday-School Board furnishing in this magazine anything they wanted to put in. The only thing that I ever opposed in connection with that was that the Sunday-School Board and the Secretary should

insist on me furnishing a lot of extra pages for the *Bible Teacher*. That is the only question here. I would like to be represented fairly in the matter. I am sure that I never opposed this matter going into the *Bible Teacher*. I do not now oppose it, and hence, I raised the question a few moments ago as to who should settle the question. If this General Conference wants to settle it, and put ten pages more in the *Bible Teacher*, and make it lose more money, it is all right so far as I am concerned. Now is that fair, Mr. Chairman?

R. H. BENNETT, of Neosho Conference. I do not know how many members of this General Conference are in their work more largely connected with Sunday-school work than otherwise, but I happen to be, and if there is any one need of our Sunday school that is above another, it seems to me that it is the one that Colonel Cowden is just striking at. Some of you may be able to hold meetings the year round, and then by having a minister to control them beforehand, you may get along pretty well without this additional arrangement suggested, but my experience has been that that kind of periodical is exactly what our teachers have needed. There are too many classes that do not stay in the Sunday school because, as one of our friends said about such a production, that it was so dry that it would not have got wet if it had been in the flood; and the Sunday school very frequently is very dry because the teacher has not the proper preparation, and I wish this could be done. Our good friends down in Dayton, of course, have their own opinion. I do not know how Colonel Cowden can get those additional helps unless there are more pages added to the periodical. They ought to be there. I am in favor of taking that word "as" out, but the rest ought to stand, and we ought to have that kind of a periodical.

REV. H. C. SHAFFER, of Oregon Conference. It seems to me that it would be unwise to strike this item out for this reason. As a Church we expect our young men preparing for the ministry to pass a course of study, and receive from the Church that which will enable them to go before the Church and the world and do their work. Marion Lawrance said, a few days ago, in Portland, Oregon, that what we need in Sunday-school work is teachers trained for their work, and it is high time for this Church to emphasize a teacher-training department and to give it ample space in some periodical. Therefore, I am opposed very sincerely and earnestly to removing this out of the report.

DR. W. O. FRIES, of Sandusky Conference. Some years ago, when Horace Mann was the superintendent of instruction in the city of Boston, the criticism was made to him that they needed better teachers, and Horace Mann said, "If that is true, then we must make better teachers." That was the beginning of the normal schools of this country. Now one of the slight criticisms brought against the *Bible Teacher*, to me, has been this, that it is purely commentary, and that it lacks suggestiveness in the methods of teaching and lessons that would impart knowledge to the teacher. I would like to see this matter retained for the benefit of the teachers. I believe that we need help along that line.

REV. R. M. ZUCK, of Upper Wabash Conference. I should like to see this entire article retained, just as it has come from the committee. Our *Bible Teacher* has never had the circulation it ought to have, and we wish to give it the tone to get the circulation it ought to have. It seems to me that this suggestion will open a field for this periodical. You know it is in the atmosphere that if a man wants to get rich, he wants to get a new magazine, and this name, *Bible Students' Magazine*, is a very happy name, coming from the committee, and certainly a teacher-training department is all right. If we want a magazine at this time, let us have it as soon as we can possibly get it, even if it does cost a little more. Possibly we will get a little better circulation for it, and that is what we need. I am in favor of retaining it.

DR. G. P. MACKLIN, of Miami Conference. I have this amendment to offer, that the *Bible Teacher* shall be enlarged to forty pages, so as to admit of a teacher-training department, and the General Sunday-School Secretary shall have access to this for articles on the best methods of Sunday-school work.

THE PRESIDING BISHOP. We must vote on the amendment to the amendment.

DR. G. P. MACKLIN. Can I present a substitute? I offer this as a substitute.

DR. FUNK. I do not rise to oppose it at all. I only rise to say that that means considerable expense, and I am sure a loss to the House. I want you to face it just as it is.

REV. H. R. HESS, of West Virginia Conference. Dr. Funk almost said what I have to say, but I have a little emphasis; that is, the *Bible Teacher*, as it now is, is a little slow to circulate. We pastors

do not get it circulated largely because of the cost of it, and now you may run it up to a higher price. We do not care if the matter is in there, it will be taken by less people, and there will be more money lost. I mean to vote down the substitute and strike out the whole thing, and I believe it will be an advantage, and these Sunday-school editors will bring out what we need as it is.

REV. J. S. KENDALL, of East Ohio Conference. I am in favor of this substitute. I really think that the way to meet the loss in this department is to give the Church something that they want. We have tried a long time with the *Bible Teacher* in its present condition, and there is no use to continue at a loss. The thing to do is to get at it, and give us something that we really need to cause the people to take it. We have got to get something that the people want if we are going to sell it, and we have had the *Bible Teacher* for years in its present condition, and the experience of the publisher is that they do not want it, and now our idea is to give up to the Sunday-School Secretary's idea and try it for one quadrennium.

REV. J. B. CONNETT, of Lower Wabash Conference. I simply want to ask whether Dr. Macklin's substitute is the new name or the old name.

DR. G. P. MACKLIN. The *Bible Teacher*.

MRS. HELEN GOULD, of Minnesota Conference. I do not wish to find any fault with the editors or publisher, but I will say this, I think if about nine-tenths of the advertisements were left out it would give more room for the printing of helps for our teachers.

W. A. LUTZ, of Pennsylvania Conference. Will Dr. Funk allow a question?

DR. FUNK. I will allow a question. I do not know whether I can answer it.

W. A. LUTZ. I would like to know the business side before I can vote intelligently. I would like to know how much of a loss this would be more than we are losing now, then I want to say something else.

DR. FUNK. I must guess, Mr. Chairman.

W. A. LUTZ. Tell us what it is now.

DR. FUNK. You are just about even on the *Bible Teacher*, possibly \$300 or \$400 of a loss on the *Bible Teacher*.

W. A. LUTZ. Annually?

DR. FUNK. Annually, and this would increase the size of it about one-third.

W. A. LUTZ. And that would make the loss at the present circulation how much?

DR. FUNK. I cannot tell on that basis. This would be almost all loss, you know, unless you got more subscribers. If the brother is right, why there would not be any loss.

W. A. LUTZ. Now if the chair please, the thought that comes to us is, can we afford to give our Sunday school anything better than we have now? I was superintendent for a good many years, and I faced the same difficulty that every Sunday-school superintendent has faced. Our Sunday-school teachers are not supplied with the proper reading-matter that they should have to help them to teach the Sunday-school lessons efficiently. Now a good many of our Sunday schools are going elsewhere to get just what we want to do, and I believe it would be money well spent, and I believe that the circulation of that periodical would be increased if we make it better. I know one Sunday school that would take it that is not taking it now, that is taking something else. I know that much is a fact. A brother says, Take the *Sunday School Times*. That is not the thing to do; we want to take our own literature. Let us make it better than anybody else's, and I believe we will support it.

BISHOP KEPHART. I believe this, brethren, that the substitute that is now pending is about the thing we want. I am sure of this. It has been well said here that one difficulty with the *Bible Teacher* is that it is strictly commentary. Now, if you could put into it something that would aid the teacher, it will certainly increase the circulation of your paper, and it will also largely meet the difficulty that is largely felt among teachers in our Sabbath schools to-day. As you know, I have been over this Church from one end to the other, backward and forward, for the past twenty-four years, and I am sure that one reason why your *Bible Teacher* does not have a larger circulation is just because it don't have in it—no, I will not put it that way, because I have long since learned that some people want some things they do not need—but the thing that the teacher needs, put that in, and I believe your paper, or your substitute, will do that.

DR. FUNK. I would like to say to the Conference that, with the editor, we can do this very nicely, providing that the teachers are willing that we do away with the expensive cover that goes on the *Bible Teacher*.

REV. A. R. AYERS, of Pennsylvania Conference. I am sure we want the magazine improved. We want a teacher-training department, and if the magazine does not pay, we will so advertise it as to make it pay. I feel a little like the man who wanted to sell a washing-machine. He was trying to sell washing-machines, and they would not sell, so he came to the conclusion that he would have to advertise better, and he placed a \$12,000 advertisement in one of the leading magazines of this country, and he sold eight thousand machines right afterwards. I am in favor of improving the magazine. Increase the advertising and sell the article is the need of the Church to-day. Better training for our Sunday-school teachers. Let us have the magazine.

The substitute of Dr. Macklin was then agreed to.

MRS. MATTIE STONER, of Northwest Kansas Conference. I would like to introduce a resolution.

Resolved, That it is our sincere belief that many of the advertisements now found in our Church literature are injurious to the spiritual tone and circulation of said literature, and we recommend that all questionable or worldly advertisements be eliminated from said publications.

E. R. BABER.

MRS. MARY MEAD.

MRS. MATTIE STONER.

The resolution was lost.

The assistant secretary read Item 8, as follows:

Item 8. That the *Search Light* be turned over to the Publishing House, with the understanding that the editorial work be assumed by the Foreign Missionary Society.

DR. FUNK. I would like to insert before the word "editorial" two words, "the cost" of editorial work be assumed by the Foreign Missionary Society.

Seconded by Rev. L. W. Stahl.

REV. J. T. ROBERTS, of White River Conference. I would like to ask whether we can have anything to do with this; that is, the General Conference. This periodical, I believe, has never been ordered by the General Conference, and if we have nothing to do with it, I move that this item be stricken out.

Seconded.

DR. FUNK. I think that four years ago this General Conference took action on this paper and decided to continue it.

REV. J. T. ROBERTS. I think I saw a statement from Dr. Funk, some time ago, that we had nothing to do with the *Search Light*.

DR. FUNK. The Publishing House has not.

REV. J. T. ROBERTS. It has never been ordered by the General Conference, and has never been so considered. It is an independent periodical.

REV. G. W. SHERRICK, of Allegheny Conference. I would like to call attention that this is what this item contemplates, that this *Search Light* be turned over to the Publishing House, and if they never had anything to do with it before that, they do it now and take their responsibility as publishers. The missionary fund pays the expense of printing; it comes under administrative expense. It seems to me that this item is just exactly what we want. Let the Publishing House do the publishing and let the Missionary Society pay its legitimate expense.

S. E. KUMLER, of Miami Conference. I would like to offer a substitute that the *Search Light* be discontinued.

Seconded.

This substitute was lost.

The item was not stricken out.

DR. FUNK. My amendment, Mr. Chairman, was that we insert two words, "cost of," before the word "editorial" in the second line, making it read, "with the understanding that the cost of editorial work be assumed by the Foreign Missionary Society."

R. H. BENNETT, of Neosho Conference. I only want to ask whether, if this is adopted in this way, that the cost of printing and other work will not be charged to the Publishing House, and not taken from the Missionary Society. Isn't that the effect?

THE PRESIDING BISHOP. That is a fact. If the Publishing House assumes its publication, they will be responsible for its expense, except the editorial work. That will fall, possibly, to the Foreign Missionary Secretary.

REV. GEO. P. HOTT, of Virginia Conference. Who will then be responsible for the choice of editorials, the Publishing House Board, the Missionary Board, or the General Conference?

REV. L. W. STAILL, of Allegheny Conference. The Missionary Society Secretary will likely have the work to do, and very likely the Publishing House Board.

DR. G. P. MACKLIN, of Miami Conference. Will this include the Home Missionary Society, if we have a Home Missionary Society, this magazine?

THE PRESIDING BISHOP. Well, if you will look at the item, you will see how it stands.

DR. FUNK. It says foreign.

DR. G. P. MACKLIN. It says Foreign Missionary Society. If this is adopted and you adopt a plan for the Home Missionary Society, it would have nothing to do with the editorial work.

DR. FUNK. I think the thought of those of us who have been connected with the work of the Missionary Society, and directly with the work of the Publishing House, from our standpoint, has simply been this, that the *Search Light* has been a foreign missionary paper pure and simple. While it has been conducted under the vote of the last General Conference, and conducted during this quadrennium, it has been with a view to giving missionary news to the Church, foreign missionary news, I mean to say; hence I have not thought of the Home Missionary Society doing anything along this line. Indeed, I did not think they would want to assume any expense in this line. It seems to me that this magazine ought to be purely in the interest of the foreign missionary work, hence the recommendation of the committee here meets my approval, I am sure. Some one has asked me right here, and while I am on my feet I might answer the question, where will the subscriptions go? The answer simply is, to the Publishing House. The Missionary Society furnishes the editorial matter, the Publishing House assumes the business management.

DR. D. R. MILLER, of Sandusky Conference. The amendment that was put in by Dr. Funk brings to us a very vital question that was provided for previous to that, that is now to be looked after, in my mind in the original, providing that the editorials be furnished by the Foreign Missionary Society. The amendment that was submitted by Dr. Funk provided that the Foreign Missionary Society shall be responsible for the expense incurred in its editorial work, but leaves an open question as to who shall be responsible for the editorial work.

DR. FUNK. The Missionary Society in my mind, Dr. Miller.

DR. D. R. MILLER. I know that it was in your mind, but the wording will not admit of that. It leaves the question open. My motion is that the Foreign Missionary Society furnish the editor.

Seconded.

DR. W. O. FRIES, of Sandusky Conference. What I wish to say is this, that I believe if we have a missionary paper or journal, it ought to be thoroughly missionary, and there are people in our Church who ought to have missionary news from the home field as well as from the foreign. There are people who have refused to take the *Search Light* because it is so thoroughly devoted to foreign missions. Now I would like to see a bright missionary paper issued by this denomination, in which all the people of our Church would get missionary information both concerning the home field and foreign field, purely a missionary paper, and because of that I think that we ought to insert the words "Home and Foreign Missionary Societies," so that we may have news from both societies.

THE PRESIDING BISHOP. Wait until we get rid of some of these amendments, and then make your motion.

DR. BIERMAN, of Eastern Pennsylvania Conference. I believe it will be an advantage if we say that the editorial work and the cost thereof be assumed.

DR. FUNK. Very well; I will accept that.

THE PRESIDING BISHOP. State it again, Brother Bierman; the secretary did not get it.

DR. BIERMAN. That the editorial work and the cost thereof be assumed.

REV. A. R. AYERS, of Pennsylvania Conference. I will call your attention to the minutes of the last General Conference that I stood in defense of this periodical when it was losing money. Has it been losing money during all this quadrennium? Can any one answer?

DR. G. P. MACKLIN. Yes, \$2,000.

REV. A. R. AYRES. If it has not been possible to make it pay for its publication, I stand ready now to say that we drop this periodical and allow more of the missionary interests to come through the *Telescope*.

THE PRESIDING BISHOP. That has already been voted on and voted down. You cannot make the motion at this time. Now the amendment offered by Dr. Bierman is before you. Are you ready to vote?

It was adopted.

THE PRESIDING BISHOP. Now do you wish to make that amendment to include the home missions, Brother Fries?

DR. W. O. FRIES. I would so move.

Seconded.

THE PRESIDING BISHOP. Now how will that read when you insert it?

DR. W. O. FRIES. That the *Search Light* be turned over to the Publishing House, with the understanding that the editorial and cost thereof be assumed by the Home and Foreign Missionary Societies.

BISHOP MATHEWS. May I inquire whether it is the understanding of the Conference that there be a severing of these two interests, and a secretary representing each one, that there would be two editors?

DR. FUNK. Sure.

BISHOP MATHEWS. My experience has been that one head with an assistant is very much better than two. You cannot have two editors who will harmonize very well.

J. H. RUEBUSH, of Virginia Conference. Has the editorial work cost anything during the last four years? Did the secretary furnish it free to the society? You have an editorial department costing nothing, and now you are going to furnish an editor. Is there any need to pay for editorial work?

THE PRESIDING BISHOP. Simply the time of that portion of his salary, and that is all that is proposed this will cost, if I understand it.

DR. FUNK. May I answer that question in this way, that the Missionary Society has been furnishing the editor and the magazine both. Now the question of cost, if I may be allowed this word, if this magazine comes to the Publishing House, I hope it will be changed in name and changed in item of expense, and I believe that before the quadrennium is over that it will be on a paying basis.

REV. J. A. F. KING, of Northern Illinois Conference. I move that the name of this paper be called the *Missionary Search Light*.

THE PRESIDING BISHOP. You had better take time to consider the name.

The amendment offered by Dr. Funk was agreed to, and the item as amended was adopted.

The assistant secretary then read Item 9 as follows:

Item 9. That the *United Brethren Review* as a Church periodical be discontinued.

DR. FUNK. I move you that this item be stricken out.

Seconded.

THE PRESIDING BISHOP. All in favor indicate it by uplifted hands. Contrary, same sign.

It was stricken out.

The assistant secretary read Item 10, as follows:

Item 10. That \$500 annually be given to the Ohio German Conference to assist them in the publication of their literature.

This was agreed to.

REV. H. S. GABEL. Let me add another item to that report, to be known as No. 15:

That it be obligatory upon every minister of the Church to settle his account with the Publishing House before the close of the fiscal year, April 1.

REV. H. S. GABEL. This was overlooked by the committee. I ask to have that as Item No. 15 of the report.

This item was agreed to.

PROF. E. S. LORENZ, of Miami Conference. I would like to suggest another item to the report, if I may at this time.

Item 12. That the retail book-store be continued during the coming quadrennium, due diligence being taken to reduce the miscellaneous stock in a judicious way and to keep the purchases of such stock down to the actual requirements of the local and church trade.

E. S. LORENZ.
GEO. P. HOTT.

THE PRESIDING BISHOP. This item is before you. Are there any remarks?

PROF. E. S. LORENZ. I should be derelict in my duty to my conference and to the city which I represent to-day if I did not introduce this resolution, and I should almost be afraid to go back to Dayton having made no effort to bring this resolution before the Conference. I want to say to you, Mr. Chairman, that no one in this house, I think no one in this Conference, understands better the burdens that are upon our brother who has charge of this Publishing House than I do. I have met him in the morning, after a sleepless night, when I have been sorry for him from the depths of my heart because of the burdens that were upon him. I want to say that, personally, in spite of the little joking and blustering between Dr. Funk and me, we are the very best of friends [Dr. Funk. Sure], and that there is no personal-ity in our talking, but simply two men each with his own thoughts and each willing that the other should think his own thoughts. [Dr. Funk. Agreed.] You know that element is entirely eliminated. Now to come to the business in hand. I want to say that I know Brother

Funk has given this a great deal of anxious thought, but I think he came to the wrong conclusion. He thinks he did not. Now I want to tell you why I think so. In the first place, brethren and sisters, the book-store of the Publishing House is a moral force. Thirty odd years ago I first became connected with that book-store, and I have been in more or less close contact with it ever since, as clerk, shipping clerk, musical editor, and what not, and of later years as one of the customers of the House, in daily contact with the business of the whole House. I think I am not entirely arrogant when I suggest here that I have a right to say a few words here on this question. I again repeat that the book-store is a moral force. Thirty or more years ago there were two publishing houses in Dayton, the United Brethren Publishing House, with a particularly favorable location, with two churches in Dayton, and the other the Christian Publishing House, in a very much poorer location, where they could not have a book-store, with one church. To-day we have fifteen United Brethren churches in Dayton and the Christian denomination has only one church. Now I am not so big a fool as to say that the book-store has been the occasion of the growth of thirteen churches in Dayton, but I am convinced that the book-store has been one of the strong features that made such growth in our denomination in that city possible. I am here to say, brethren, that the United Brethren Book-Store has been the one thing that has been emphasized to the people of Dayton. The Christian denomination had employees in their press-room, employees in their bindery, employees in their compositors' room just as the United Brethren Publishing House, but the United Brethren Book-Store stood there year in and year out as the one great book-store of Dayton, and to say "U. B." meant the United Brethren Book-Store. Further, when the word was sent out that a man was working for the United Brethren Publishing House, the thought immediately was the book-store, although he might have been in some other part of the House, and so when there was any intellectual work or religious work in that whole community, it went back to the book-store.

I remember the time when Dr. Lanthurn was at the head of the book-store, and the intellectual men of the city of Dayton came to Dr. Lanthurn constantly for advice in regard to literary matters, and his statement in regard to literary, musical, and artistic matters was impressed upon the whole community in Dayton. I remember the time

when he went to his reward in heaven, and Prof. E. L. Shuey came into that place; and he, as a college professor, a graduate of college, a man of knowledge, and an intelligent student, soon had a place in that community. He became a member of the Board of Library Trustees, and president of the Y. M. C. A., and in every way the head of the book-store was a prominent force in that city for religious purposes, intellectual purposes, and all other purposes of that kind. When Mr. Shuey went out, a few years ago, Dr. Miller came. Dr. Miller again became an intellectual and even political force in the city of Dayton because of his prominence in that book-store, and when increasing age came on, and made it wise for him to leave that work, Mr. Clippinger came in. Mr. Clippinger in turn took a commanding position, and, although a very young man, just out of the Seminary, he is to-day the president of the Sunday-School Association of our county. He was at the head of the religious census of our city. He is to-day a man to whom men go for advice in regard to many matters affecting the churches of the city of Dayton. I think that I have already made it clear that, whatever financial considerations may come in, that, as a moral force, as an intellectual force, as the only book-store in Dayton that can be called a book-store, the affections of the citizens of Dayton cluster about the book-store, and they will feel, if it is suspended, that they have lost a vital part of the city. You will understand why, then, that when the report went out that the Trustees and Agent had decided to suspend the book-store, that there was a wail and almost a howl of indignation in our city over such an action on the part of this Church. Now, my friends, I know it will be said on the other side that, while the citizens of Dayton honor the book-store and think a good deal of the book-store, they have not patronized it as fully as they might. Well, that may be possible. Where is the book-store that is patronized as it ought to be? The intelligent thought of our land is not so bountifully powerful that book-stores anywhere are doing the work they ought to do, and I want to say that, on this moral side, this is a dangerous thing to do. Why? Because we are depending for the success of that great structure, that elegant office-building, the picture of which stands before you, upon the good will of the people of Dayton. Let the word go out that the Church of the United Brethren in Christ do not care whether they have the book-store, or whether their interests are served; let the word go out

that the paltry loss of \$700, that the apparent loss of \$700, has turned this Church away from the city of Dayton, and I want to say to you that the six, seven, and eight stories that are still empty in that building may wait quite a while before they are filled. You can afford to go very slowly along that line; and I want to say to you further—I know what I am talking about; I am not talking sheer wind, nor am I threshing a man of straw—I meet men, and men talk to me as they very naturally refuse to talk to Dr. Funk, and I do know, and I know well, that if that book-store is taken away on such a paltry excuse, that the job department of the Publishing House will also suffer in its custom. You have got a proposition of \$307,000 there. Do you propose, in the face of such a burden as that—and may God help, I pray it earnestly, may God help our dear Brother Funk to lift that burden with strength and with wisdom and with success—but I say that, in the face of such a debt, to come to this Conference and propose to slap the city of Dayton in the face, you are digging at the very foundation of the possible success of that office-building in which you take pride, and you are complicating and increasing many fold the burden that is upon our brother, already too large for the nervous system of any one man. I am here to-day to plead not only for the book-store, but I come to plead for our brother himself, that his burden be not increased by this unfortunate action of discontinuing this book-store. Now, Mr. Chairman, I do not know whether my time is up, but I would like to make some more remarks.

THE PRESIDING BISHOP. Will you hear him?

VOICES. Hear, hear.

PROF. E. S. LORENZ. I want to say this, there is bookkeeping and bookkeeping, and reports made to the Agent, and reports made to the manager of any business, and any business will largely depend upon that bookkeeper. I am not here to inveigh against the bookkeeping of the Publishing House; far from it. I cast no shadow upon it this morning, not the faintest shadow. I want to say that, when the Agent reports a loss of seven hundred and seventy odd dollars, that the loss depends upon what proportion of the fixed expenses are charged up to the book-store. If you reduce the per cent. of fixed expenses charged against the book-store you can decrease that loss until it absolutely vanishes, and if it pleased the executive committee and the Agent to increase the per cent. of the proportion of the book-store in the

charges made against it, you can heap up the apparent loss. What are the facts? The facts are that the book-store has furnished to the general expense of the whole business not less than \$2,500, and, it may be, \$3,500; and I want to say further that if you discontinue the book-store you simply take away \$3,500 of that contribution to the general expense of the Publishing House. That will not be offset by rent. You can rent the room now occupied by the book-store for \$2,500, but you will spend \$25,000 to readjust things so you can rent it for \$2,500. You will have to readjust the hall entrance and elevator service, and other changes, until our friend, the Hebrew who now occupies the corner store-room, can use the space that we ask for our book-store for the use of this Church and for the use of the city. Further, when you remember the contribution the book-store has made to the salary of the Agent, to the salaries of those bookkeepers, to the expense of the building, and other expenses, then the store has only a loss one year of \$700. Last year the gain was over \$4,000. The average gain for two years, therefore, was about \$1,800 or thereabouts. I am wrong in that, \$1,600, so you see in the two years the book-store paid its share of the general expense. The general expense will go on whether you have a book-store or not, almost every dollar of it, and the store paid that share of the general expense that will come out of your profits if it is discontinued, although it made an average of \$1,600 profit, taking the two last years together.

Now this resolution provides that the miscellaneous stock which, after all, is the crux to the whole situation, shall be reduced gradually. If you reduce it by sheer force you are going to lose more money in one year than the book-store now loses in five years, ten years I might almost say; but if this book-store remains four years longer, and it is managed and watched as it ought to be—and I do not want to reflect one word on our dear Brother Funk; I do not want to say that he has in any way been derelict in his duty. [Dr. Funk. Go ahead, Mr. Lorenz.] A man cannot watch five books here and twenty books there. I am in business myself. I say to my son, the cashier, downstairs, you look after that, and he does it, and I do not know much about it. If Dr. Funk will say to Brother Clippinger and Brother Quinius, No more buying of one hundred lots when we can only sell ninety, no more buying in fifty lots when we are not sure of selling more than thirty, and if you have not a book in stock, order it, after

you have the order in hand, I believe, and I think I speak from experience of other book-sellers, that there is not only a chance of recouping the loss of last year, but of gaining a great deal more. Mr. Chairman, I thank you and the Conference for this extended time.

REV. W. Z. ROBERTS, of Sandusky Conference. I move we do now adjourn.

Seconded.

DR. FUNK. If the General Conference wants my reasons for the recommendation I shall be glad to give them.

THE PRESIDING BISHOP. Opportunity will be given this afternoon to you.

DR. FUNK. I would like to bring the figures before the body.

THE PRESIDING BISHOP. The committee called for by the resolution of Brother Drury on constitutional legislation is as follows: J. C. Myers, R. H. Bennett, Mark Keppel, S. F. Huber, S. W. Lott. The bishops have consulted on the question raised by Dr. Schell, and have this to announce touching the validity of Bishop Mathews's functions of the Church:

We, as bishops of the Church of the United Brethren in Christ, decide that Bishop Mathews has full power to act in every respect as any other member of the Board of Bishops.

N. CASTLE.
E. B. KEPHART.
J. S. MILLS.

The Committee on Devotions announced that Colonel Cowden would conduct the devotional services in the afternoon.

REV. H. C. SHAFFER, of Oregon Conference. We want the report of the Committee on Moral Reform to go to the printer. We have been trying to present it.

THE PRESIDING BISHOP. All right, it goes to the printer.

Announcements were made of meetings of committees.

The motion to adjourn prevailed, with benediction by Dr. Sprinkle.

SEVENTH DAY—AFTERNOON SESSION.

THURSDAY, MAY 18, 1905, 2:00 P. M.

Bishop Castle called the Conference to order.

Colonel Cowden conducted the devotional services, and E. C. Avis had charge of the music. Song No. 62, "Wonderful Words of Life," was followed by the reading of the fourth chapter of II. Corinthians, after which Rev. C. A. Thorne, of Northern Illinois Conference, led in prayer. The devotional services closed with the first two and last verses of Song No. 191, "No, Not One."

THE PRESIDING BISHOP. The Conference will now come to order.

At this point Bishop Castle explained that, on account of the program which he had on Monday afternoon, when he presided, becoming folded at the top, he did not notice that it provided that Bishop Mathews would preside at the memorial service, and for that reason, he, being the presiding officer, had gone ahead and presided during those services, but he was sorry that it had so occurred, and felt it his duty to explain how it happened.

THE PRESIDING BISHOP. I believe the question before adjournment was the amendment which is to be Item 12. It is before you now. Anything further to be said upon it, or are you ready to vote? I want this further word, if you please. I hope you will, out of deference to me, make it as easy as you can for me to preside, and therefore, when you rise, if I cannot recognize you at once, call your name and conference.

REV. L. W. STAHL, of Allegheny Conference. We would like to hear Dr. Funk on this proposition before we vote it.

DR. R. J. WHITE. I call for the reading of the amendment.

Secretary Snyder read as follows:

That the retail book-store be continued during the coming quadrennium, due diligence being taken to reduce the miscellaneous stock in a judicious way, and to keep the purchase of such stock down to the actual requirements of the local and church trade.

DR. FUNK. Mr. Chairman and members of the Conference: I rise now to speak to you on a subject that has been the burden of my life for the past eight years, and I want first of all to divorce from the discussion of the question every personal element in it. For seven years out of the eight that I have stood as your Publishing Agent I

have favored the continuance of the United Brethren Book-Store, even under the most adverse circumstances surrounding it.

The first contest that I met after entering upon the duties of this office was the contest to close the United Brethren Book-Store, and for seven years I stood against it, with the hope in my heart that, by some means or other, it might be brought to the place where it could be profitably conducted. In these seven years we changed tactics from one thing to another, trying one method and then another, until the last one has been tried, as far as I know, and when I reached that point, I said to the Board of Trustees without any emotion in my heart, "The time has come for me to say to you that I cannot manage the United Brethren Book-Store on a basis of profit to the Church that owns it."

My most excellent friend who made this motion, and whose intense spirit goes out to you to-day for the continuance of this book-store, has not been more intent than myself up to this present year. The only difference between the brother and myself is that I have had to do with it absolutely, and hence know when I have enough, and so am now ready to quit. This is purely a business statement. I am sure if Brother Lorenz had stood where I have stood in the past eight years, he, too, unless he should have had keener insight, which I grant you; but with the same knowledge and ability he, too, would have come to the same position that I occupy to-day. I am glad that he has acquitted himself so well before this General Conference on this question. I am glad that he feels safe now to go back to Dayton. [Mr. Lorenz. I want you to be safe, too.] As far as I am concerned, I shall be safe in the city of Dayton whether you vote up or vote down this proposition. I fought a battle for my citizenship in the city of Dayton, Ohio, about eight years ago, when, as a timid young man—and I am not very old yet, only eight years older—I went into that city almost an absolute stranger. I knew my friend, Mr. Lorenz, and a few more people. I entered that city—and I am saying to-day what I never expected to say in my life, but I am forced to say it by the conditions that surround me—I had but one object, and I trust before I take my seat that the object will be plain. I entered that city with every daily paper pitted against me, with as many business men as possible crying out against me, with church organizations ready to say that they would not patronize the House because I was there;

with men saying things in the city of Dayton who ought to have been kind enough to know that I was pretty near crushed as it was. God was with me, and without fear or favor, and I leave my record with you in these eight years. I have tried to be the Publishing Agent of the Church of the United Brethren in Christ, and not of the city of Dayton, Ohio.

Furthermore, Mr. Chairman, in the discussion of this question to-day, it has been said to me that I must be careful as to my attitude, and I was told after adjournment to-day that my popularity as a citizen of the city of Dayton was in danger under this condition. I want to say to you, dear friends, that if it is a question of a boycott, I stand. If it be a question of honesty of purpose, I leave that with this General Conference.

Now, Mr. Chairman, no one can pay a higher tribute to the citizenship of Dayton, Ohio, than myself. Coming as I did with sentiment against me on every hand, and with the prophecy of failure on every hand, to-day I have the comfort of knowing that I have quite a good many friends among the solid and responsible and noble citizenship of the city of Dayton. And I want to say further that I delight to be a citizen of the city of Dayton, because I think it one of the best cities in the United States of America, and no one, not even my good friend Mr. Lorenz, can make me believe to-day that that institution, to which I would gladly give my life if it were necessary that it might succeed, that that institution is in danger because the United Brethren Church refuses to conduct a little retail book-store in the city of Dayton. I have a higher conception of the citizenship of that magnificent city than that.

Now I want to keep myself right to the point and reply to the speech made here to-day, and if any of my brethren find me going outside of it, I hope they will gladly call me to order, and I will take it as a favor. It is useless for me to eulogize the city. It is useless for me to say that in the eight years I have been there the United Brethren Church has done as much for the city of Dayton as any other firm or firms, except one, in the city of Dayton in the way of beautifying the city, in strengthening the city, in advertising the city, in making that city what it is to-day, one of the most beautiful upon this continent. And is it true that, after the expenditure of over four hundred thousand dollars, nearly five hundred thousand dollars, in the interest of

the United Brethren Publishing House in the city of Dayton, is it true, my brethren, and do you believe that the citizenship of that magnificent city would do the thing that has been said here to-day? I do not. I cannot believe it.

But I turn away from that side of the question, and I will take up simply the figures in connection with this institution, and first determine—I thought I had my ledger here, my department ledger, covering the full eight years of my administration, but when I went to my room I found I only had the ledger for the last six years, known to us as the new department ledger. This is the real book, and the figures are here for any member of the United Brethren Church to inspect. I shall take my figures only, therefore, Mr. Chairman, from this book, for the past six years.

In the first place I want to say that the gains—I cannot call them profits, and I will tell you why when I come to a careful analysis of it, although in the report they show as profits; I will tell you why they are not profits before I am through with the statement. The gains, known as profits, taken for the four years out of the six, for only four years out of the six had profits, were \$10,061.89, if I have added this correctly, and I did what I have done since the adjournment of the session, and these figures have been hastily gone over. The losses in the same time for the two years were \$1,512.33. The gains over the losses in the last six years; that is, in my own administration, were \$8,549.56. Add to this the probable gain, and I am sure I have it high enough for the first two years of my administration of the book-store, putting the two years at three thousand dollars, we have a total gain for the two quadrenniums of about \$11,549.56. If I were to go one year back of my administration—I think I am allowed to do that, because I have the facts right here to substantiate anything I may want to say on that question—if you take the year just preceeding my entering upon the office, you will find the following figures to be true: The profits for that year were \$686.50, but you must remember that that year the book-store was given a credit of \$3,715.99 supposed profits coming from the International Bible Agency. Deducting from the \$3,715.99 the \$686.50 of profits, and you have a loss for that year of \$3,029.49.

Furthermore, my brethren, you must look at this thing plainly and candidly to-day; and allow me to say right now, Mr. Chairman, that

if this General Conference will say continue the United Brethren Book-Store, I shall do my level best, (in the presence of the kindness of your hearts in what has been said to me, and the unanimous re-election of yesterday, while I wish there might have been a vote rather than what was done, yet I will take it as it seemed to be,) and with a determination born of a willingness to do my best, meet conditions, whatever they may be.

In that year to which I referred, on April 1, 1897, there was credited to the United Brethren Book-Store the profits on Sunday-school cards, Sunday-school charts, amounting to over two thousand dollars, about twenty-two hundred dollars. The United Brethren Book-Store never touched the charts, never touched the lesson cards; they came in and went to the Sunday-school department and order department without ever having been handled in any department of the book-store.

THE PRESIDING BISHOP. Excuse me; your time is up. What is the pleasure of the Conference?

VOICES. Proceed, proceed.

THE PRESIDING BISHOP. Proceed.

DR. FUNK. I shall close just as quickly as you want me to, brethren, but you see the burden of my heart, and I would like to tell it to you, and I will try to hurry; I fear I am taking too much time. Add this \$2,200 that should have gone to the Sunday school without a question of its righteousness as to where it belongs or where it does not belong. It belongs to the Sunday-school department of the House, and that showed a loss for that year of \$5,229.49 in the retail book department of the United Brethren Publishing House. When I assumed the management of the institution we placed these cards and charts where they belonged. I do not say this in a spirit of presumption to-day, for you know, my brethren, that I stand for the magnificent management of that institution which obtained for thirty-three long years that my predecessor stood in the honorable position of Publishing Agent. No man can say but what I honor him to-day, and I have honored him in every annual conference of this Church. But these are conditions and not theories that we face.

And so to-day there has been placed upon me the necessity—the duty has been put upon me to defend the recommendation which I have brought to the Board. When I assumed the management of the institution we found considerable old stock there, and I at once got an

impartial man, Mr. Gibson, to examine the stock in the book-store. I did not know that I had to thresh this straw out again—I did it four years ago at Frederick—but it seems to be necessary to-day. Mr. Gibson revised the invoice in the store, and when the revision came in, he reduced the stock—do you remember—reduced the invoice of that stock over eighteen thousand dollars. He reduced the invoice of the stock \$18,164.72. We at once instituted the same plan of invoicing that has been followed ever since the store had an existence, and it is but due and right that you should know what it is. When a book comes into the store, if it is not sold before the invoice time, it is invoiced at cost; that is the rule. I have not always done that way; I mean to say that we sometimes reduce books more than the usual per cent., but we seldom go below the cost of the book. They are never invoiced higher than their cost, and the rule is that all books purchased through the year would be invoiced at cost. We now have,—listen, brethren, for I want you to know it,—with the strenuous effort of the Board of Trustees, and with the local committee bearing down every month, and also the faithful and noble superintendent, with whom I have no fault to find under any circumstances to-day, with the combined effort of all of us, that invoice has gone up until we have now \$21,526.82 of miscellaneous books in the store. How is it done, you say? Brother Lorenz explained it this morning when he told us how we ought to do it. I just thought I would like to have had him for the last six months and turned him loose on that proposition, and if he would resign his position at the head of the musical firm which bears his name, and take up that question, we certainly could afford to pay him a magnificent salary if he could do what he recommends here to-day. What is that? To know just how many books to buy. We have been studying that problem. We have felt the pulse of Dayton time and time again. We have said that we would buy so many books; then we have had to order again. We would buy twenty, then order again. Once in a while we would have a good book come along, and we would buy fifty or a hundred. But do you know what happens? If you sell fifty books, you think you may be able to sell twenty-five more, and we get them in right quickly, and before we know what we are doing, we have got ten or fifteen of those books on our hands. And I say to you kindly to-day, brethren, I do not hold our earnest, noble, cultured, refined superintendent responsible for that condition.

Why don't I? Because I have gone to other booksellers and asked them whether they had a man that could do that thing, and not one of them but what tells me that they cannot find a man to meet that condition.

Now what is the other side of it? The question of ordering is a serious one, I admit, but the committee is here, the Trustees are here, and if you do not believe me in connection with this, please call them out in this discussion and see what has been done along this line, and I have not spoken to one of them. I make this talk this afternoon free from any trustee of this institution. I do not know what they will say after they have heard what I have said.

We had religious books amounting to \$13,927.15 April 1. Now let me make this statement; I will put my opinion up alongside of any one. I would not to-day give you fifty per cent. on the twenty-one thousand dollars' worth of miscellaneous books that are in the United Brethren Book-Store. I see Mr. Senseny smiling. I know what he means; he thinks I ought to cut that in two again. Of the religious books, I am free to say that they are worth more. Why? Because they will naturally and easily go into the mail-order department and be books ready for sale to the membership of this Church, and to the local trade as well.

Now about this wonderful outburst in the city of Dayton. I did not hear of it before I left there; there must have been a cyclone since I left, for I had my ears open, and I was right there in the center of the city. I have been in touch with a great number of business men the last week I was there, and I must confess that, while some of them said they were very sorry we were closing the United Brethren Book-Store, they also said, "We don't blame you for closing." That was the closing sentence of their sorrow, and I said to them, "I am just as sorry as you are." What is to be done in Dayton? Now, my brethren,—I speak guardedly,—Dayton handles the United Brethren Book-Store, not as a book-store, but as a library. What do I mean? I mean this, that the very best citizens of the city of Dayton come into the United Brethren Book-Store, read our books, put them back on the shelves, and walk out. The Readers' Corner, as you well know, has been the Readers' Corner ever since Brother Fries was in the Seminary and long before. He knows what I mean; every student of the Seminary knows what I mean. Now I am not opposed to furnish-

ing a library for the city of Dayton if the United Brethren Church feels that it can do that. Why do I say library? I say it because I know it is true. Brother Lorenz has not been inside of the book-store business; he has been inside of the store, but he has not seen what the business is. Let me tell you, the United Brethren Book-Store did fifty-eight thousand dollars' worth of business last year. What do you think of that on a sixty thousand dollar investment? That is what we did. The mail-order department was twenty-four thousand dollars and the retail business was fifty-eight thousand dollars. More than half of that was stationery and art and bric-a-brac, so that the retail book business of the city of Dayton last year in the store was not over twenty-five thousand dollars.

I am perfectly willing—allow me to repeat it—to continue that condition if you desire it. The question of charges was brought up, and you know I want to keep within the realm of answer here. There are a great many things yet that can be said on this side of the question, because Brother Lorenz has made the best argument in favor of this motion that can be made by anybody on earth. I want to pay that tribute to him for his earnest appeal of this morning.

What are the charges? The average charge against the United Brethren Book-Store for the last six years for general expenses and power—that includes light and heat and general superintendence—was twenty-two hundred dollars a year. Now I beg to ask every man here to-day who is in business, who runs a little store anywhere in the United States of America, whether he can get light and heat and general superintendence on any cheaper proposition than that. If he can, he can give me a pointer and I will be glad to hold a conference with him right away, for I have gone to other establishments in the city of Dayton, and I have asked them what their general expense was in the running and management of their business, and I found that the United Brethren Book-Store was paying only a pittance for general expenses in the management of the store, only a pittance.

Then, against this charge—listen, brethren—against the charge of general expenses and heat, you should remember that the United Brethren Book-Store receives its printing from the other departments of the institution at cost. What does that mean? It means that if the United Brethren Book-Store had to go out to get the Otterbein Hymnals, the Hymns for the Sanctuary, the Disciplines, the music

books, and everything of that kind that is printed for the store, its advertising matter, and everything connected with it, at the regular prices charged other customers, the amount would be beyond what is charged against them for general expenses, power, light, and heat.

So there are two sides to the question, when you come to consider it. The book-store does a few things for the other departments. I might as well answer what I think; that is, put my judgment up against the brother's, because that is all I can do here. I have no figures to verify—he didn't verify anything, I cannot verify anything—but I will put my judgment up against his on this proposition, that the closing of the book-store will not reduce the job work of the United Brethren Publishing House. There must be some other reason than the simple closing of the United Brethren Book-Store that would reduce the work of the United Brethren Job Department.

Then I want incidentally to say to you, friends, that you must not have the wrong opinion that the United Brethren Job Department is not the money-making department of the United Brethren Publishing House, because sometimes it has been on the wrong side of the column. Once in a while that has been true; but it is one of the departments that we must have. It is just like the bindery, an integral part of the machinery of that great institution; but I claim that the United Brethren Book-Store does not hold that relation to the institution.

Now I want to make a few statements in reference to the new building. I was sorry that Brother Lorenz said what he did, but I believe that he honestly said it. He told you he had absolute sympathy with me, and I accept that as true. He told you that he was anxious to help me in the work of that institution, and I grant that as true; but I will tell you, my brethren, the method used did not give me much inspiration. That is kindly said; it seemed rather to put on the weight than to take it off. I trust he did not intend to do that. In the first place, that building is now more than half leased; if those who are now negotiating for offices in the building close the negotiations, it is nearly all leased; and when it is leased, unless it be displeasing to God in some way, I fear no danger. Had I not been a young man, I would not have ventured into this enterprise. If those who oppose will encourage, the chapter written in the future will be different. If those who lock the wheels will unlock them, the proposition will be a different one.

It is not a question of whether I go up or down; that has not been my motive, and if my attitude in this matter is to cause me to go back to Dayton under the scorn of the citizenship of that city, I will go knowing in my heart I have done what I thought was right. Upon that I rely. I stand upon my manhood to-day; but allow me to say, dear friends, that I go back to the city of Dayton, even if you refuse to pass this resolution, without any fear, believing that God and the people will do the right.

THE PRESIDING BISHOP. Are you ready to vote?

Question called for.

DR. FUNK. Mr. Chairman, before this is voted upon I am sure I would be glad to hear from the members of the Committee and Board of Trustees. I am especially anxious, and the other members will pardon me. Because I am anxious is why I want to request what I do. Mr. S. E. Kumler is a business man in the city of Dayton, has an establishment diagonally across from the United Brethren Publishing House, one of the largest institutions of the city of Dayton; I am sure you would be glad to hear from him as a business man in reference to this matter.

VOICES. Hear, hear.

S. E. KUMLER, of Miami Conference. Mr. Chairman, I promise the Conference that I will take but a few minutes, possibly not more than a minute of your time. I want to say that this is the first General Conference that I ever had the honor to attend as a delegate; but during the years of my acquaintance with Mr. Shuey and his son, E. L. Shuey, I can remember now that complaints came back from the various General Conferences to the effect that the book-store was making no money, and did not pay.

Eight years ago I had the honor of being placed upon the Board, the Board of Trustees of that establishment. Since that time I have taken special pains to watch the progress and to feel the pulse of the General Conference; that is, to find out why the General Conference seemed to express the opinion that the book-store did not pay, and I found out; and the truth of the matter is that the General Conference in that feeling, in that consensus, was correct; that in the eight years in which I have been connected with the Board, the book-store has not paid its running expenses. And I might add one thing that Dr. Funk left out, I think, and that is the fact that no rent whatever, in the

shape of anything, has been charged to the book-store. [Dr. Funk. That is correct.] And I know that we were offered thirty-five hundred dollars for half of the old corner room for a bank, so that if this thirty-five hundred dollars should have been charged, you see what the result would have been.

Now, also, as to Mr. Lorenz saying that the citizens of Dayton will give us a "black eye"—he did not use that slang, but permit me, I will—that it will give us a black eye in the city of Dayton to close the store; this is a mistake, brethren, because I say to you that in the thirty days that office-building has been standing there has been more praise come to the ingenuity and progressive spirit of the United Brethren Church manifested in that, than in twenty years of the old book-store.

Now, gentlemen, I am going to sit down after I say that one thing which I believe you understand, which I believe the Conference has for many years understood, just one more thing I will say: I have insisted on the store remaining open, and I believe, since I come to analyze it, that it has been stubbornness on my part more than any good sense. I was a great friend of Mr. Shuey's; I have become a great friend of Dr. Funk. When Dr. Funk came in there I had my bristles up, and I thought that Dr. Funk at that time wished to close the store; I am not sure, but any sign on his part in that direction would have been resisted by me with my bristles. My friend, whom I have loved, Mr. Shuey, had tried to make it go. Now this I want to say, that we are conducting a business diagonally across the street, and we have received compliments from the city of Dayton for the store which we have erected. Mr. Lorenz's wife praised us, and she runs bills there which he settles; and we have been complimented by the brethren who come from the different places and stop in Dayton on their way, and they say we have a beautiful store there. They are glad that the United Brethren people are prospering. I kind of like that; it feels good, but, brethren, we do not ask you to contribute four or five thousand dollars towards the support of The Rike Dry Goods Company. [Applause.]

Question called for.

PROF. E. S. LORENZ. I want to say that in the beginning of my speech to-day I think I expressed my sympathy for Dr. Funk, and I am sure you recognized that from the sincerity of my tones and the

general expression. And as far as his troubles have been concerned, I am only sorry that they occurred, and if I have added anything eight years ago, or any other time, to them, I am sure I am sorry for that now. It is simply a question of how you look at this matter. I cannot enter into all these figures. If I had the figures, I could figure it—figures don't lie—but you know the rest of the saying.

DR. FUNK. I rise to take cognizance of this remark and to say that the books are here and you can go over them if you want to.

PROF. LORENZ. That is a joke.

DR. FUNK. All right, let it all be a joke then.

PROF. LORENZ. I thought this Conference knew I sometimes was guilty of a joke.

DR. FUNK. You are writing history, Brother Lorenz.

PROF. LORENZ. As to the main question, the fact of the case is, to return to what I was going to say, if I had those figures I could make my case. I have not got those figures. I could analyze as well as Dr. Funk, and I could make a case out of figures as well as anybody. I have got a business very much akin to the business of the Publishing House, and I am making money in my business. I have got the same trouble that Dr. Funk has. I have Children's Day, Christmas, and Easter services that we ordered twenty-five thousand when I should have ordered twenty thousand. I have had to go in my store-room and face the bins full of old services. I am carrying that same burden on my shoulders that he is carrying in the book-store. I have items that do not pay. My son came to me only a few months ago, when the semi-annual account came up, and he said, "Papa, you see this item has lost two hundred dollars; you see the other department has just barely held its own." I said, "Karl, you forget that that department that has lost two hundred dollars has helped to pay half of my salary and half of your salary, and half of the other expenses." I could not run that business without some of the departments would lose money on the face of it. If I dropped out everything that on the face of the books lost money, I would have nothing left, because the departments that now seem to make a profit would have to pay the expenses that the other losing departments are paying now.

And I do submit this most earnestly, brethren, that the United Brethren Publishing House was not organized to make money alone; and Dr. Funk himself recognizes that fact when to-day he acquiesces

in the action of this Conference to take upon that establishment the *Search Light*, a losing proposition of two thousand dollars during the quadrennium. He is willing to face it, because he believes that the moral and religious value of that two thousand dollars is worth two thousand dollars; and I will here say that the moral and religious value of the book-store is worth a loss of two or three thousand dollars a quadrennium, and if the *Search Light* is worth taking the chances for, that great book-store, with all its possibilities, is worth the chance of losing a couple of thousand dollars.

Here we are, at the end of the worst year the book-store has ever known in the way of mess and rumpus and confusion, owing to the rebuilding and removal of the store, with a loss of seven hundred dollars, and you are asked to drop the book-store. I would like to say that part of this time the book-store was hidden behind a great pile of rubbish, behind a shed full of materials from which the new office-building was made, and when people were asked to run around in the street, through the mud, in order that they might go to the book-store, and here at the end of such a year as this, when they also tried the experiment of having a separate branch in our Arcade, a beautiful building in another section of the city, and lost in that Arcade experiment every dollar of the loss reported here to-day. Now when this is brought up here, you are asked to approve the shutting down of that book-store.

I want to say to you, brethren, that this proposition is one that I feel is a critical one, a crucial one. I recognize the fact that the men who believe that the closing of the book-store is a mistake are not going around to Dr. Funk and telling him that. I recognize the fact that the courtesy of the gentlemen of Dayton, when they meet Dr. Funk, permits them to say a word of courtesy, of appreciation of the situation, and of regret, and of a slight approval. I understand courtesy in this world. We have courteous gentlemen, who, if those very same gentlemen were here on this floor, bearing the responsibility of a delegate, and feeling that the future of the whole printing establishment may be at stake in this very motion, they would not say the courteous words, but they would say the words that I am saying to prevent the possibility of defeat of the very thing for which Dr. Funk says he is willing to give his life, and I believe every syllable of that, every syllable of it; and so I say to you, brethren, that you had better take

the chance of losing four times seven hundred and seventy dollars during the quadrennium that is before you than to make a blunder that shall be vital and fatal.

I do not wonder that my brother, Mr. Kumler, talked as he does. I know the spell and the charm of our Brother Funk. He won me when I was against him once, and then we stood shoulder to shoulder finally in that great movement that would have made our oldest institution of learning the culmination and realization of our hopes for the educational institution of this Church; then I learned to see that there was in this man something that ought to be loved and admired and respected. And I have been shoulder to shoulder with him in many things since, and I am not the man to throw stones at him here to-day; but, my friends, when I see my brother in Dayton here is making a blunder, it is my business as a loving, admiring brother to do my very best to keep him from it; and it is the every expression of my good will for Dr. Funk that I am here trying to prevent what seems to me, after all these years of study and thought, the most serious blunder that this Conference could make.

DR. FUNK. I wish to make just an explanation. Brother Lorenz introduced some new arguments in this last speech, and that new argument is that this last year we had the worst business we ever had. These are the facts: We have done more business in the book-store this year than in any of the eight years that I have been connected with the Publishing House. We have had less expense charged to the store than in any year of the history of my connection with the House; that is all, yet the profits are less.

Question called for.

REV. C. J. BURKERT, of Miami Conference. I wish to make this statement: Dr. Funk called attention to the business done by the store; Brother Lorenz spoke of it to make it appear in another light. If we were to be governed by mere sentiment, so far as the book-store is concerned, we would stand just where Brother Lorenz stands. It has been the sentiment of the Committee right along, if it could be done, to continue the book-store; but the facts of the losses were against us. And so far as Dr. Funk's influencing in any way the members of the Publishing House Board, who have been members for the past twelve years, they have told us during the quadrennium that when they first became members of the Board this proposition came

before them. It has been before them every year and every quadrennium, so there is but little in what Brother Lorenz says, so far as Brother Funk influencing Brother Kumler, who is a member of the Board and the Local Committee. We concede what Brother Lorenz has said, so far as the heads of the departments were concerned, starting in with Brother W. H. Lanthurn, a man eminently qualified and fitted in every respect so far as scholarship and so far as being a gentleman in the broadest and highest sense. Mr. E. L. Shuey was well fitted; so was Dr. D. R. Miller, and the same with the present management. And now, if under all these managers, in all these years, there has been a loss, it simply shows that it is an utter impossibility to make that book-store pay and be a profit to the House.

I want to refer to another statement made with reference to E. L. Shuey. Brother Lorenz said he was a member of the board of trustees of the Public Library of the city of Dayton, and that is true. Mr. Shuey at the present time is also the president of the Young Men's Christian Association of Dayton, Ohio. But I want to call your attention that the Trustees and Agent of the Publishing House for a number of years have tried to get the patronage of the Public Library, not for profit—that is not it—but whatever books they might want, order them through the United Brethren Publishing House, so they may have the prestige of that. It would bring some patronage to us. What has been the result? They never succeeded, never; and there are men in the city of Dayton who say, Continue your book-store. Let me illustrate: There is one man who perhaps has one of the finest libraries in the city, and he comes frequently to the United Brethren Publishing House and to the book-store as a matter of reference. Here are the books on the shelves, and whatever is wanted and not in stock can be secured. This gentleman, when it comes to purchasing, does not purchase in Dayton, not in the United Brethren Publishing House, but in Cincinnati, in Cleveland, or in Chicago.

That is the sentiment referred to here to-day that we have in Dayton for the book-store. There is a great deal of emotion, and when we come to the facts, but very little to support it. This matter has not been hastily done. I wish to say, so far as Dr. Funk is concerned, and the intimation that he sways his Trustees and the Committee as well, that we have members on the Board of Trustees and in the Local Committee who have convictions also. [Dr. Funk. I have

found it out.] And they have the courage of their convictions. We merely wish it understood that if Brother Lorenz thinks some of the Trustees or Local Committee have been swayed by Brother Funk, when it comes to the proposition before us to-day, our conclusions have been arrived at deliberately and carefully.

REV. L. W. STAHL, of Allegheny Conference. I want to say to this General Conference, with reference to the remark about the Board of Trustees, that I have been a member of that Board for eight years, and at every annual meeting this question has been before us, and has been carefully considered. We have gone to the book-store and gathered up the facts from every source available, and it has been the deliberate opinion of the Board that no one year have we charged up to the book-store what justly belonged to it, which is, after all, as Dr. Funk said, a little over two thousand dollars, charged up to general expense account. Now please remember that that includes insurance. We have never charged a cent of interest on the money invested in the book-store, and you will see readily that, had we charged up the amount of interest that should have been charged up, and that properly belonged to the book-store, belonging to the expense account, that there would not have been one year of the eight years that I have been connected with the House that the book-store would have paid its way. It has been a sinking fund, and we have not just simply jumped to the conclusion in the last year's result; it has been a matter that we have been considering, some of us, for eight years, prayed over it, and what we have done we have done deliberately.

I know Dr. Funk has been earnestly desiring to keep the book-store, and some of us have felt like giving him a trial; and we have also consulted the wishes of some of our brethren whose sympathy has been in this matter, who felt that we ought to have a book-store; but a number of us have believed for some time that the book-store has been unprofitable. I want to say this because I fear the feeling is here that we have come to this decision hastily. I want the General Conference to understand that this has been decided upon deliberately. If you vote this proposition down, you refer the matter back to the Board of Trustees, where it belongs. We expect to supply this Church with books, good religious books, the kind of literature that this Church needs. It is the miscellaneous book business that we are quitting, and we intend to have a mail-order book department, and the

House will be glad to supply your orders in this respect. We simply propose to do what a number of churches have already found it necessary to do—I could give the names of several churches that contemplate doing just as this Board has decided to do. The department stores have destroyed the book business, the kind of business that the book-stores have been making their money on in the past. The department stores, just as soon as a good book comes out, a book that is in demand, a book that will sell readily, a book the people want, just as soon as that book is out, the department stores get hold of that book, and they can sell that book at a less profit than any regular bookseller could handle it for. Book dealers have told me so. The manager of one of the Pittsburg book-stores told me there was not sufficient profit in books, and the manager of another book-store recently told me about the same thing. The manager of a book-store in another church said, "The department stores have driven us out of the miscellaneous book business, and we have our book-store on the second floor, and are supplying the church through the mailing department, and if any of our friends in the city want any of our books, all they have to do is to take the elevator and come up to our room and get them."

And this is just what we propose to do for this Church. We propose to look after the book trade in our Church. It is the local book trade and miscellaneous books that we propose to cut out, and this is all. We have not done it hastily. We have prayed over it and have arrived carefully and deliberately at this conclusion.

Question called for.

THE PRESIDING BISHOP. All favoring this amendment will signify it by uplifted hand. Any opposed to it, like sign. It does not prevail.

J. L. DRURY, of Iowa Conference. I wish to suggest an amendment to Item 3, eighth line, that it be made to read:

Patent medicine advertisements be excluded from the *Telescope*.

J. L. DRURY.

E. B. CURTIS.

W. I. BEATTY.

MRS. FRED GEISLER.

V. A. CARLTON.

JOHN SHAMBAUGH.

MR. J. L. DRURY. Now, Mr. Chairman, I appreciate the *Religious Telescope*, and because of that appreciation I am in favor of raising

the tone of this paper, and I think this is a very good place to begin. The advertising of patent medicines for cancers and ruptures and fits and such things, it seems to me, are not very elevating in this connection, and they are schemes for catching the unwary. [Voices. Louder.] I say that these advertisements are objectionable and that they are schemes for catching the unwary. These are often pernicious advertisements. We have in our city, the city of Cedar Rapids, Iowa, a daily paper, a secular paper, which does not condescend to incorporate in its columns a single patent medicine advertisement. That paper is a financial success. I do not see why our papers cannot take as high a standard. There are many other arguments that could be given in support of this measure. I want to say that there is a widespread feeling in opposition to many advertisements in our Church papers, and the resolution presented on the opposite side of the house to-day was very strongly supported, but was perhaps too sweeping in one regard in order to pass before this Conference.

I think, in regard to raising the tone of the *Telescope* in this respect, there should be but one sentiment, that of discarding these patent medicine advertisements; and I would say further, and I think perhaps in four years it will be able to take a higher position, and discard those advertisements that do not in any sense bear upon religious, educational, scientific, and other kindred objects.

THE PRESIDING BISHOP. This report, the secretary tells me, was adopted as a whole, and, if adopted as a whole, then it has passed from you, and is not subject to amendment. The only way it can be amended, when it is voted upon as a whole, is by reconsideration. I thought we had not taken the vote.

DR. FUNK. I simply rise in reference to this amendment. You are entering into the business management of the institution in that proposition, and there are contracts in connection with the advertising department all over this land that means a reconstruction all the way through. It is known to many of you that it is our plan to get rid of these advertisements as quickly as we can. I made that statement to a number of the conferences. We are trying to remove every objectionable advertisement, whether it is patent medicine or any other kind, from the *Telescope*, and I am sure I am in sympathy with the idea. I want to state that, according to the plans of the advertising agencies, the contracts are made with a number of religious papers,

such as the *Advocate*, *Interior*, and all religious journals of this nation; that contract covers them all. Now are we going to say that we are so much better in this particular than any other religious journals that are held in very high esteem by us, and that we must step outside of this business proposition altogether? I know the brother does not want to inflict a hardship on the institution, but I wish to say that, if that was passed now, and we were required to enforce it at once, it would mean much to us in the management of that institution. All these things enter into the business management, and, seen from the outside, have a good deal different appearance than when seen from the inside.

PROF. E. S. LORENZ, of Miami Conference. We elected yesterday a man as Publishing Agent whom we regard as competent to manage the affairs of that House [Applause]; and now we are trying to manage him. It seems to me that these questions that come before us at this time, simply consume time. If he is not competent, let us say so, and put some one in that is. I believe that Dr. Funk will take care of the House and the periodicals; he will take care of every interest of that House if we will just let him. I want to say in this connection, too, that I wish it to be understood that the motion lost a moment ago is not understood as tying his hands or the hands of the Trustees of the Publishing House, but if they should see fit to do anything for the enlargement of this work, for the increase of its business, and for the better running of the different departments of the House, I think we ought to vote this resolution down, and thus give our confidence to the men we have elected, and the Board of Trustees that may yet be elected, to attend to these things.

Question called for.

THE PRESIDING BISHOP. All favoring the adoption of this report on publishing interests as a whole, show the hand. Any opposed to it, like sign. It prevails.

THE PRESIDING BISHOP. The special order of the day follows this report.

REV. J. R. CHAMBERS, of Neosho Conference. A question. A question of personal privilege. I made a few remarks this morning on the resolution offered by Brother Drury. It was quite a joke on myself, and I intended getting up and explaining it, and keep the boys from laughing at me, but then I thought it might make it worse. But when

two of the bishops came to me, one seeming to feel hurt at what was said and the other suggesting that I should think the matter over and make a fair explanation, it is probably time that explanation should be made, and I ask the privilege of doing it now. In referring to the meeting of the Board of Bishops is where the slip occurred. I quote the minutes:

"The Board of Bishops of the United Brethren in Christ met in semi-annual session in Johnstown, Pennsylvania, November 28, 1893, and they finally adjourned until the afternoon of the 29th. Present, J. Weaver, N. Castle, E. B. Kephart, and J. W. Hott. J. S. Mills, being on the Pacific Coast, did not reach the meeting."

Now, Mr. Chairman, that meeting that I referred to. I said two of the men that were there—I meant at Johnstown; I didn't mean in heaven; Johnstown, down in western Pennsylvania—I said two of the men that were there were now in heaven, referring of course to Bishop Weaver and Bishop Hott. "One that should have been there" [laughter]; the "there" that I meant was Johnstown, Pennsylvania, as I understand it. The other bishop I referred to is not any closer to heaven than Topeka, Kansas; he was on the Pacific Coast at the time of the meeting I referred to. Now do you understand it? [Voices. Yes, yes.] I want to say this, that I am surely glad that so many of you were so exalted in your thoughts this morning, or in your minds, that your thoughts ran away to heaven, while I was talking about Johnstown, Pennsylvania.

THE PRESIDING BISHOP. I believe that the question that was to follow this was the special question of considering the report of the Committee on Church Federation. That was delayed until this was disposed of.

DR. FUNK. The quartet is leaving this afternoon, and do you want to hear the "Tolling of the Bells"?

VOICES. Hear, hear.

The Arion Quartet then closed its engagement with the Conference by singing, "Tolling of the Bells." [Great applause.]

DR. FUNK. I wish to present the following:

Resolved, That the presence of Revs. Upson, Pontius, Cummins, and Parker, in what is known as the Arion Quartet, has been a great blessing to this Conference. We pray God's blessing upon them as they leave us.

WILLIAM M. BELL.
W. R. FUNK.

TWENTY-FOURTH GENERAL CONFERENCE

The resolution was unanimously adopted.

THE PRESIDING BISHOP. I want you to know that this quartet is from my conference in Indiana, the St. Joseph.

The quartet again was called for and sang, "When I Survey the Wondrous Cross."

THE PRESIDING BISHOP. I take great pleasure in introducing to the Conference Bishop Carter, who has just been elected by the ballot that you gave yesterday and who will have a word with you.

Conference arose and greeted Bishop Carter.

BISHOP CARTER'S ADDRESS TO THE CONFERENCE.

MR. CHAIRMAN, HONORED BISHOPS, AND MEMBERS OF THE GENERAL CONFERENCE: I desire to express, first of all, the very great pleasure which I have felt and enjoyed with you in the excellent music rendered by this quartet. I am proud of the talent of our own people, and this is one of the very best quartets that I have ever heard sing. I am glad to see the picture of the Smith sisters here, home talent of our own Church who are to entertain us on Saturday night. I have heard no elocutionists or singers whom I have enjoyed more than these, our own people.

I desire to thank you sincerely for the kindness you have shown our section in providing for a district, a regular bishops' district, and for the great honor which you have conferred upon myself in electing me to the position which has just been announced. I was sorry to be called away yesterday evening on account of a lecture which I was to deliver at another town and could not come with the other brethren; it would have been less embarrassing than now to receive this kindly introduction. But I have several times in my life had to stand alone, and I beg to assure you that I highly appreciate the honor which you have conferred upon me, and I promise you that I will do the very best service for the Church in this capacity that I can do. I have not been rocked in a very easy cradle from infancy. I seem to have been predestined, foreordained to a tempestuous voyage in life, and I do not expect flowery beds of ease in the work to which you have elected me. I have already been in that work for more than ten years, and have greatly enjoyed it, and have done my level best to build up the Church which I love in the great South. I am sure that as a Church we cannot do less than be a thoroughly American church in entering every open door of this great nation, and it is my opinion that no one section of the Church affords greater opportunities than are afforded for our Church in the South. It is growing everywhere, and I ask your prayers and your sympathy and your encouragement for myself and the preachers in that field in the years which are

probably before us. It is not an easy task to go into a new territory and build up our Church in a section where our Church is scarcely known. But I want your sympathy; I do not care to face opposition in front of me if I feel that I can have the prayers and sympathy and confidence of those who send me out.

I was placed in the superintendency of that work without my solicitation. I have always done the best I could, and we have nearly five thousand members in that territory, and nearly one hundred thousand dollars' worth of church property; we are just at the beginning of the work that is to be accomplished.

I want to tell you that my father was a South Carolinian and my mother a Kentuckian; that a stronger Union man never stood for his convictions when clouds of war were hanging over our country than my father; and I saw my handsome brother, when clothed in the blue, with the other soldiers as they went down the line, singing:

“Farewell, mother, you may never
Press me to your heart again;
But you 'll not forget me, mother,
If I 'm numbered with the slain.”

And on that side we have always stood. Often we had to be hungry in time of war for the convictions that we had in regard to this nation; and in poverty; as we were at the close of the war. I came to DePauw University, and I graduated in the classical course, and ever since that I have been paddling my own canoe in the service of my God. I got an eight hundred dollar salary. I have served the Church to the best of my ability in these past years, and we have a large work before us in the South. I beg you to pray for us and sympathize with us in that great field. [Applause.]

On motion of Rev. H. Deal, of Minnesota Conference, the rules were suspended and the order of the day postponed until after the consideration of the report on delegates' expenses.

The printed reports on delegates' expenses were circulated.

DR. FUNK. I would like to say, brethren, that the offering for the expenses of the quartet, which was very good, lacked fifteen dollars, and we were just hoping that we might hand our hand out to you and get the fifteen dollars while you are getting ready to consider this report. May I do it while this is done, Mr. Chairman?

Permission was granted.

R. H. BENNETT, of Neosho Conference. Can all the reports ready for circulation be distributed now, so that we can have them ready?

THE PRESIDING BISHOP. I do not know how many are circulated.

TWENTY-FOURTH GENERAL CONFERENCE

Assistant Secretary Schaeffer then read the report of the Committee on Delegates' Expenses.

REPORT OF COMMITTEE ON EXPENSES OF DELEGATES.

We, your Committee on Expenses of Delegates, beg leave to report as follows:

That the transportation expenses of the delegates to this Conference, according to statements rendered this committee, is \$8,148.

We recommend that the boarding expenses of our bishops while in Topeka be included in the expenses of this Conference.

We also recommend that the Conference authorize the Treasurer to issue checks at once for the transportation expenses.

We recommend that the Treasurer be authorized to pay board bills at the rate of fifty cents per day on presentation of the proper vouchers.

We also recommend that Conference authorize the Treasurer to borrow money to meet the deficiency, if any should exist, and the same be charged to the conferences where such deficiency exists.

We recommend the change of the word "preceding" to "succeeding" in the Discipline, page 41, paragraph 15, line 6.

Respectfully submitted,

J. R. HARNER, *Chairman*,
 PHIL M. STREICH, *Secretary*,
 F. E. KERR,
 HENRY CRAIG,
 C. M. FUNK,
 JOHN THOMAS,
 A. J. JUDAY,
 FRANK HECKMAN,
 W. E. GILLINGHAM,
Committee.

TRANSPORTATION EXPENSE ACCOUNT OF DELEGATES TO AND FROM TOPEKA, KANSAS, UNITED BRETHREN GENERAL CONFERENCE, MAY 18, 1905.

Allegheny	\$477 85	East Tennessee	149. 50
Arkansas Valley	28 74	East Pennsylvania	554 04
California	154 20	Erie	177 20
Colorado	45 51	Georgia	109 73
Columbia River	127 00	Germany	205 80
Des Moines	81 15	Illinois	67 00
East Nebraska	34 45	Indiana	261 74
East Ohio	337 50	Iowa	85 81

UNITED BRETHREN IN CHRIST

Japan	195 00	Oregon	309 20
Kentucky	24 75	Pennsylvania	564 55
Louisiana	53 00	Sandusky	376 71
Lower Wabash	207 27	Southeast Ohio	318 79
Miami	256 34	St. Joseph	254 20
Michigan	178 07	Upper Wabash	167 44
Minnesota	58 34	Virginia	444 57
Missouri	29 85	Africa	664 64
Neosho	29 00	West Nebraska	37 58
Northeast Kansas	7 04	West Tennessee	81 44
Northern Illinois	99 25	West Virginia	277 00
North Nebraska	34 48	White River	182 27
Northwest Kansas	38 26	Wisconsin	80 80
Ohio German	105 44		
Oklahoma	36 25	Total	\$8,148 00
Ontario	151 25		

REV. J. R. HARNER, of Arkansas Valley Conference. They certainly don't mean "succeeded" in the sixth paragraph of this report, but it should be "succeeding."

DR. FUNK. I rise to a question. I see the second item, "We recommend that the boarding expenses of our bishops while in Topeka be included in the expenses of this Conference." I do not know just what it means. Of course there are traveling expenses of the bishops which are to be paid, and if the committee has not counted that in, I would like to make a motion. Can the committee explain?

BISHOP KEPIHART. Some of the bishops charged their entire traveling expenses to the other boards. In so far as I am concerned personally, I did not. I charged my traveling expenses from my home to Dayton, and divided it between the other four boards, but from Dayton here and to Dayton again, why I suppose that that is in the expenses of the General Conference, and that is the way that matter seems to stand.

DR. FUNK. I move you, therefore, to amend the report by saying that the traveling expenses of the bishops be included. It would then read, "We recommend that the traveling expenses and the boarding expenses of our bishops while in Topeka be included in the expenses of this Conference."

Seconded.

REV. S. W. KEISTER, of Allegheny Conference. I would like to ask whether that would include the traveling expenses of the bishops elect.

DR. FUNK. I think it does. That is the way we included it four years ago.

THE PRESIDING BISHOP. That is understood.

PROFESSOR KEPPEL, of California Conference. In the first paragraph the word "transportation" should be "traveling."

This change was agreed to.

G. C. WILLIAMS, of Sandusky Conference. In this report they recommend that the Treasurer be authorized to pay board bills at the rate of fifty cents per day on the presentation of the proper vouchers. There are quite a number who have paid their board at places of eating, and they will take care of this, and will not have any voucher at all. They certainly are entitled to fifty cents a day whether they have vouchers or not, and I move that the report be so amended that they receive fifty cents a day, voucher or no voucher.

THE PRESIDING BISHOP. I understand there are vouchers prepared, and that they would be given to the Miss or Mistress where the persons boarded, and on the presentation of that, the treasurer would pay them.

REV. L. W. STAHL, of Allegheny Conference. May I ask a question? The man that goes to the restaurant and pays for his meals as he gets them, he certainly will have no voucher, and I do not believe that there is a single delegate in this Conference that would condescend to "doctor" any bill. I believe we ought to authorize our Treasurer to pay fifty cents per day for board to all delegates.

THE PRESIDING BISHOP. Was there not action taken by this Conference a few days ago that they would pay that sum on presentation of the vouchers?

REV. W. O. SIFFERT, of East Ohio Conference. No, that referred to those who were furnished homes by the committee and given papers of introduction, and those papers were to be returned to the Treasurer, signed, with the amount of board paid at those places.

PROFESSOR KEPPEL. It seems to me we could avoid all this talk. A delegate who is not placed in a boarding-house can take care of his own board bill, and when he gets his pay he can sign it as the receipt. That is all the voucher you need.

SECRETARY SNYDER. I understood it was suggested that the delegates should pay at their boarding place and then receive the amount

that was allowed at the hands of the Treasurer, and this would save confusion. It was suggested, I think, and that will save confusion.

REV. H. C. SHAFFER, of Oregon Conference. I favor the amendment suggested by the brother for this reason, that there are a number of delegates who take their meals at different places, and it would be a very difficult matter to secure a receipt from all these places.

REV. J. W. LAKE, of St. Joseph Conference. It seems that, from that standpoint, we are getting into a lot of discussion here. I think the Treasurer should only require of each delegate that he give an account of his expenses, that a proper book account might be kept of the expenses of each delegate, and that account of his expenses, properly signed by himself, would be in itself a voucher. I think if I did not have a voucher to-day I would either get a receipt from those who were entertaining me, and present it as having paid my expenses, or I would make out a bill, charging the Treasurer with my account, and sign it when I received my money. I think that would be a voucher, and I move that the delegates present receipt, voucher, or bill to the Treasurer and receive fifty cents per day for board.

Seconded.

THE PRESIDING BISHOP. I believe that amendment covers your ground.

REV. F. P. ROSSELOT, of Sandusky Conference. I move to amend the motion by striking out the words following the word "day." The words that are to be stricken out are, "on presentation of the proper vouchers," leaving it to read, "We recommend that the Treasurer be authorized to pay board bills at the rate of fifty cents per day."

REV. L. W. STAHL. We will accept that.

REV. A. P. FUNKHOUSER, of Virginia Conference. We have been directed heretofore that the Entertainment Committee had charge of this matter. I do not know whether there is any profit to the church here, or to the Entertainment Committee, in this matter of board, and I think it would be a little rude of us to take it entirely out of their hands so suddenly. I move that the whole board question be referred back to the Committee on Entertainment.

Seconded.

The motion did not prevail.

REV. L. S. CORNELL, of Colorado Conference. This matter, it seems to me, was discussed in full the other day when Brother Crites said

to this Conference that he desired this body to change the method in regard to their board bills, and that this General Conference take their own statement of their accounts and hand them to the Committee on Entertainment. He said that it had been found, upon further advancement made in the work of the General Conference, that they could not do it, and that each delegate should pay his own board or her board and then go to the Treasurer and get fifty cents a day for the time they were here. I thought that was so understood, and I don't know why you need any more resolutions in the matter.

BISHOP MATHEWS. It is perfectly simple.

THE PRESIDING BISHOP. Why not let this drop?

REV. J. L. GRIMM, of Pennsylvania Conference. The gentleman from Colorado insists that there is no question at all about this—there is fifty cents a day and pay our own bills. Suppose, Mr. Chairman, I did not have money enough to pay my bill at the boarding-place before I got my check; then I am in a good plight. Pay me first, and then I can pay my own bill.

MRS. HELEN GOULD, of Minnesota Conference. I find that the most profitable and the best way to do is to keep a memorandum of all the meals that you eat, and then you will not have to pay your board bill two or three times. Pay for your meals you eat away from your boarding place, then pay your regular boarding-house, and if you are only allowed fifty cents a day, take that, and let us not take so much time over this board bill.

The motion of Rev. J. W. Lake prevailed.

The report of the Committee on Delegates' Expenses, as amended, was then approved.

Dr. M. R. DRURY, of Iowa Conference. The report of the Committee on Ministerial Study has been printed and should be distributed.

This report was ordered distributed.

REV. W. F. GRUVER, of Virginia Conference. The ballots providing for the three boards have been printed and are here ready for circulation.

REV. J. SIMONS, of St. Joseph Conference. The report on the ministry of the Church is ready for distribution.

The reports were distributed to the members.

PROFESSOR KEPPEL, of California Conference. I have the report of

the Auditing Committee ready at any time the Conference wishes to hear. If it is desired that it should be printed, it should go to the printer at this time. I hardly think it is necessary to print.

THE PRESIDING BISHOP. Do you want the Auditing Committee's report printed?

VOICES. No, no.

DR. A. C. WILMORE, of White River Conference. I move you that, in the discussion of the church union question, that this Conference appoint two men as principals on each side of the question, and that they discuss the question, and when they are through with it, that we vote on it.

VOICES. No, no.

THE PRESIDING BISHOP. As to the report of the Committee on Federation, brethren, I want to say this to you. Do you know how far you are along with the work of this Conference?—the second week. There are brethren that want to leave here on Friday or Saturday, and you are all wanting to go away on Monday or Monday night. Will you not have to shorten up on speeches?

VOICES. Sure, sure.

THE PRESIDING BISHOP. Will you hear that report?

VOICES. Hear, hear.

REV. A. W. BALLINGER, of Sandusky Conference. I move that the speeches on this question be limited to three minutes.

THE PRESIDING BISHOP. You will have to suspend the rules.

VOICES. No.

Said motion was seconded.

THE PRESIDING BISHOP. You will have to have such a vote as will suspend your rules. You have fixed ten minutes.

REV. S. L. TODD, of Indiana Conference. I wish to offer an amendment to that, that every one vote his sentiments without discussion.

Seconded.

DR. W. R. FUNK. I am opposed to that amendment.

The amendment did not prevail.

THE PRESIDING BISHOP. Now the motion is that speeches be limited to three minutes. Are you ready to vote?

REV. A. P. FUNKHOUSER, of Virginia Conference. We certainly will not have a more important subject before this Conference. It reaches to the very ends of Christendom, and we can afford to take a little time

to hear anything that our brethren have to say. We do not certainly want to cut it down to three minutes.

THE PRESIDING BISHOP. You know this vote suspends your rule, and you suspend your rule and confine your speeches to three minutes. Are you ready to vote? All favoring the amendment indicate by uplifted hand. All opposed, like sign. I think it prevails.

A division was called for.

DR. FUNK. I do not think they understand. Are we voting in favor of three minutes?

THE PRESIDING BISHOP. It suspends your rule, and, instead of ten minutes, if you vote yes, you say that the speeches shall be three minutes. That is what you are voting on. All in favor will stand and those who do not be seated.

One hundred and fifty-seven arose.

THE PRESIDING BISHOP. Now those opposed to it will please stand up and be counted.

Fifty-seven arose.

THE PRESIDING BISHOP. The motion prevails and the speeches are limited to three minutes.

SECRETARY SNYDER. I find this in the minutes, "*Resolved*, That the resolutions as to church union be sent to the printer and be printed," but they have not come back again.

DR. FUNK. The Press Committee has been asking for this report for the last day or so, and I think I saw it pass just now from the stenographer across to the secretary, therefore is not printed.

S. F. HUBER, of Pennsylvania Conference. I move that we defer the consideration of this report until to-morrow at three o'clock.

REV. G. W. SHERRICK, of Allegheny Conference. I would raise the question whether we are not familiar enough with the subject-matter after all this discussion. It is too late now to be printed. 'Why not have it read from the stand and act upon it?

This was agreed to by general consent.

DR. M. R. DRURY, of Iowa Conference. Does not this matter come before us on motion?

SECRETARY SNYDER. Yes, sir, on the resolution of Dr. Funk. Here is the resolution.

THE PRESIDING BISHOP. Then that is what will be before you.

SECRETARY SNYDER. Dr. Funk presented the following resolution:

"This is a great moment to every one who is praying for the complete establishment of the kingdom of Christ on earth. The beauty of the divine fellowship already had in this movement to join the forces of our Master, Lord, in opposition to the powers of evil, has given joy in heaven, because of this unity of action. I therefore move the approval of the syllabus and the adoption of the report of the committee."

THE PRESIDING BISHOP. That was moved and seconded.

SECRETARY SNYDER. When this motion to adopt was pending Conference adjourned.

THE PRESIDING BISHOP. Now, is anything to be said upon this, or are you ready to vote?

S. F. HUBER, of Pennsylvania Conference. We have not had the syllabus read. It may have escaped our memories since Monday night.

THE PRESIDING BISHOP. Do you wish to have it read?

S. F. HUBER. I would ask that the part that was to go to the printer be read.

THE PRESIDING BISHOP. Now this syllabus was in the address of the bishops to the General Conference, and a copy of that address is in the hands of every member. It is supposed all are familiar with it.

S. F. HUBER, of Pennsylvania Conference. We wish to offer as a substitute of the syllabus the following:

WHEREAS, The National Federation of the Protestant churches, with headquarters in New York City, is seeking the coöperation of all the Protestant churches in the United States, and is asking us to send delegates to their convention in New York next November, therefore,

Resolved, That we enter into this larger and more helpful federation, and that this Conference elect the requisite number of delegates to that body.

SAMUEL F. HUBER.

W. A. LUTZ.

W. O. HARPER.

REV. W. O. HARPER, of West Nebraska Conference. I signed that paper, but did not sign it as a substitute for the syllabus. I wish to explain.

DR. R. J. WHITE, of Erie Conference. I wish to state that this matter embraced in the amendment was referred to the Committee on Church Union, and they have a recommendation in regard to this matter. It does seem to me that, after the action taken by the Congregational Church in their General Council, and the Methodist Prot-

estant Church, that we are not willing as a Church, after having been the prime movers in this matter, to slip out of this whole question and not even discuss it, as this amendment would suggest that we do. I am opposed certainly to the amendment, and I think all who stop to think about it will be opposed to it. There is nothing in this syllabus but what, having taken the initial step in it ourselves, we can certainly stand by and recommend. I move therefore that the amendment be laid on the table.

Seconded.

THE PRESIDING BISHOP. That will carry the whole report.

DR. R. J. WHITE. Then I will withdraw my motion.

REV. G. H. HINTON, of Neosho Conference. I will not consent to any gag rule. It seems that this matter has been postponed from time to time. This is a free country. You are United Brethren, and whatever action you will take on this syllabus you will confront nearly 260,000 United Brethren in this matter when you go home. Bear that in mind. It is an easy matter for a few men from a social standpoint to get together and formulate certain things; but when you go to your people for ratification, you may find it quite different. I am a United Brethren. I want to say that I am in favor of the amendment, and I am sure that every true United Brethren can vote for this amendment with a clear conscience, and we ought to do it. It is broader, more comprehensive, fraternal. It is not so narrow, nor does it carry with it that narrowness that the former motion or proposition carries. I hope that this Conference will not rush this matter through in this way. There is not a United Brethren here to-day whatever his peculiar views may be on this amendment or that amendment, but the spirit of this amendment will meet the approbation of your constituency. Let us be careful now how we proceed. It is a serious matter to commence considering this important feature that is now before us. To my mind it is the greatest question that confronts the General Conference, and I am in favor of that amendment, decidedly so.

W. A. LUTZ, of Pennsylvania Conference. I want to explain about my name being signed to that paper. When it was presented to me the party said, "You sign it." The word "syllabus" was not mentioned in it or suggested. I took it for granted that the paper meant what it read when it was first handed to me, and I signed my name that this Conference should elect delegates to that convention in November



BISHOP J. W. HOTT, D.D.

Virginia Conference

Born, November 15, 1844

Died, January 9, 1902



REV. J. D. DROKE
East Tennessee Conference
Born, 1857 Died, June 23, 1902



REV. R. P. BURTON
St. Joseph Conference
Born, 1853 Died, Nov. 22, 1903



REV. J. W. HOWE
Virginia Conference
Born, 1829 Died, June 17, 1902



REV. JAS. H. RICHARDS
Wisconsin Conference
Born, 1854 Died, March 7, 1904



REV. J. D. DONOVAN
Virginia Conference
Born, 1855 Died, April 23, 1903



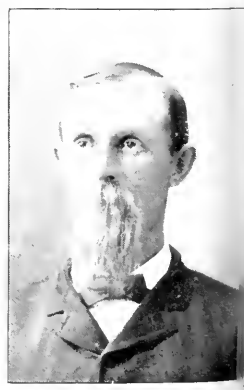
REV. H. DOTY
Sandusky Conference
Born, 1852 Died, March 30, 1903



JOHN DODDS
Miami Conference
Born, 1822 Died, May 2, 1903



C. HOWARD
St. Joseph Conference
Born, 1847 Died, May 30, 1903



F. B. ARFORD
Indiana Conference
Born, 1851 Died, Feb. 9, 1903

next. I make this statement plain and clear. I did not sign my name to that paper for it to be a substitute for this syllabus.

DR. FUNK. I rise to a point of order. Is it not true, then, that the explanation of these brethren whose names appear on this paper takes that paper away from this Conference?

THE PRESIDING BISHOP. Yes.

DR. FUNK. Two brethren have said that they did not sign it with that understanding.

REV. J. W. KIRACOFE, of Pennsylvania Conference. I second that substitute.

S. F. HUBER. I submitted it to the gentlemen and asked if they could sign it. I did not think of stating to them it was a substitute. I suppose they would know that on its face.

THE PRESIDING BISHOP. Are you ready to vote?

BISHOP MILLS. Just one word of explanation. The Committee on Church Federation has a resolution which it proposes to bring in, recommending the appointment of delegates to that council or federation to meet next fall, and I hope you will vote upon the substitute and pass this syllabus, and then this matter will be brought in from the committee. This is apparently an effort to confuse the Conference and rob you of what you want to do by that confusion, under the supposition that they are doing something that only United Brethren will do. But we will do it after this has been passed.

Question called for.

The substitute of S. F. Huber did not prevail. [Applause.]

THE PRESIDING BISHOP. Now the motion of Dr. Funk is before you.

Question called for.

REV. W. H. WASHINGTON, of Pennsylvania Conference. I call for yeas and nays. I want to emphasize that this is a Christian Conference, not a political convention. This applause is a violation of the rule, this expression of approval or disapproval. I merely rise to call for the yeas and nays in the taking of this vote.

Seconded.

An amendment to the motion was accepted that the names be called by conferences.

The motion to take the vote by yeas and nays, as amended, prevailed.

BISHOP KEPIHART. Now, brethren, if I understand the situation, you

ought to act with deliberation respecting this. It is a grave question, and I take it for granted that every individual wants to do what is right. Now, as it relates to my own opinion concerning this syllabus, the wisest thing that you can do, is to adopt it. It has been stated that we will have to face at least 260,000 persons in the pews. That is true, and that is just the reason why I intend to vote for this. [Voices. Good, good.] I want the people in the pews to say whether they want federation or not. [Voices. Good.] More than eighteen years ago I wrote the first article that was ever written or published, as far as I know, in our periodicals, in reference to church federation. It is my conception of the mightiest way of uniting the churches; not organic union necessarily, because if you will try to effect an organic union with your own churches in the city of Dayton, or any other city where you have a dozen churches, you cannot do it. Our conferences are a federation. We have the United States of America, but we are a federated nation. God Almighty's church in the world is a federated church, and what, in reason, have we to fear in federation with the people of God? [Voices. Amen, Amen.] Where you can have your own rules, your own regulations, and your own management, and your own church, just as you have it to-day, but you are federated together as you ought to be. All the churches ought to be federated.

A VOICE. I call for the yeas and nays.

THE PRESIDING BISHOP. The yeas and nays are called for. When your name is called, you will answer yes or no.

At this point Rev. C. I. B. Brane desired to speak.

BISHOP MATHEWS. Let me extend the courtesy to Brother Brane. I think it would only be courtesy to do so.

BISHOP KEPHART. You have no parliamentary rule that when it is determined that the votes shall be taken by yeas and nays that that cuts off debate. Your action is that any man in this body can take three minutes. That is your action and the rule under which you are acting.

S. F. HUBER, of Pennsylvania Conference. I would like to know, Mr. Chairman, if this question is to be discussed.

THE PRESIDING BISHOP. I think it is courtesy to hear Brother Brane. Will you hear him?

VOICES. Good, good.

UNITED BRETHREN IN CHRIST

REV. C. I. B. BRANE, of Eastern Pennsylvania Conference. Mr. Chairman, now that the time has actually come for me to participate in this proceeding, I hardly know—[Voices. Louder.] Just give me a chance, please—I hardly know which is the greater, the sense of responsibility in venturing to make a contribution to this discussion or the degree of anxiety in contemplating the probable outcome of the action that you are about to take. In the limited time allotted I cannot state what I have prepared for this occasion, and therefore—

[By action of the Conference in a later session, a paper prepared by Dr. Brane on this question was directed to be printed in the proceedings of the Conference, to be inserted in place of his extemporaneous remarks; therefore said remarks are superceded by his prepared address, which is as follows:]

PAPER OF REV. C. I. B. BRANE ON CHURCH FEDERATION.

MR. PRESIDENT: Now that the time has actually come for me to participate in this proceeding, I scarcely know which is the greater, the sense of responsibility I feel in venturing to make a contribution to this discussion or the degree of anxiety I experience in contemplating the probable outcome of the action you seem bound to take. One of Rome's famous legends was written in these words, "Let what each man thinks of the republic be written on his brow." In the spirit of that suggestion I wish to speak in opposition to the pending paper, whose real purpose and ultimate aim, according to the ardently-expressed hopes of its chief promoters and the significant terms of the syllabus itself, is the organic union of the Congregational, Methodist Protestant, and United Brethren churches. To that consummation I am sincerely opposed. I wish to say in the outset, however, that it is with extreme reluctance that I venture to intrude upon the harmony of this proceeding, and thereby incur the displeasure of some whose counsel in other matters I have embodied in my own acts and utterances, and whose affectionate regard I have esteemed among my rarest enrichments. Moreover, having already felt the keen edge of the instrument, I appreciate more fully than tongue can tell the ecclesiastical odium and ostracism that must come and cut to the very quick of my sensitive nature because I do not fall in line with this unwise but well-organized proceeding. More than once it has been officially intimated that, because of my opposition to this movement, I am a back number, born in the year one, and booked for an ecclesiastical relation of *innocuous desuetude*. More than that, my heart has been pained by the insinuation that, to resist the foreclosure of this mortgage on our denominational estate, including the material and spiritual accumulations of a century and more, is to hurt and hinder the cause of Christian unity. No intimation could be more foolish or

unfair. It is not because I lack love for the great Congregationalist and Methodist Protestant churches that I lift my voice against organic union, but for the reason that I think individual churches stand for something special and indispensable, and that in the maintenance of the individuality they express the highest and best unity of which they are capable. I have always conscientiously avoided encroachment upon the rights of other churches and congregations; and sometimes I have refused to work where the ground of religious need was covered by the ministry of those who were already rightfully in possession of the field. That is what I call the real church-union spirit.

Nothing is more absolutely certain or more clearly apparent, both from the teachings of God's Word and the universal testimony of historic philosophy, than that the evolution of Christianity in its denominational aspects has furnished and exemplified the highest unity of faith and spirit. When Luther posted his personal convictions on the castle door at Wittenburg, and indignantly burned the bull of excommunication and the decretals of the papal canon, he broke the oppressive power of Rome's rotten rule and bore the torch of inspired revelation to the very pinnacle of privilege and purpose, and thus inaugurated the Reformation, which was carried on and completed through the ministry of various sects, supplemented by the personal labors of Wycliffe in England, Huss in Bohemia, Savanorola in Italy, and Wessel and others in Holland and Germany. When John Wesley broke away from the conventionalities of a lifeless form of Christianity and entered upon the enjoyment of a deeper religious experience, he and his Oxford associates became the embodiment of a spiritual impulse that has encircled the globe with the girdle of salvation. When the witnessing Spirit testified to the sonship of our illustrious founder, and made him the conscious recipient of the gift of eternal life, William Otterbein became the divinely-appointed author and organizer of our denominational life, whose spiritual fragrance, like the odor of Mary's ointment, has scented our simple services with the perfume of peace, and even dulcified the sour soul of an intolerant ecclesiasticism with the honey of the gospel. Indeed, the Son of man himself, moved to tears over the unbelief of his own kin and countrymen, was forced to put the leaven of the gospel and the sacraments of his house in the hearts and hands of a more spiritual class of men, whom he sent out with these words ringing in their ears, "Go ye into all the world, and preach the gospel to every creature." In that simple manner he transferred the vital faith of Israel to the organized life of the apostolic church, and said, "Lo, I am with you alway, even unto the end of the world."

In this protest against the adoption of the syllabus I voice the sentiments of hundreds of our ministers and thousands of our members who, like myself, are too obscure to speak without reluctance against a scheme which has the right of way in the highest official circles of the Church, and has been pressed with a degree of zeal that

the gravity of the case forbids, taking no note of the doctrinal strain and destruction of faith involved in the plan, nor of the undertone of grief and regret that lifelong members of the Church feel and express over this unseemly haste to leave the landmarks of the fathers. In any case, if the Church is to be a fraction above inward weakness and spiritual disintegration, it must be the culminating expression of individual unity in that which pertains to polity, faith, spirit, and history. Moreover, that indispensable element of individual unity in the membership of the Church can rise and reign to the glory of God and the welfare of men only in an atmosphere that affords the amplest protection and encouragement to those who think differently from us, especially if they be in a minority. When this plan of federation was submitted to the Church, the matter of its acceptance, including the solution of all the problems of its presents, should have been left in the hands of our people without the slightest official constraint. Of course, I do not speak of the personal intention of official influence in pressing the claims of church union, which is just as sincere and unselfish as I am, in entering this protest against it, but of its constraining and intimidating effect upon many of our best and most conservative people, whose churchly spirit and Christian zeal will decline with the suppression of their long-cherished convictions and the loss of their connectional historic inspiration. Back of these spectacular scenes and associations, carefully planned to swell the chorus and intensify the acclaim of church union, there is a painful and unpromising sense of dissatisfaction that you and I would do well to investigate.

In my judgment this is the gravest crisis that has yet risen in the history of United Brethrenism, not excepting the memorable revision of our Constitution and Confession of Faith, the unfortunate results of which are still fresh in our minds and constitute a plaintive plea for a more conservative action than is proposed in this paper. Why are we not equally anxious and enterprising in seeking union with the Radical United Brethren, who are not only the spiritual product of our own household of faith, but are actually our kinsfolk in the flesh, bone of our bone and flesh of our flesh. Speaking candidly, they have been more consistently faithful to the principle involved in that memorable contention than some of those who led them up to the period of revision, which official power and prestige could no longer prevent, and then jumped in at the head of the other procession and gained a new lease on the high seats in the synagogues. Having gained the ascendancy in the law-making department of the Church, if the Liberals had waited four more years for revision, and thus given their Radical brethren a fair chance to breathe in the new world, there would have been no disruption of our Church. But why do I recall this paragraph from the page of past events? Simply to plead for more care and prayer in this proceeding, which has in it a thousand dangers to one in comparison with any previous crisis.

I am opposed to this measure because it contemplates the destruc-

tion of our individuality, the loss of those distinctively evangelistic and soul-saving elements of life and power which make us, in some humble sense, worthy of the ancient and invisible stock whence we grew, and which are most beautifully illustrated and exemplified in the evolution and multiplication of those pure and happy lives which constitute our membership. Churches, like nations, stand for something special and distinctive in their representative capacity.

Egypt stood for the colossal in art, with death as the overshadowing idea of her civilization. The Egyptian lived to meet his death record, to prepare a pyramid, to be worthy of embalmment, or to secure an eternal tomb in some rock-hewn chamber. Unlike the Persian and the Phœnician, who love conquest and commerce respectively, the average Egyptian stood in favor of a finer and a more fertile philosophy. Less profound but more perfectly polished than Egypt, Greece stood for almost everything that was exquisite in art, literature, learning, and philosophy, and largely based her estimate of personal values upon the physical and intellectual charms of her people. To be brave or beautiful was to be crowned with popular favor, social and political distinction. The conspicuous significance of Rome's ruling hand was temporal power and expansion, unlimited sway and universal empire. The Roman boy was brought up in strict obedience to his father, that he might know how to obey and serve the state, loyalty to which was the highest conception of the individual citizen. It was that, more than anything else, which made the average Roman the soldier and statesman that he was. The tap-root of Hebrew thought and feeling, faith and philosophy, was distinctively religious, and drew its nutriment of head and heart from a supernatural investment. One Lord, one faith, one baptism, was as much their creed as it is ours. Ever since the fall of man the bitter cry of the human heart has been for one thing, "Oh, that I knew where I might find Him."

So far as modern nations are concerned, it is not so easy to sound the key-note of their civilizations. Turkey, however, conspicuously stands as a monument to unprincipled expediency, too fearful and faithless to yield up a single conservative political condition, but sufficiently desperate and daring to play the boldest diplomacy with greater powers who are matched by it against each other. Germany is devoutly pledged to thoroughness in the pursuit of art, science, learning, and industry, while France is pained over every flaw she finds in the logic of an ideal, though some of her people, notably the Bourgeois class, are simply dull and wealthy. England is apparently pleased with her power and purposes, firm but friendly in spirit, and accepts her various situations with little or no concern for ideals. America stands for that which is quick and clever, swift and successful, in reaching results, making personal liberty the key-note of her national concert.

And so it is with denominations. Each church stands for something special and distinctive in the work of winning the world to a "life

hid with Christ in God." I have neither time nor talent to set forth the points of power and the indispensable gifts and graces of other churches. With regards to them I have nothing but love and words of appreciation to express. In my personal and professional intercourse with them, I never scaled the wall of another man's sheepfold, nor failed in sincere courtesy to those with whom I have been associated in the work of the gospel. But as to my own Church, I am wedded to her simple faith, her fraternal spirit, her evangelistic taste and talent, her missionary zeal and soul-saving sermons, all of which you will put in peril by this ecclesiastical venture, not because of any intentional assault upon them by any one, but because of the inevitable invasion of forces foreign to our faith and fellowship.

In answer to my expression of fear that we shall suffer loss in the process of this transformation, some ardent church unionist has said that we must lose our identity in the laboratory of this proposed amalgamation, or else suffer the overthrow of our doctrinal faith and denominational life in the rising tide of a more intellectual conception of Christianity in which the "superstitions of the Bible," including miracles and the superhuman nature of Jesus, and all other indispensable gifts bound up in the bundle of supernatural faith, must give place to a more rationalistic form of religion. God forbid that we should lose our life on either horn of that dilemma!

In this age of opposition to orthodox Christianity, whose revelation, life, and spirit are supernatural; of all sorts of consolidations at the expense of individuality; of reckless whittling of the Word in the interest of a godless intellectuality, a mere phraseological bagatelle; of rapid transit and cable communication almost from pole to pole; of wireless telegraphy and heartless push and pull for place and power and prestige, no matter at what or whose expense, our supreme duty is not to make one denomination out of three, but to perpetuate and make increasingly efficient that unity of faith and doctrinal soundness and soul-saving spirit that were agreed upon at Isaac Long's in 1767, and embodied in the organized life of the Church at Peter Kemp's, in 1800. It would be suicidal for us to give up our spiritual solidarity for an atomistic relation to an ecclesiastical confederacy, whose economic plea, (that of saving money in the management of the general interests and enterprises of the church,) is based on Standard Oil philosophy, which Mr. Rockefeller, Jr., in a clever defense of the trusts, laid before the people of Brown University in these significant terms: "The American Beauty rose can be produced in all its splendor only by sacrificing the buds that grow up around it. The bush has one thousand buds, and in order to produce the American Beauty the gardner goes around it with his knife and cuts off nine hundred and ninety-nine of them, so that all the strength and beauty may be forced into one bloom." Now, Mr. President, the perfectly plain logic of that utterance is that the Standard Oil Company is the American Beauty, and that because of its exquisite charm and frag-

rance, richer by far than the perfume of paradise previous to the fall, the gentlemen whose legal right it is to occupy seats in this historic hall are scarcely able to legislate on account of its delicious odor, and that the people of Kansas, including the governor himself, are all helplessly, hopelessly intoxicated with its sweetness, which has been hived at the expense of the people at large. In its application to the economic plea of this church-union plan, what is the meaning of that philosophy concerning the denominational aspects of Christianity? Why, simply this, that the essential unity of the church, that oneness for which the Master prayed, is expressed only in an outward organism, to the enlargement and beautifying of which ninety-nine and nine-tenths per cent. of the denominational buds on the bush must fall under the keen blade of the ecclesiastical gardener.

Mr. President, the highest and widest unity is found in diversity; the richest and rarest relations are distinctive; the deepest and sweetest range of life, socially, intellectually, and spiritually is reached and realized in unhampered individuality, crowned with power and perfection of self-mastery, each man being himself unselfish, and thereby bound in the high tribunal of his own conscience to love God supremely and his neighbor as himself.

"A man who went up in a balloon said that when he rose the fences that divided the country into fields and farms faded out, until soon there was only one great, wide beautiful landscape of meadow and field and forest, with river and stream shining in rich loveliness beneath the pure skies. So it is as we rise nearer to God in love and faith and Christian experience. The fences that divide God's great church into ecclesiastical fields and farms fade out, until at last they vanish altogether and we see only one wide, holy Christian church."

I protest against this action in the name of our simple faith and fellowship, both of which were divinely inspired and providentially organized, and should be transmitted unimpaired to succeeding generations. And what is the distinctive character of our faith and fellowship that they should suffer loss in the process of this transformation? As to our faith, I have already called it "simple," and I will now say that it is sublime, especially in this, that it takes God at his word. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." That passage expresses our faith in every book of the Bible, Old and New Testaments. In the spirit of that persuasion we have been trained from childhood. At mother's knee we first learned the story of the Christ, and in the Sunday school we committed one hundred choice Scripture verses for ten red tickets, and with them we bought our first Bible. In the services of the sanctuary we have learned to love and reverence and search the Scriptures, and in them we have found the gift of eternal life. Through the exquisitely bright days of childhood, along the flower-skirted path of youth, over the

more thoughtful way of young manhood, and into the deeper, sweeter satisfactions of middle life and old age, the strong, affectionate hand of Holy Writ has safely and joyously led us. Now that some of us are old and gray-headed, the honey of the gospel is all the sweeter. The longer we live and the nearer we come to the sunset of life the brighter the home-light glows.

“One sweetly solemn thought
Comes to me o’er and o’er;
I ’m nearer home to-day
Than e’er I ’ve been before.”

It is sometimes said of an eloquent orator whose power and sweetness of voice have been lost in the decline of physical life, “You ought to have heard him in his palmy days.” The charms of the orator may fail in the decline of life, the sweet strains of the singer may lose their power and perfection in the weakness of old age; the muse may miss his meter, the plowman his furrow, and the mathematician his theorem amid the shadows of declining day, but not so with the Christian. His “palmy days” are yet to come. “At evening time it shall be light.” As William Rhinehart used to sing:

“There is a happy land, far, far away,
Where saints in glory stand, bright, bright as day.
Oh, we shall happy be when from sin and sorrow free,
Lord, we shall live with thee, blessed forever more.”

All this present joy and future glory we realize now and hold in blessed anticipation through faith in the Bible. Jesus Christ hath abolished death and brought life and immortality to light through the gospel.

I sincerely wish that all those who are seeking union with us were thus wedded in faith to the books of the Bible. Concerning this blessed Book, in which all our present and future interests are invested, whose principals and precepts and promises we have been taught to love and live, and which we seek to place in hand and heart of every man, woman, and child to whom we have access, the most distinguished and widely-known minister that has spoken in favor of the pending paper has this to say: “It is not safe to put the Bible into any man’s hands until you have told him distinctly that it is not the kind of book which many people suppose it to be.” In the estimation of that distinguished biblical scholar and exegete the books of Job and Canticles are only “dramatic poems”; Jonah is the work of an inspired writer, not inspired to write history, but to write a story filled with the great and worthy thoughts of God; and the book of Daniel is “the noblest and most important religious fiction in the whole Bible. Mr. President, I say, and you declare, and this Church has always insisted that the Bible should go into the hands of every

member of the human family, and that as quickly as possible, even without a single explanation.

Another distinctive feature of our faith in its Christocentric character, the divine Man crucified being the constraining force of its centripetal tendency, with the ends of the earth as the sole limit of its seeking, saving love and labor. "Unto him shall the gathering of the people." "And I, if I be lifted up, will draw all men unto me." That faith ascribes divinity to the Son of man, recognizes in him all the perfections of the Godhead, and finds in his precious blood the element of atonement for human transgression, purging the believing heart as with hyssop and making it whiter than snow. It reverses the rationalistic tendency of our times, which is to exalt culture and disparage faith, especially in the supernatural aspects of religion.

Another characteristic of great value in our faith is its substantial unity. So far as I know and believe, no man has yet risen in our Zion to question the inspiration of the Scriptures, to disparage the new birth, to ignore the atonement, to consolidate the Trinity, to deny the saving power of the gospel, or to oppose any phase of moral reform for which it stands. On the liquor question I could advocate the principle of complete prohibition for the state and total abstinence for the individual citizen in every congregation in our communion, from the Atlantic to the Pacific, and it would be enthusiastically received. Thank God for such an unbroken testimony in favor of everything that is good, and against the iniquities of the saloon.

But what about our fellowship? I have referred to some features of our faith which I fear will be modified to the detriment of the cause through this proposed consolidation. I now wish to say this concerning our fellowship. We are a common people, possessing intelligence and integrity, the twin powers of reason and righteousness, less so than formerly, but still largely rural in our relations; not generally highly cultured, but completely trained and richly endowed with sense and soul to secure increasing prosperity in the cultivation of the field to which we have been providentially assigned, and at the same time furnish more and better preachers, all wool and a yard wide, to help cultivate other denominational fields, than any other church of its size under the sun. In this consolidation you may dig up more snakes than you kill. Several ministers who left us some years ago said they would have a more "cultured" people to serve. Under the gracious influences of this federation it will be both natural and satisfactory for many of our theological students to go to Yale and Harvard. I was standing on a street corner in Philadelphia one morning during the Centennial, when a lady and gentleman in search of the "Zoo" asked me which car they should take to reach the "Theological Garden." Just at that time I was an interesting specimen in that apartment, and I naturally wondered if they had taken me for a sign. When this church-union policy is in successful operation, I presume that all the ecclesiastical trolley lines in the united kingdom

will run to the "Theological Garden," where every phase of belief and unbelief known to the commonwealth of Israel may be picked up.

In a period of moral and spiritual indifference upon the part of professing Christians, and out of the flames of persecution for righteousness' sake, the United Brethren Church came forth, "fair as the moon, clear as the sun, and terrible as an army with banners," tenderly bearing in her bosom of love those who were hunted and hounded by ecclesiastical hate, simply because they were consciously saved and affectionately sought to rescue others, each year extending more widely the influence of a soul-saving evangelism; and for the maintenance of those distinctive spiritual characteristics, including our simple forms of faith and fellowship, we are all pledged by a solemn vow. Upon that foundation every church, and parsonage, and school building; every dollar in the treasury of our Church-Erection Society; every stone, every brick, every girder, every cross-tie, post, and pillar in our fourteen-story sky-scraper Publishing House is solemnly laid.

But the last conference has been convened and constrained, the last reluctant member accessible to your entreaty has been coaxed out of his convictions, persuaded to lay down his life and fall into line; and when the roll is finally called a practically unanimous vote in favor of the syllabus will deal the first blow in striking down a spiritual light-house that has stood the storms of a century and a quarter, sending its beams of light and love across the dark waters of a sin-disturbed life, thus enabling multiplied thousands to reach the port of bliss securely. The second and last blow will fall when the ultimate aim of the syllabus is realized in a trijugous ecclesiasticism, which will be set up in the course of four brief years and a fraction. Then the soul-saving crew of the light-house, numbering half a million, will cease to be as an organized force in the spiritual world. So deeply rooted in the soil of my soul are these convictions that I would gladly lay down my life, if thereby I could prevent the destruction of our Zion. Then I would say, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all the people, a light to lighten the Gentiles, and the glory of thy people"—the United Brethren in Christ.

REV. J. W. KIRACOFÉ, of Pennsylvania Conference. I simply want to know what is the meaning of one item of this syllabus. If we can get rid of that item, I am ready to vote on it. This simply commits us to organic union, the fourth item. I will read it: "To adopt a plan by which the three bodies may be brought into coördinate activity and organic unity, a unity representing some form of connectionalism." If you will strike that out, I will vote for it; otherwise I cannot.

PROF. E. S. LORENZ, of Miami Conference. Brother Brane represents one wing of the position to this syllabus which stands in opposi-

tion to it. I come from the other side. I feel a little as if the mountain had labored and had brought forth nothing very large, but rather a shadow of something large.

I wish here to express my deep regret that, after the opening of this movement for the combination of the churches, a paper which I had the very great pleasure to sign as one of the charter members, so to speak, I cannot this afternoon vote upon a proposition for immediate organic union with the Methodist Protestant Church. I feel that the introduction of an absolutely alien inhistorically probable union with the Congregational Church has served as a clog to that which might really and practically have been accomplished.

I graduated from a Congregational seminary. I love the Congregational Church next to the United Brethren Church, and if there were two churches side by side, a Congregational Church and a United Brethren Church, and I should come as a new member in a community, I am afraid I should have quite a struggle to make up my mind which church it should be. Now I am frank, but I want to say to you, brethren, that I cannot but feel that this syllabus represents a spacious possibility that never could become even a probability; and further than that, that this arrangement of federation will simply mean that the United Brethren Church in the years to come shall, drop by drop, one by one, member by member, church by church, be assimilated in the Congregational Church, and the United Brethren Church and all that it stands for shall be annihilated forever.

Now let me take that up. I graduated in a theological seminary, and weeks before I graduated there came a home-missionary secretary of Pennsylvania and said to me, "You seem to us a man that we would like to use, and if you go into such and such a city of Pennsylvania, we will give you a good salary and we will back you up with money to build a new church." I said, "You know I am a United Brethren," and that closed the conversation. When I came back from Germany after my studies there, there was on board the ship a home-missionary secretary from Minnesota, and we became quite chummy, because, in a sense, I was a sort of a Congregationalist, having been theologically born in a Congregational seminary, and before we got away from the ship he said: "Lorenz, you are in the wrong box. You do not belong in the United Brethren Church; you belong in the Congregational. You go with me to Minnesota and I will give you your choice of three

churches for eighteen hundred dollars a year." I said to him, "My brother, I am a United Brethren," and that closed that colloquy. But, brethren, whether I made a fool of myself that day is not to be settled here. But this is to be settled here. If they will do it in the green wood, what will they not do in the dry? When the Congregational home secretary comes to the young preachers in these other seminaries and says, "You are in the wrong box; we will give you eighteen hundred dollars," and he will also say, "There is not that much difference between us." Also, my brethren, at that time he will put his arms around the young man and say, "You know, my brother, that we are federated, and that, after all, you belong to the same church."

BISHOP MILLS. The brother who has just spoken is mistaken in this matter, as in many other things. Had he not gone to Yale seminary, instead of that of his own Church, had he not thus courted the favors of the Congregational Church, he probably would not have been invited to enter its ministry.

I yield to no one in my love for our Church, its evangelical doctrines, its spiritual life, its simple polity, and its aggressive and successful history. My admiration is unbounded for the devout and heroic lives of our fathers, and for our martyred dead in the mission fields, and for our present great and glorious army of ministers and members. Jesus and the apostles had a great love for Abraham and the Hebrew church of which they were members. They believed that Abraham was called of God, and that the Hebrew church had a providential history. But this did not prevent Jesus and his apostles from seeking to unite the Hebrews and the sheep which were not of that fold (the Gentiles) into one. They might have said, "Shall we share the good things which have been ours through the ages with these Gentiles?" Rather they did say: "All things are for you both. Nothing belongs to any part of the family of God but what all his children have a right to share." The time had come for the middle wall or partition to be removed, so that Jew and Gentile could co-operate in the service of the common Lord and in building up his one kingdom. We know what happened to those Jews who held aloof and refused to obey God and enter the union.

It is clearly stated that this measure is not an organic union, but a working coöperation that seeks to allay the friction and to remove the cause of the losses incident to denominational competition and rivalry,

and to secure to each the benefits of peaceful coöperation and good-will between these three churches and others that shall enter into the plan. Each church will retain its own name, property, polity, and spirit, but will coöperate with the others in fellowship, worship, and plans and services for the salvation of our fellow-man. The spirit of unity and coöperation which is being felt in all the Christian world, and among missionaries in heathen lands, we shall seek to cultivate and to truly express, that the prayer of Jesus may be answered, "That they all may be one; even as thou, Father, art in me, that they also may be in us: that the world may believe that thou didst send me." When the different bodies of Christians can gladly share with each other gifts and treasures they have received from Christ, selfishness shall no longer reign in the church, and the world will have the overwhelming evidence that Jesus Christ came from God, and now lives in the hearts of his people.

The Methodist Protestants are quite well known as similar to ourselves in faith and worship and polity, and in purity of life and aggressive evangelism.

The Congregationalists are not so well known to most of our people, as they are strongest in New England, and in the great cities where we are weakest or have no churches. Yet their seminaries, colleges, and universities; their varied and valuable literature; their extensive foreign and home missions; their sound orthodoxy as seen in their authorized creeds and great theologians; and their zeal for evangelism, as illustrated in the lives and labors of Finney, Moody, Torrey, Dawson, Morgan, and many others, are matters of common knowledge, and give assurance that among them we will find a goodly fellowship of congenial souls.

Let us to-day in the spirit of love for each other and for all mankind, not ignoring the difficulties, but taking counsel of our faith rather than our fears, and with undying devotion to our divine Leader, take the path we are confident he has trod before us, the path that leads to the brighter day of "Peace on earth and good-will among men."

PROF. E. S. LORENZ. I rise to a question of privilege. I want to say that I fail to appreciate the statement of the bishop that I "am mistaken in this matter, as in many other things." I also wish to say that the man who never made a blunder would have the right to make such

a statement, as a superintendent, or, if you please, as a bishop of this United Brethren Church. I may live to see the day in this Church when some of the things for which I have stood in this General Conference will not prove to have been wrong, but to have been wiser than the wisdom of the men who stand in opposition to my opinions.

S. F. HUBER, of Pennsylvania Conference. I have great appreciation for the learnedness and wisdom of our bishops, but I am not unmindful that frequently our Supreme Courts of the States are reversed because there is a higher body to which they can be appealed. You know it is contrary to the constitution of quite a number of States for several railroads to combine, to shut off competition. Now here there are several denominations that contemplate combining. That will be the ultimate results, and they will shut out the healthy competition of the churches. [Laughter.] If there is one church in some small village, and there are a number of United Brethren who would like to have a church there, the United Brethren will not build a church there for the reason that one of the other denominations that are in the organization are already there and they will say we are duplicating, and we are bound to lose our individuality as a Church.

However, I think since we devoted over two hours of the business session on Monday night to hearing the one side of this argument, that it ought to be courtesy that we suspend the rule here and hear the paper that Brother Brane has ready, and I so move.

Motion was seconded.

DR. A. C. WILMORE, of White River Conference. I wish to ask a question which has come again and again during the discussion of this matter, and I wish to ask you again for my own information, so far as I am personally concerned. I would be ready to vote to-day not only for this syllabus, but for organic union with the Methodist Protestant Church. I am decidedly in favor of this; but it is a question with me as to the Congregational Church, and for this reason I have heard it stated again and again that the Congregational Church is, in New England and Michigan, largely Unitarian, and if that be true, I cannot vote for this syllabus. I do not want to have any sort of federation with a church that denies the divinity of our Lord Jesus Christ.

BISHOP KEPHART. You know something of Moody; did he deny his Christ? You know something of Torrey; does he deny his Christ? I

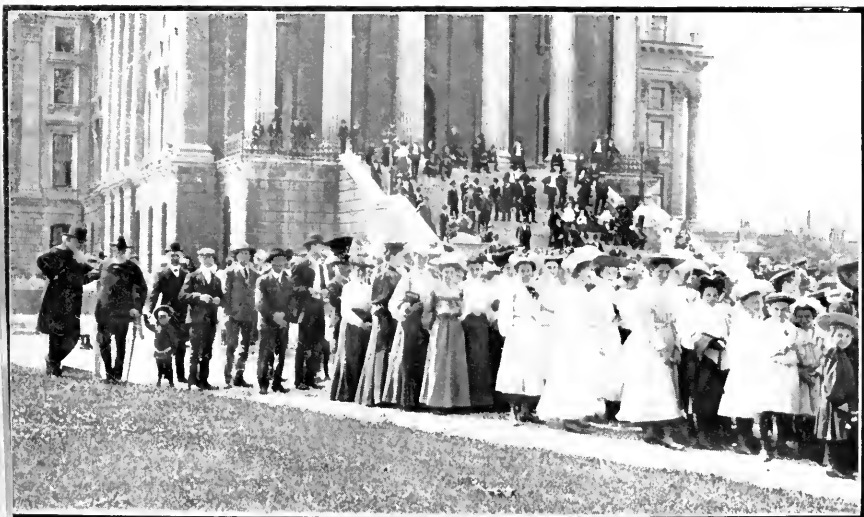
know ministers in our own Church that say they would eliminate every word of hell out of your Bible. Do they eliminate it? So you will find strange elements in all these churches; but I will tell you, brethren, so far as I am concerned, I have never come in contact with a more strictly orthodox people, I think, than I have found among the Congregationalists. I have found among them, just as I have found among a good many other church people, that there are a good many things that they would like to take out of the New Testament. You know there are a good many of them that would love to get rid of the resurrection, and all men will tell you that you will find no more of them among the Congregationalists than you will find among other denominations of theology; but as far as my knowledge goes, they are strictly orthodox.

BISHOP MATHEWS. I have been praying, craving that the Conference shall keep its temper, and abide just as you are under the sway of the love and grace of the Lord Jesus Christ. I am glad that you have emphasized by your action, as well as your spirit, the fact that we should conduct ourselves as Christians, loving one towards another, and nothing escape our lips that shall wound one another. I am glad that my prayers are being answered as much as any human person could expect.

You know—and I think you will excuse me if I speak of my own city—you know, brethren, that in Chicago there are really two wings in the Congregational Church, the Western and the Eastern wing. One really represents largely the tendency towards Unitarianism and the other towards that which we call orthodoxy. Now, without resisting anything that Bishop Kephart has said, and endorsing it all, I know that in my city there are men who are not Moodys and are not Torreys; that because they are members of the Congregational Church they do as they please. They are thoroughly heterodox. That is true, of course, with reference to other denominations, and, so far as I am concerned, I am jealous of our grip upon the great fundamental, vital doctrines taught in the old and new covenant and proclaimed from the Atlantic to the Pacific by our noble band of pioneers of this Church, that laid the foundation of the Church. I do not use this to resist, for I am in favor of the syllabus from the beginning to the end, as you know, and I feel confident, I express my utmost confidence in this magnificent General Conference, intelligent, well-tem-



Sunday-School Procession Leaving the Capitol



Sunday-School Procession in Front of Capitol Building



Arrival at Holton and preparing to go to College Grounds



The Banquet Table



The Banquet Table

pered, Christian, far-seeing, composed of intelligent ministers and the magnificent corps of laymen representing the different denominations, that after this syllabus is adopted they will spend time in prayer and consultation in the selection of the proper representatives of this Church in that organization; that shall not trim rapidly, no more rapidly than other denominations trim toward us, and hold in sacred custody the fortunes of this grand old United Brethren Church. I believe you will do it. I rest my confidence in the persons you will select as representatives; but I feel jealous along that line, and I now with all the power of my brain and heart and life, as God gives me to see the way, vote heartily, as I shall for the adoption of the syllabus with reference, first of all, to federation which is the very spirit of this new century, in the hope and belief that the men of this Conference that shall represent the Church in the council that shall give us influence far and wide and glorify God, shall be safe custodians of our interests.

DR. R. J. WHITE, of Erie Conference. I think, brethren, that while this is a very important subject, a good many have apparently taken a too serious view of the matter, and seem to think we are going to lose our name and our precious, glorious history, as well also our property and everything else—that we are just giving ourselves away. Now it seems to me that this is not what is proposed, nothing of the kind; also that when our Congregational brethren speak of organic unity, they mean something altogether different from what we do by the word. They mean fellowship; that is all the word means with them; that is all they have in their denomination, gentlemen. The different churches—two churches in one town, both belonging to the Congregational body, hold fellowship with each other. One church will have laws on a certain subject and the other church will have laws directly opposite, and still they believe that they are in fellowship with each other. They have no organic union in the sense that we have it. Now what Dr. Gladden meant by fellowship, or by organic unity, is fellowship, and all that is proposed in this syllabus is federation. That is all that we hoped to have, and it seems to me that the syllabus is extremely conservative. Of course we all love our Church, and no man ought to stand up here and accuse his brother of lack of loyalty or anything of that kind. This movement certainly is in harmony with the spirit of

Jesus and the spirit of the age to work together for the building up of Christ's kingdom and the salvation of souls.

Now this syllabus simply means that we work in a federation for the advancement of Christ's kingdom in our missionary work, in our denominational work. The coming of the years may open to us larger opportunities and a wider and stronger fellowship than is now possible. I think we are too far; we think there is too much in the syllabus; there is not so much in it, brethren, as we think for. Federation, as we look at it, means organic union for the congregation. I am in favor of the syllabus, and I believe we are all in favor of it, when we stop to think of it, because, brethren, it would seem to be out of place and out of harmony with the true spirit of the age after we have gone this far in the matter and then refuse to go farther.

DR. G. P. MACKLIN, of Miami Conference. I propose to vote for the syllabus, but it is with the understanding, in the first place, that our constitution forbids our doing anything that will violate our Confession of Faith, and that our constitution forbids our doing away with the itinerant plan. When this council is formulated, it will have under consideration the confession of faith of the three churches and the connectional union. I stand here to say that if that council shall recommend a confession of faith that dishonors and discredits my Christ, I shall not vote for it, and I do not believe that there is a member of the United Brethren Church who would vote for a union with the Congregational Church if it implies a degradation of our Christ.

And so far as the itinerant plan is concerned, when we come face to face with that question in that council, and we have results for good to our Church, it will then be for us to decide in a positive and definite way. The thing for us to do is to open up the possibility for a union between the three churches. If it cannot be done without a great sacrifice, let it not be done, and let the people of this Church, by their vote, as they have a right to do, decide the question. All we do today is simply open the way for the consideration of such a question. I shall vote in favor of the syllabus on that account.

S. F. HUBER, of Pennsylvania Conference. I had some time ago made a motion, and it was seconded, that we hear Dr. Brane.

THE PRESIDING BISHOP. I thought we had heard him, and extended his time. Our minutes will be full of the one side, but not the other.

UNITED BRETHREN IN CHRIST

We have no desire to hear one side for two hours and then make a motion that the other side be limited to short speeches, or possibly there are only a few in the room who have anything to say on it.

DR. W. E. SCHELL, of East Nebraska Conference. I rise to a point of order. The brother has made one speech on this question. There are a number of brethren who want to talk.

S. F. HUBER. I desire to renew my motion that we allow Brother Brane to read his paper.

DR. C. I. B. BRANE, of Eastern Pennsylvania Conference. I only want to say, Mr. Chairman, that I heartily appreciate what the Conference has already allowed me to-day in giving me additional time, and I appreciate what my friend here seeks to secure for me. I myself am very sorry that I did not have about thirty minutes, which would have covered the ground which I intended to canvass, and then the bishop would not have made the criticism upon my remarks that he did make, because they were broken off before I got to the point where the unfolding of my thought began. While I am on my feet, I will not only decline the privilege of speaking further, but will ask the chair and Conference the privilege of asking Brother White one question, if he will consent.

DR. R. J. WHITE. I will answer you if I can.

DR. C. I. B. BRANE. Brother White seems to think that some of us take this matter too seriously in interpreting the meaning of the syllabus in connection with the Congregationalists, and, in connection with that statement of his, I wondered what he thought of the Bible, the old Book. Do you think it is a good book? I want to ask sincerely that question, because the most distinguished and widely-known gentleman who has spoken to us in favor of the pending motion, in a book written, and I think he has either five or seven books on the Bible, on page three of the introduction to that book, that remarkable book which he wrote, I find these words, "It is not safe to put the Bible in any man's hands until you first tell him distinctly that it is not the sort, not the kind of a book that some people suppose it to be."

On through the bright days of childhood and the time of youth and days of middle life and old age, the firm, faithful, loving hand of God's Holy Writ has led us, and now that some of us are getting gray and getting toward the close of life,

"One sweetly solemn thought
Comes to me o'er and o'er;
I 'm nearer home to-day
Than e'er I 've been before,"

all because of the fact that I have implicit faith and confidence in the revelation that it has pleased God in his love to make to us concerning the truth as it is in Christ Jesus.

THE PRESIDING BISHOP. What was your question?

DR. C. I. B. BRANE. I asked him what he thought of that statement.

DR. R. J. WHITE. May I have the privilege of answering?

THE PRESIDING BISHOP. Yes.

DR. R. J. WHITE. My answer is this, that I did not suppose, on the question of church union, we were discussing Dr. Gladden's theology or his views of higher criticism. They are not a part of the discussion at all, as I understand it. This syllabus says that each church shall retain its own name and its own creed and its own autonomy. I suspect, brethren, there are some of you who would be unwilling to fellowship some of us in your new theology in regard to some points, and, brethren, I would like to have it understood that if my union or my fellowship with the United Brethren depended upon the reception of another man's creed in regard to every iota that is mentioned in the Bible, I am afraid it would be very difficult for me to even unite with a very great many; and I believe, brethren, that this question has nothing in this subject at this time, and the question of theology is altogether out of place.

REV. D. P. BAKER, of East Tennessee Conference. I move the previous question.

Seconded.

J. L. DRURY, of Iowa Conference. I move that we adjourn.

DR. L. S. CORNELL, of Colorado Conference. Shall the chairman of the committee have no right to speak in the close?

THE PRESIDING BISHOP. The chairman has the right to five minutes in closing the discussion.

DR. A. C. WILMORE. I second the motion to adjourn.

The motion to adjourn was lost.

PROFESSOR KEPPEL. The point that I want to get at is this: A ruling, I suppose, has been made since we started in the discussion that,

before the question is put, the chairman is allowed to make his speech. Is not that presuming that the motion will be carried. I believe it right to put the motion, and if it carries, then give him the right to close.

THE PRESIDING BISHOP. I want to know whether the main question shall now be put.

BISHOP KEPHART. The previous question has to be sustained by a certain number of votes.

THE PRESIDING BISHOP. All favoring the putting of the main question, which is the previous question just moved, all favoring, signify by uplifted hands. Any opposed to it, like sign. It prevails.

THE PRESIDING BISHOP. Now the five minutes before the question is put.

DR. L. S. CORNELL, of Colorado Conference. I am sorry if there has been any feeling developed here that all parties have not had a fair showing. Now it has been said during this discussion that those who were opposed to the syllabus have not had a fair show. It seems to me that most of the speaking has been done by that class of persons here this afternoon, and we were not discussing it at the meeting the other night in presenting this report. The only discussions that have occurred during the pending of this report are the ones that have been made this afternoon on the motion to adopt.

I hope that no one here will feel that there is a disposition to crowd those opposed to this syllabus, and while I certainly would like to hear from my brethren on the other side, I am glad they are very few, that there are very few of them. I am glad of that, but they did make a good deal of noise, and it is all right. What I want to say, brethren, is this: There has been the thought brought out here by those who were opposed to this report, like this: If it were only the syllabus, as far as federation is concerned, we would be glad to support it, but it means union. I want to tell you, my friends, if that syllabus means union, you nor I cannot stop it. We simply provide there for federation. It is expressed there in the hope—I believe these are the words—that it may lead ultimately to union. If it come to union, it shall be a growth and not legislation. You and I cannot vote for union, but if it is God's will that these churches shall grow together under a federation, then you and I will not be able to stop that growth. You are simply planting to give it a chance. If the tree of federation be

all that there is of it, let it grow; if that tree shall blossom out into glorious union, let it bloom [Voices, Amen] and ripen with the fruit that shall be in harmony with God's divine purpose. What I want to see is this fellowship between these three churches that is contemplated in the syllabus which has been read. I believe in that syllabus as a means of federation and closer relation between the three churches involved; whether it shall ever lead to union, I do not know. If it should lead to a dishonorable union, a union that would sacrifice the rights and privileges and Christian principles and the love of the United Brethren Church, I would not be in favor of it, nor this great United Brethren Church will not vote for it when it is submitted to you. On the other hand, should the glory of God and the salvation of men stand out prominently in this movement, then the true United Brethren heart, which first of all seeks the salvation of men will fall into line and step up to this higher plane of life.

Now let us not forget that the purpose of this syllabus to-day is simply to bring into federation, closer work, these three denominations, and not an organic union. As I said before, we must grow to that, and if we do not grow to that on religious lines, on Christian principles, we will never get there, so you need not be worried over that for a moment. That is all I have to say.

THE PRESIDING BISHOP. Now the secretary will call the roll, and when your name is called you will answer yes or no.

REV. W. H. WASHINGTON. I would like to ask a question of Brother White.

The question was permitted.

REV. W. H. WASHINGTON. I do not know whether I understood Brother White. He said to unite with our Congregational friends; it means only fellowship. Now is that correct?

REV. R. J. WHITE. I do not want to discuss it; it is simply a question of terms. Now you ask a Congregationalist minister if they have organic unity among themselves; he would say, Of course we have. If you should ask a United Brethren if we have organic unity amongst ourselves, Erie Conference with other conferences—

REV. D. P. BAKER, of East Tennessee Conference. I understood at this time there is no order but to vote.

THE PRESIDING BISHOP. Call the roll at once. The secretary will call the roll, and when the roll is called, you will answer yes or no.

DR. FUNK. I rise to a question. The call is not by individuals, but by conferences.

BISHOP MILLS. No, it is by individuals in the conferences, taking them in the order of conferences.

THE PRESIDING BISHOP. Those who are in favor of that syllabus will answer yes as your names are called. Those opposed will answer no. It will be necessary now that you suppress all conversation and noise. Let it be very still, so that all can hear.

The secretary proceeds with the roll-call, calling the name of the presiding bishop, Bishop N. Castle.

BISHOP N. CASTLE. I vote yes, with the understanding that this is cultivation of unity and not union.

BISHOP E. B. KEPHART. Yes.

BISHOP J. S. MILLS. Yes.

BISHOP G. M. MATHEWS. I vote yes, because I think it is in keeping with the spirit of this new-century thought.

REV. D. P. BAKER. Mr. Chairman, I object to members giving reasons.

THE PRESIDING BISHOP. No, you cannot do that.

REV. D. P. BAKER. I think the bishops are setting us a bad example.

THE PRESIDING BISHOP. Proceed.

BISHOP MATHEWS. I think 260,000 persons will read it once in a while.

DR. A. C. WILMORE. It has been customary in this church for a quarter of a century that you may give your reasons with your vote.

THE PRESIDING BISHOP. Proceed.

BISHOP MATHEWS. I say I-vote yes, because I am convinced that this is in keeping with the spirit of the twentieth-century thought, and this movement, guided by the Holy Spirit, will eventually glorify God, cultivate a closer relationship, result in strengthening the Redeemer's kingdom, and bring glory to that Name that is above every name.

BISHOP W. M. WEEKLEY. Yes.

BISHOP W. M. BELL. Yes.

BISHOP T. C. CARTER. Yes.

The secretary proceeded to call the roll by conferences:

TWENTY-FOURTH GENERAL CONFERENCE

ALLEGHENY.

Ministerial Delegates.

W. R. FUNK. I gladly vote yes, because I believe that God is in the plan.

S. W. KEISTER. Understanding that this means federation, with which I am in most hearty sympathy, I vote yes.

J. I. L. RESSLER. Yes.

S. S. HOUGH. Yes.

L. W. STAHL. Yes.

G. W. SHERRICK. Yes.

Lay Delegates.

ALBERT KEISTER. Yes.

G. W. MILLER. Yes.

A. E. ROOSE. Yes.

E. D. MILLER. Absent.

C. E. MULLIN. Yes.

H. B. BAISH. Absent.

ARKANSAS VALLEY.

Ministerial Delegates.

W. L. HINSHAW. Yes.

J. R. HARNER. For federation, yes.

Lay Delegates.

W. C. GUYER. Yes.

D. D. WHITE. Yes.

CALIFORNIA.

Ministerial Delegate.

J. L. PARKS. Yes.

Lay Delegate.

MARK KEPPEL. Yes.

COLORADO.

Ministerial Delegate.

L. S. CORNELL. Yes.

Lay Delegate.

E. N. RICHARDS. Yes.

COLUMBIA RIVER.

Ministerial Delegate.

W. R. LLOYD. Yes.

UNITED BRETHREN IN CHRIST

Lay Delegate.

CHARLES JOHNSON. Yes.

DES MOINES.

Ministerial Delegates.

GEORGE MILLER. Yes, with the distinct understanding that only the first step is to be carried out.

W. F. CRONK. Believing my action to be in harmony with the life and teaching of Jesus our Lord, I vote yes.

E. W. CURTIS. Because the whole Church is watching us, and the world is watching us, and God is looking upon us, I vote yes.

G. O. PORTER. Because it will give the people a chance to speak upon this matter before it is finally settled, I vote yes.

Lay Delegates.

MRS. A. M. RHINEHART. Yes.

W. E. BURGESS. Yes.

JOHN SHANBAUGH. Yes.

ED VAN CLEVE. Yes.

EAST NEBRASKA.

Ministerial Delegates.

W. E. SCHELL. I vote yes, because it has been nineteen hundred years since Christ prayed that his children might be one, and since he looked down from the cross, pouring out his blood for our redemption, and yet at this late day we find so many denominations hindering one another rather than helping one another; therefore I vote yes, confidently and hopefully and enthusiastically.

C. S. LONG. Yes.

W. M. BUSWELL. Yes.

Lay Delegates.

MRS. W. E. SCHELL. Absent.

S. C. CALDWELL. Yes.

N. A. DEAN. No response.

EAST OHIO.

Ministerial Delegates.

D. W. SPRINKLE. Yes.

J. D. WYANDT. Yes.

C. W. RECARD. Yes.

TWENTY-FOURTH GENERAL CONFERENCE

W. O. SIFFERT. Yes.

J. S. KENDALL. Yes.

Lay Delegates.

A. A. MOORE. Yes.

J. M. COGAN. Yes.

W. E. AIRHART. Yes.

W. G. LOVE. Yes.

J. M. BAIR. Yes.

EASTERN PENNSYLVANIA.

Ministerial Delegates.

D. D. LOWERY. I vote yes, and in so doing wish to state that I represent an overwhelming majority of the membership of the Eastern Pennsylvania Conference, and I make this statement especially because of the remarks to the contrary that have been made since I am here.

H. S. GABEL. Yes.

C. I. B. BRANE. No.

I. H. ALBRIGHT. Yes, for federation of course, and as the Lord's Spirit may guide us on and lead us on, and also for organic union.

H. U. ROOP. Yes.

M. J. MUMMA. Yes.

Lay Delegates.

E. BENJAMIN BIERMAN. Yes.

T. G. SPANGLER. Yes.

D. A. PETERS. Yes.

H. J. ROOP. Yes.

B. H. ENGLE. Yes.

J. G. STEHMAN. Yes.

EAST TENNESSEE.

Ministerial Delegates.

S. W. PAUL. Yes.

D. P. BAKER. Yes.

Lay Delegates.

W. C. KEEZEL. Yes.

O. S. MONEY. Yes.

ERIE.

Ministerial Delegates.

R. J. WHITE. Yes.

I. BENNEHOFF. Yes.

N. J. MCINTYRE. Yes.

UNITED BRETHREN IN CHRIST

Lay Delegates.

S. M. LOVE. Absent.

D. SHAFFER. Yes.

MRS. O. J. GAGE, Absent.

GEORGIA.

Ministerial Delegate.

I. W. BEARSS. Yes.

Lay Delegate.

MISS KATE BOOKER. No response.

GERMANY.

Ministerial Delegate.

H. BARKEMEYER. Yes.

Lay Delegate.

F. SPIEGEL. Absent.

ILLINOIS.

Ministerial Delegates.

V. W. OVERTON. Yes.

A. RIGNEY. Yes.

Lay Delegates.

D. E. DONLY. Yes.

W. H. HAFFNER. Yes.

INDIANA.

Ministerial Delegates.

J. H. WALLS. Yes.

L. L. SCHOOVER. Yes.

J. T. HOBSON. Yes.

S. L. TODD. Yes.

A. W. ARFORD. Yes.

Lay Delegates.

HENRY WRIGHT. Yes.

R. J. BARR. Yes.

EMMA CRAIG. Yes.

G. A. HOTTELL. Yes.

E. W. MYERS. Yes.

IOWA.

Ministerial Delegates.

V. A. CARLTON. Yes.

M. R. DRURY. Yes.

W. I. BEATTY. Yes.

TWENTY-FOURTH GENERAL CONFERENCE

Lay Delegates.

J. L. DRURY. Yes.

MRS. FRED GIESLER. Yes.

E. R. SMITH. Yes.

JAPAN.

Ministerial Delegate.

A. T. HOWARD. Yes.

KENTUCKY.

Ministerial Delegate.

HENRY CRAIG. Yes.

Lay Delegate.

B. LEE. No response.

LOUISIANA.

Ministerial Delegate.

J. H. PATTERSON. Yes.

Lay Delegate.

MRS. ANNA PATTERSON. Yes.

LOWER WABASH.

Ministerial Delegates.

J. B. CONNETT. Yes.

J. L. BRANDENBURG. Yes.

D. R. SENEFF. I am a United Brethren, and believe that the United Brethren everywhere ought to meet at least half way all brethren of all churches who ought to become united in Christ, and hoping that this movement will lead to a glorious union with these churches, I vote yes.

J. B. NORVIEL. Yes.

J. A. HAWKINS. Yes.

Lay Delegate.

GEORGE FREDENBERGER. Yes.

H. F. BRUBAKER. Yes.

MRS. MARY A. GARBER. Yes.

A. J. COWDEN. Yes.

HENRY WEBER. Yes.

MIAMI.

Ministerial Delegates.

P. M. CAMP. Yes.

H. H. FOUT. Yes.

UNITED BRETHREN IN CHRIST

C. J. BURKERT. Yes.

J. G. HUBER. Yes.

G. P. MACKLIN. Yes.

Lay Delegates.

E. S. LORENZ. Believing that a crumb is better than no bread at all, I vote yes.

ROBERT COWDEN. No response.

S. E. KUMLER. Yes.

J. C. MYERS. Yes.

MRS. B. F. WITT. Yes.

MICHIGAN.

Ministerial Delegates.

ELI GOOD. Believing that the laity ought to have an opportunity to express its opinion upon this question, I answer yes.

W. D. STRATTON. I said yesterday that I was half way converted to church union. To-day I am wholly converted to church federation, and vote yes.

H. H. FLORY. Yes.

Lay Delegates.

G. W. DILLENBACH. Yes.

I. J. BEAR. Yes.

LEROY HOWARD. Yes.

MINNESOTA.

Ministerial Delegates.

W. W. VINE. Yes.

H. DEAL. Because I believe that it will please God to have his people get nearer together, and that means free from all division, I vote yes.

Lay Delegates.

F. M. HENRY. Yes.

MRS. HELEN GOULD. Hoping, whether we are united or not united, that this Conference will see that we are provided with a minister twelve months out of the year instead of eight, I vote yes.

MISSOURI.

Ministerial Delegates.

D. L. BERGER. Yes, sure.

H. J. GUNNELS. Yes.

TWENTY-FOURTH GENERAL CONFERENCE

Lay Delegates.

MRS. SARAH FISHER. Yes.

C. M. FUNK. Yes, with all my heart.

NEOSHO CONFERENCE.

Ministerial Delegates.

N. L. VEZIE. No response.

G. H. HINTON. With malice toward none, with charity for all, believing from an honest heart that this whole movement is not of God, but purely human, I vote no.

J. R. CHAMBERS. I am emphatically in favor of church federation and coöperation, as I have always been in my thirty-two years of ministerial life, yet believing as I do that this syllabus, as it pronounces positively and emphatically for organic union, as soon as we can get to it, but believing that not practical or desirable with a church that has a man as high in authority as Dr. Lyman Abbott is in the Congregational Church, who spoke as he did in his lecture a few weeks ago, denying the existence of a God, and especially when this expensive, unsatisfactory General Council, is provided for, I vote no.

Lay Delegates.

J. M. ALTAFFER. Yes.

R. H. BENNETT. Yes.

ELLA J. KIRKPATRICK. Yes.

NORTHEAST KANSAS.

Ministerial Delegates.

J. B. DEEVER. Yes.

J. H. SNYDER. Yes.

F. M. TESTERMAN. Yes.

Lay Delegates.

MATT EDMONDS. Believing this is a step in the right direction, I vote yes.

J. G. PORTERFIELD. Yes.

A. E. WILSON. Yes.

NORTHERN ILLINOIS.

Ministerial Delegates.

H. W. TRUEBLOOD. Yes.

C. A. THORN. Yes.

UNITED BRETHREN IN CHRIST

J. A. F. KING. Because I could not be in full fellowship with my divine King without voting yes, I vote yes.

Lay Delegates.

F. N. MUNCH. Yes.

ALEXANDER ANDERSON. Yes.

J. C. PECK. Yes.

NORTHERN NEBRASKA.

Ministerial Delegate.

A. A. GARNER. Yes.

Lay Delegate.

F. E. KERR. Yes.

NORTHWEST KANSAS.

Ministerial Delegates.

E. R. BABER. I am heartily in favor of a closer union for all our Protestant churches, and I am also in favor of organic union with the Methodist Protestant and other churches of similar creed. I vote yes.

W. H. TASKER. Yes.

C. U. MCKEE. Yes.

Lay Delegates.

M. P. MILLER. Yes.

MRS. MARY MEAD. No.

MRS. MATTIE STONER. Yes.

OHIO GERMAN.

Ministerial Delegates.

J. C. BREMER. Yes.

G. FRITZ. Absent.

Lay Delegates.

EUGENE SCHAEFFER. Yes.

C. F. KOCH. Yes.

OKLAHOMA.

Ministerial Delegates.

D. L. DOUB. Inasmuch as I believe that the Lord Jesus has been in this movement since the start, and, in fact, the first message I saw on this line from my dear brethren brought joy into my soul, I have had it in my heart ever since; that it should receive encouragement from my brethren, not only to endorse this simply, but that some day we will have an organic union, not only with these three, but with all

TWENTY-FOURTH GENERAL CONFERENCE

the others, and that God will help us to see such an ingathering of souls as we have never seen before in history. For this I vote yes.

W. WOOD. In that I do not wish to put a stop to the Christ-life among men; as this syllabus points to a deeper, grander, and more glorious harmony with our Christ that we love, I vote yes.

Lay Delegates.

J. M. HACKETT. Absent.

J. H. POOLE. Yes.

ONTARIO.

Ministerial Delegates.

W. A. ROBINS. Yes.

J. W. SCHOFIELD. Because it is in harmony with the principles of our Church, and because I believe it to be the first step toward organic union, yes.

Lay Delegates.

ISAAC HILBORN. Yes.

WILLIAM MICHNER. Yes.

OREGON.

Ministerial Delegates.

F. H. NEFF. Because I believe in the very depth of my heart that this is the will of God, I vote yes.

H. C. SHAFFER. With the distinct understanding that I am not in favor of organic union with the Congregational Church, and in favor of organic union with the Methodist Protestant Church, I vote yes. To this I vote yes, which I believe means federation with them both.

Lay Delegates.

W. O. ZEIGLER. Absent.

MRS. NANNIE A. HENKLE. Yes.

PENNSYLVANIA.

Ministerial Delegates.

W. H. WASHINGTON. With the distinct understanding that the syllabus only means closer relationship, stronger spiritual union, a oneness of faith in Jesus Christ, in union of heart, in union of work, in soul-saving, which is the real unity and not organic union, I vote yes.

A. R. AYRES. Because I always believe in a right start, and that we have a right to vote on the question, I gladly vote yes.

J. L. GRIMM. Because I believe that it is in accord with the will of our Lord, who prayed that wonderful high priestly prayer that all his people might be one, and because my annual conference almost unanimously expressed itself in annual session in favor, I vote yes.

A. B. STATTON. Yes.

G. D. GOSSARD. Yes.

J. W. KIRACOFÉ. Because Item 4 in this syllabus, according to my judgment, commits us to organic union, therefore I vote no.

Lay Delegates.

W. A. LUTZ. Yes.

GEORGE A. WOLFE. Yes.

S. F. HUBER. With the understanding that it is a movement for church fellowship instead of church federation, yes.

G. C. SNYDER. Yes.

J. C. HECKERT. Yes.

GEORGE SPANGLER. Yes.

SANDUSKY.

Ministerial Delegates.

W. O. FRIES. I vote yes, because I believe it is an opportunity to act in harmony with the way the Holy Spirit has led me along for years, that all believers may be one as Christ and the Father are one.

J. W. LILLY. Yes.

A. W. BALLINGER. After enjoying nearly two years of the sweetest fellowship with the Congregational ministers of Toledo, Ohio, and with the desire to bring about the glad day for which our Lord prayed, I vote yes.

W. Z. ROBERTS. Without any reservation I vote yes.

F. P. ROSSELOT. Yes.

D. R. MILLER. Yes.

Lay Delegates.

G. C. WILLIAMS. Because I believe that God is in this movement, I vote yes.

D. R. STOKER. Yes.

A. H. LAUGHBAUM. Yes.

GEORGE SAGE. Yes.

S. W. LOTT. Yes.

J. B. SHATZER. Yes.

TWENTY-FOURTH GENERAL CONFERENCE

SOUTHEAST OHIO.

Ministerial Delegates.

GEORGE GEIGER. Feeling that nine-tenths of the laity of my constituency favor church federation, I vote yes.

W. H. WRIGHT. Yes.

J. W. WILLIS. Yes.

A. ORR. Yes.

W. A. SMITH. Yes.

Lay Delegates.

P. M. STREICH. Yes.

JOHN BARNES. Yes, indeed.

E. S. NEUDING. Yes.

F. B. WRIGHT. Yes.

JOHN O. HULITT. Yes.

ST. JOSEPH.

Ministerial Delegates.

J. W. LAKE. At this stage of the proceedings I desire to record my vote yes to the federation idea.

W. F. PARKER. Yes.

J. C. SIMONS. With the understanding that it simply means federation, and not organic union; I will say yes.

A. M. CUMMINS. Yes.

Lay Delegates.

MRS. SUE RICHER. Yes.

MRS. J. W. GOODWIN. Yes.

C. L. RAYMOND. Yes.

JASPER GOSHARD. Yes.

MRS. M. E. SICKAFOOSE. Yes.

UPPER WABASH.

Ministerial Delegates.

R. M. ZUCK. Believing that the Lord Jesus Christ is our leader in these matters, and not being afraid to follow him, even if he does lead up to organic union, I vote yes.

A. M. SNYDER. Because I could not otherwise remain in harmony with the great plans and purposes of Jesus Christ, I therefore vote yes.

UNITED BRETHREN IN CHRIST

W. E. STANLEY. If we are to complete the marriage contract with these brethren, and they are to be the spouse, and are willing for us to retain the name of United Brethren in Christ, I answer yes.

ELMER MATER. Yes.

Lay Delegates.

W. H. CHEADLE. Yes.

G. W. MATER. Absent.

LIZZIE BRANSON. Yes.

IDA WILLIAMS. Yes.

VIRGINIA.

Ministerial Delegates.

W. F. GRUVER. With the desire for closer federation and greater unity between the three churches named, I vote yes.

A. S. HAMMACK. Yes.

GEORGE P. HOTT. Yes.

A. P. FUNKHOUSER. Yes.

W. R. BERRY. Yes.

Lay Delegates.

J. H. RUEBUSH. Yes.

B. F. GRUVER. Yes.

J. A. BELL. Yes.

H. B. MILLER. I vote yes.

J. N. GARBER. Yes.

WEST AFRICA.

Ministerial Delegate.

J. R. KING. Yes.

Lay Delegate.

MRS. ZELLA B. KING. Yes.

WEST NEBRASKA.

Ministerial Delegates.

A. BOYD. Yes.

W. O. HARPER. Yes.

Lay Delegates.

A. P. JOHNSON. Yes.

F. A. BURT. Yes.

WEST TENNESSEE.

Ministerial Delegate.

F. M. MORGAN. Yes.

TWENTY-FOURTH GENERAL CONFERENCE

Lay Delegate.

A. A. GROOMS. Yes.

WEST VIRGINIA.

- *Ministerial Delegates.*

C. H. COX. Yes.

G. A. DAVIS. For open federation I vote yes.

H. R. HESS. I vote yes for the federation and shall live in hopes of a closer organic union for the three churches.

W. D. HERNDON. I vote yes, for an opportunity of doing right.

A. H. REESE. Yes.

Lay Delegates.

W. H. JACK. Absent.

W. O. MILLS. Yes.

MISS GRACE WARNER. Yes.

MRS. A. J. SPENCER. Absent.

J. S. DAVIS. Yes.

WHITE RIVER.

Ministerial Delegates.

J. T. ROBERTS. Yes.

M. F. DAWSON. For federation only, yes.

J. E. SHANNON. Believing that all that are in Christ are one body now, having by one spirit been baptized into it, and wishing to aid in removing anything that hinders the perfect articulation of the members, I vote yes.

ALONZO MYER. Yes.

A. C. WILMORE. Yes.

Lay Delegates.

W. W. ROBINS. Absent.

A. J. JUDAY. Yes.

S. WERTZ. Absent.

C. L. GARD. Yes.

S. H. HUNT. Yes.

WISCONSIN.

Ministerial Delegates.

A. D. WHITNEY. Yes.

J. A. RICHARDSON. Yes.

Lay Delegates.

MRS. CELINA RICHARDS. Yes.

W. E. GILLINGHAM. Yes.

The secretary read the result of the vote, which was as follows:

Yeas, 251; nays, 5; absent or not voting, 19. Total vote, 275.

REV. H. W. TRUEBLOOD, of Northern Illinois Conference. I move we do now adjourn.

Seconded.

Announcements were made by various committees, and the motion to adjourn prevailed.

Benediction by Bishop Weekley.

EIGHTH DAY—MORNING SESSION.

FRIDAY, MAY 19, 1905, 8:30 A. M.

Bishop Kephart presiding.

Rev. Geo. Geiger, of Southeast Ohio Conference, led the devotions.

Rev. J. W. Willis, of Southeast Ohio Conference, led the singing.

Song No. 177, "I Must Tell Jesus," was followed with prayer by the leader, Rev. Geo. Geiger.

Song No. 199, "What a Friend We Have in Jesus," was followed by the reading of the 'fourteenth to thirty-eighth verses, inclusive, of the tenth chapter of St. John. This was followed with prayer by Rev. W. Z. Roberts and Rev. H. S. Gabel. Song No. 251, "It is Well with My Soul," was followed with prayer by Rev. J. W. Lake and Rev. W. F. Gruver.

The devotional services closed with song No. 78, "Never Alone."

THE PRESIDING BISHOP. The reading of the minutes will be in order. I believe we agreed yesterday morning to dispense with further calling of the roll.

Secretary Snyder read the minutes of the sessions of the previous day.

The minutes were corrected and approved.

THE PRESIDING BISHOP. Have you any miscellaneous business that you wish introduced at this time?

REV. W. E. SCHELL, of East Nebraska Conference. I wish to introduce the following:

WHEREAS, Inasmuch as we have now been in session for eight days, and the major portion of the business of the General Conference yet

remains to be done, it is hereby resolved that Rule 14 shall be so amended as to limit each speech to three minutes.

WM. E. SCHELL.
W. M. BUSWELL.
C. S. LONG.
S. C. CALDWELL.

The motion was approved.

REV. J. T. ROBERTS, of White River Conference. Inasmuch as the committees have their work well in hand, and a great deal of work to do, I move to suspend the rules and hereafter we meet at eight o'clock in the morning, instead of half past eight, and in the afternoon at half past one instead of two.

It was so ordered.

REV. A. P. FUNKHOUSER, of Virginia Conference. If it is thought worth while to bring in the order of business for the balance of the Conference, the committee will make a report at this time.

THE PRESIDING BISHOP. As soon as you get through the miscellaneous business you have the order of business, unfinished business.

BISHOP MILLS. May I introduce a resolution providing for the members of the council of the federated churches? You will remember that we only provided for the creation of that council yesterday. This is a resolution providing for the members for the federation of churches. Our proportion of that council is twenty-five.

Resolved, 1. That we instruct the Committee on Nominations to nominate seventy-five persons of equal numbers of ministers and lay members, selected from the bishops' several districts, in proportion to their church membership, one-third of whom shall be elected as our representatives on the Union Council of the federated churches.

2. That each annual conference provide for the expense of its representation in this council.

THE PRESIDING BISHOP. Bishop Mills, let me ask this question: Does this relate to the council that meets in New York, or the three federated churches?

BISHOP MILLS. The resolution says clearly the three federated churches.

THE PRESIDING BISHOP. I did not catch that; that is what I must know.

BISHOP MILLS. It says elected to the United Council of the three federated churches.

R. H. BENNETT, of Neosho Conference. I desire to ask a question as to that representation. The bishop stated that it was twenty-five. I had understood that it was one for each five thousand of our membership. If this is true, it would be fifty-two.

BISHOP MILLS. I had it in my mind one for each ten thousand.

DR. FUNK. I believe five thousand is correct.

BISHOP MILLS. Then I will change my figures to double the number indicated. I will double the number and you can agree to elect half of them, so they will nominate one hundred, equal number of laymen and ministers, and half of whom should be elected on this council of the federated churches. Now I will read it as amended:

Resolved, 1. That we instruct the Committee on Nominations to nominate one hundred persons of equal numbers of ministers and lay members, selected from the different bishops' districts, in proportion to their church membership, one-half of whom shall be elected as our representatives of our United Council of the three federated churches.

2. That each annual conference provide for the expense of its representation on this council.

BISHOP MATHEWS. I wish to ask a question. I think it is pertinent. "One-half of whom"—does that mean in your election? One-half of whom shall be laymen and one-half ministers?

BISHOP MILLS. I think my paper is clear. One-half of these nominations shall be laymen and one-half ministers.

REV. GEO. GEIGER, of Southeast Ohio Conference. There is a rule of this Conference against the use of any name more than once. Does that apply only to the boards? Will this committee be at liberty to use names without reference to that resolution?

THE PRESIDING BISHOP. As far as it relates to this matter, and as it is a kind of an outside matter, the General Conference had better determine that for itself.

DR. A. C. WILMORE, of White River Conference. What is the number of representatives that the Church is entitled to in that council? Is it twenty-five?

THE PRESIDING BISHOP. No, fifty is the number to be chosen.

DR. G. P. MACKLIN, of Miami Conference. I move to amend by saying that the bishops appoint.

Seconded.

DR. W. E. SCHELL, of East Nebraska Conference. I move as a substitute that the rule relative to nominations be suspended in this

case, and that the committee shall have power to nominate persons who have already been named for other boards.

Seconded.

THE PRESIDING BISHOP. Are you ready to vote on the substitute? State your substitute, Dr. Schell.

DR. W. E. SCHELL. I move that the rule be suspended, providing that a person can only be nominated but once in this special case, and that persons who have been nominated on boards can be nominated on this council.

R. H. BENNETT, of Neosho Conference. I rise to a point of order. My point is that the substitute is not in substance relative to the same matter that is before the house, and is therefore out of order.

THE PRESIDING BISHOP. I guess the Conference can decide for itself. Are you ready to vote for the substitute?

REV. D. D. LOWERY, of Eastern Pennsylvania Conference. When I vote I would like to know what I am voting for. If we vote this substitute down, we are to understand that the bishops are to appoint, and that this same rule will not apply to the other question that is before us if the substitute is voted down. Am I correct in my opinion?

DR. FUNK. This motion before us is that the bishops appoint the representatives.

THE PRESIDING BISHOP. That is the amendment to the original paper, and this is the substitute to that amendment.

REV. D. D. LOWERY. If this substitute should be voted down and the amendment should be passed, the rule will not interfere with the bishops' appointment?

THE PRESIDING BISHOP. No, sir.

THE PRESIDING BISHOP. All in favor of the adoption of the substitute will raise their hands. All opposed, like sign. It is voted down.

REV. J. R. KING, of West Africa Conference. I move to amend that the Board of Bishops be on this board. I was afraid that the bishops would not appoint themselves.

Seconded.

DR. M. R. DRURY. Do we understand that the seven bishops are on this commission, and they will appoint forty-three others?

THE PRESIDING BISHOP. You must not infer that.

BISHOP MATHEWS. I wish to announce to the Conference that I know one member of the board that is not going to appoint himself.

THE PRESIDING BISHOP. Oh, you will get over that after while.

BISHOP MATHEWS. No, sir; I will never get over it.

DR. R. J. WHITE, of Erie Conference. I am heartily in favor of the bishops acting on this commission. We are all heartily in favor of our bishops being on this commission of fifty, but we are only entitled to fifty, and the arrangement is that the bishops are members of this commission, and only forty-three are left to be appointed.

DR. FUNK. Brother King's amendment is a good one.

THE PRESIDING BISHOP. You have heard Brother King's amendment.

REV. G. W. SHERRICK. I would like to know if Brother J. R. King's amendment so states it that they are to appoint only forty-three?

REV. J. R. KING. That is the case.

THE PRESIDING BISHOP. We understand it. All in favor of Brother King's amendment may indicate by raising their hand. All opposed, like sign.

It was adopted.

REV. J. W. LAKE, of St. Joseph Conference. I see another matter there that I think would allow of another amendment. The expense of this delegation is going to be quite large, and unless the delegation is distributed equally among the conferences, it will be unfair for the annual conferences to provide for the expenses. Of course, I think under this arrangement it is all right, but not under the old arrangement.

DR. FUNK. The question now, as I understand it, is on the amendment that the bishops appoint.

THE PRESIDING BISHOP. That is the amendment.

PROFESSOR KEPPEL, of California Conference. I want to ask a question. As I understand the matter, this syllabus which we adopted yesterday is to be submitted to a vote of the Church.

THE PRESIDING BISHOP. No, sir.

PROFESSOR KEPPEL. Then I misunderstood it. I have no question to ask, then.

REV. H. C. SLAFFER, of Oregon Conference. I would like to ask a question. Is it not true that we are entitled to fifty-two delegates?

DR. FUNK. Let the bishops determine that.

THE PRESIDING BISHOP. You know what your paper says. This is an amendment to the paper.

TWENTY-FOURTH GENERAL CONFERENCE

REV. L. W. STAHL, of Allegheny Conference. I desire to ask a question. I presume, as the bishops have the power to appoint the delegates, they can fill vacancies, and appoint alternates.

THE PRESIDING BISHOP. That will be the understanding. Now all in favor of the amendment as amended raise their hands. Now all in favor of the paper as amended raise their hands.

VOICES. Please read the paper.

BISHOP MILLS. The paper as it now is reads as follows:

The bishops shall be *ex officio* members of this council, and that they shall appoint the other forty-three members of the council, one-half laymen and one-half ministers, giving the odd one to the laymen, and that each annual conference provide for the expenses of its representatives on this council.

REV. N. L. VEZIE, of Neosho Conference. I move you that the item which refers to the conferences providing for the expenses of the delegates be stricken from it.

THE PRESIDING BISHOP. I hear no second. All in favor of the adoption of the paper will raise their hands. All opposed, like sign. It is adopted.

THE PRESIDING BISHOP. Will you proceed to the regular order of business, which is election of Trustees of the Printing Establishment?

VOICES. Yes.

PROFESSOR KEPPEL. Yesterday afternoon the Committee on Auditing announced that they were ready to report, and I suppose under the head of miscellaneous business they might have an opportunity.

THE PRESIDING BISHOP. You had better hold that report, and proceed with the regular order of business.

REV. W. F. GRUVER, of Virginia Conference. The Committee on Nominations is ready to read their report, if you want it read now, so it can go to the printer. If not, you can let it go over.

DR. FUNK. We certainly ought to have that report either read or unread.

THE PRESIDING BISHOP. The reading of the report is called for; please read.

DR. GEORGE MILLER, of Des Moines Conference. I move you that the report go to the printer without reading.

This was done by general consent.

THE PRESIDING BISHOP. You will please proceed to the order of

business. Please prepare your ballots for the election of the Trustees for the Printing Establishment.

DR. BIERMAN, of Eastern Pennsylvania Conference. I understand that the ballot is not printed.

THE PRESIDING BISHOP. It is printed, and you will not be called upon, brethren, to vote until you get your ballots. We do not ask people to shoot without powder.

SECRETARY SNYDER. I move that the bishops appoint the necessary boards of tellers for counting the ballots of these several boards.

It was adopted.

REV. W. F. GRUVER. A brother has suggested that you must be a little saving of your ballots, for there are only about enough to go round twice.

THE PRESIDING BISHOP. That is another way of saying that you had better shoot close, I suppose.

REV. W. F. GRUVER. I want to make a statement in reference to these ballots, an explanation. I am chairman of the committee. Brother S. W. Paul appears on this ballot. The name of Brother Paul will appear on another ballot, and it is asked that you do not vote for Brother Paul. The name of Brother Paul is not to be considered on this ballot.

THE PRESIDING BISHOP. Brethren, I am informed that you have only four districts represented, while you have five districts. What are you going to do about it?

DR. D. R. MILLER. Mr. Bishop, let me say that the entire Church is represented in this because we only had four districts at that time.

THE PRESIDING BISHOP. You will please correct the ballot.

S. E. KUMLER, of Miami Conference. The committee have nominated the only three persons from Dayton, the only three to be voted for. The Conference is to vote for three men whose names are on this ticket from Dayton.

THE PRESIDING BISHOP. That has been stated before; three persons must be elected from Dayton or vicinity. You will please remember that. That is the statutory law.

PROFESSOR KEPPEL. If Brother Kumler is right, and only three are from Dayton, it should be stated which the three are from Dayton.

DR. FUNK. There are four.

THE PRESIDING BISHOP. You will please prepare your ballots and

the ballots will be collected. Brother J. R. King and Brother J. I. L. Ressler will please collect the ballots over on this side (left), and Brothers A. A. Moore and Brother Cowden will collect them on that side (right).

DR. FUNK. I want to raise the question as to whether in the election of these trustees and the different boards, it is understood that all must have a plurality or a majority.

VOICES. Some say plurality and some say majority.

DR. FUNK. You can vote for sixteen days on this majority rule.

THE PRESIDING BISHOP. I think your custom has been plurality vote; that is, in past General Conferences.

DR. FUNK. In order to settle the matter I move that a plurality vote elect on all of these boards.

It was approved.

THE PRESIDING BISHOP. These ballots, when collected, will be turned over to the following persons as a board of tellers to count them: Professor Mark Keppel, Alexander Anderson, S. F. Huber.

REV. A. P. FUNKHOUSER, of Virginia Conference. I desire to call the attention of Conference to Rule 29, which says that all elections of officers shall be by ballot, and the majority of all votes cast shall be necessary to a choice. If we desire it otherwise, we shall have to suspend this rule.

DR. FUNK. I move to suspend the rules.

Seconded.

THE PRESIDING BISHOP. Will you do that by general consent? If there be no dissent—

REV. A. P. FUNKHOUSER. I dissent. There should be another rule. Instead of a majority a plurality should elect. I desire that that apply only to the boards.

THE PRESIDING BISHOP. That is all right, and that is the vote that was already taken.

PROFESSOR KEPPEL. A question of personal privilege.

THE PRESIDING BISHOP. We cannot have any question of personal privilege while a ballot is being taken. You are a member of the Board of Tellers. After the vote is taken if you want to ask any questions as to instructions it will be all right. You will please gather in the ballots. The Board of Tellers will please come forward and receive these ballots.

REV. J. A. F. KING, of Northern Illinois Conference. There has been no election of a committee to station the bishops. I move that we proceed to elect a committee to station the bishops.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that we proceed to elect a committee to station the bishops. There was a resolution, I believe, introduced yesterday relative to the matter.

REV. A. P. FUNKHOUSER, of Virginia Conference. It has been the custom that the delegates from each district get together and choose their own committeemen.

THE PRESIDING BISHOP. No, sir. The General Conference selected two from each district, and they were elected by the Conference.

REV. L. W. STAHL. I move you as a substitute for the resolution offered by Brother King that the Board of Bishops appoint three from each bishop's district who shall constitute a committee to station the bishops.

Seconded.

THE PRESIDING BISHOP. You offer that as a substitute?

REV. L. W. STAHL. As a substitute.

Seconded.

REV. A. W. BALLINGER, of Sandusky Conference. I call the attention of the Conference to the superintendency report that we adopted yesterday which provides, and I think it is in the old Discipline just the same.

THE PRESIDING BISHOP. The old Discipline does not contain anything about that. You will find it on a certain page of the minutes of the last Conference.

DR. M. R. DRURY. I want to read what the Discipline says:

The bishops shall be assigned to their respective districts by a committee of three from each district, to be elected by the delegates from that district assembled for that purpose.

DR. M. R. DRURY. I move that we proceed according to this rule to the election of the committee.

THE PRESIDING BISHOP. That was the action of the last General Conference. You will find it on a certain page of the minutes of the last Conference.

DR. BIERMAN. I find this in the Discipline:

The bishops shall be assigned to their respective districts by a com-

mittee of three from each district to be elected by the delegates from that district assembled for that purpose.

DR. M. R. DRURY. That is just what I read.

THE PRESIDING BISHOP. Of course you have that, and that is the law of the Church.

REV. F. P. ROSSELOT. I rise to a point of order, whether or not the other motions are out of order.

THE PRESIDING BISHOP. The other motions are out of order.

REV. H. C. SHAFFER, of Oregon Conference. Are we to understand now that it refers to the districts as they were represented at the beginning of this Conference?

THE PRESIDING BISHOP. No, sir.

REV. H. C. SHAFFER. Are we to have five districts, as now arranged for?

THE PRESIDING BISHOP. Five districts.

REV. J. A. F. KING. I hold that my motion is not out of order.

THE PRESIDING BISHOP. You have the Discipline.

REV. J. A. F. KING. Can we not vote by districts at this time?

THE PRESIDING BISHOP. That would be a little difficult for you. You move that you proceed as per Discipline to elect, then your motion is strictly in order.

REV. J. A. F. KING. That is my motion.

DR. M. R. DRURY, of Iowa Conference. That was my motion five minutes ago.

THE PRESIDING BISHOP. It was not seconded.

DR. M. R. DRURY. Yes, it was.

THE PRESIDING BISHOP. I did not hear it seconded.

REV. J. W. LAKE, of St. Joseph Conference. In the disciplinary article you referred to it says that these delegates shall be elected by the delegates in the district assembled for that purpose.

THE PRESIDING BISHOP. So they can elect or appoint. If I understand the motion that is now before you, it is that the members from these districts proceed and station the bishops to the districts. That is what the Discipline says.

DR. W. O. FRIES, of Sandusky Conference. Does that carry with it the idea that the General Conference must adjourn?

REV. A. P. FUNKHOUSER. I move to amend by saying that when we adjourn this morning the delegates from the several districts get together and station the bishops.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that when we adjourn, as per Discipline, the delegates meet and make the appointment of bishops to the several districts.

It was so voted.

REV. H. DEAL, of Minnesota Conference. I move that the bishop who is chairman now appoint a chairman for each district, who shall call the district delegates and arrange a place.

Seconded.

THE PRESIDING BISHOP. Now state your motion again.

REV. H. DEAL. That the bishop appoint a chairman for each district, who shall call a meeting of that district and state the place and time.

E. R. SMITH, of Iowa Conference. I would second that motion that the bishop appoint a chairman.

DR. D. R. MILLER. Now, Mr. Chairman, I move as a substitute that, at the close of this session, all names of the districts be called and the place for meeting be announced, and that, on assembling, each elect their own chairman.

Seconded.

THE PRESIDING BISHOP. Now I am going to ask Brother Deal one question. Did you or did you not say that it was the bishop who was presiding should do this?

DR. D. R. MILLER. I insist upon the substitute.

THE PRESIDING BISHOP. The substitute is before you. All in favor of the substitute—state your substitute or they will not know what they are voting for.

The motion was restated by Rev. D. R. Miller.

THE PRESIDING BISHOP. All in favor will indicate by raising their hands. All opposed, like sign. The substitute is adopted.

BISHOP WEEKLEY. I wish to present a matter, the report of the Committee on Church Union.

REPORT OF COMMITTEE ON CHURCH UNION.

We, your Committee on Church Union, beg leave to report as follows in reference to the communication referred to us:

1. We heartily approve of the National Federation of Churches and Christian Workers. The efforts to secure the coöperation of all the Christian churches of our land is praiseworthy and the object desirable.

2. We accept the invitation of the committee to take part in the conference to be held in New York City in November, 1905, to which all the Protestant denominations of our country have been asked to send representatives.

3. We recommend that Rev. D. R. Miller, D. D., be chosen as a special representative for purposes of correspondence with the committee of arrangements for the conference.

4. That Bishop E. B. Kephart, D. D., Bishop J. S. Mills, D. D., and Rev. D. R. Miller, D. D., together with seven other persons, selected by the Board of Bishops, shall represent our denomination in the conference to be held in New York City in November, 1905.

L. S. CORNELL, *Chairman.*

R. J. WHITE, *Secretary Pro Tem.*

W. A. LUTZ, of Pennsylvania Conference. That is the paper I thought I was signing my name to yesterday. I want to second that motion.

The report was adopted.

REV. W. F. GRUVER, of Virginia Conference, chairman of the Committee on Nominations. We have two more boards here, the Board of Education and the Board of Church Trustees.

DR. D. R. MILLER. The rules of order provide that these boards shall be elected after the officers for these places are elected, secretaries, etc. You will find this by reference to the rules of order.

REV. A. P. FUNKHOUSER. By Rule 30, Mr. Chairman, the order of these elections is already fixed.

THE PRESIDING BISHOP. If you have the report of the Committee on Order of Business we will hear it now.

S. E. KUMLER, of Miami Conference, secretary of Committee on Order of Business, reported as follows:

The Committee on Order of Business recommends that the reports of Committees on Missions and Education be considered this morning, and that the election of officers be made the special order for three o'clock this afternoon in the following order: Publishing House Board, editors of *Telescope*, editor of *Watchword*, editor of *Review*, editors of Sunday-school literature.

This was agreed to by general consent.

THE PRESIDING BISHOP. We will now proceed to hear the report on missions.

REV. C. J. BURKERT, of Miami Conference, chairman. Brother Howard is secretary and will read the report.

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THE PRESIDING BISHOP. Brother Howard will come forward and read the report.

Rev. A. T. Howard read the report, and also the supplementary report.

REPORT OF COMMITTEE ON MISSIONS.

We, your Committee on Missions, beg leave to report as follows:

We recommend the division of the Home, Frontier, and Foreign Missionary Society into two societies—the Home Missionary Society of the United Brethren in Christ and the Foreign Missionary Society of the United Brethren in Christ.

The following constitution is proposed for the Home Missionary Society:

ARTICLE I.

This society shall be known as the "Home Missionary Society of the United Brethren in Christ," (legal successor to the Home, Frontier, and Foreign Missionary Society in its home work,) and is organized for the purpose of aiding the annual conferences in extending their missionary operations in the needy portions of our own country. It shall also have charge of the general evangelistic work of the Church, employing only representative men, and in such fields as it may select.

ARTICLE II.

BOARD OF CONTROL.

The General Conference shall elect five ministers and four laymen, a general secretary who, with the Bishops as *ex officio* members, shall compose the board of control. Those present at any regular meeting shall constitute a quorum.

ARTICLE III.

ORGANIZATION.

Immediately upon adjournment of the General Conference, a meeting of the board shall be called by the secretary, and an organization effected for the quadrennium by electing a president and vice-president.

ARTICLE IV.

DUTIES OF OFFICERS.

1. *President.* The president shall preside at all the meetings of the board, and shall have power, in conjunction with

the secretary, to call special meetings. In the absence of the president the vice-president shall take his place.

2. *Secretary.* The general secretary shall keep a correct minute of all the proceedings of the society, conduct its correspondence, and keep a record of all bequests, legacies, notes, and other valuable papers, coming into its possession. He shall also make out and publish an annual report of the work of the society; also, a quadrennial report for the General Conference. It shall be his further duty, when practicable, to visit the fields where the board is giving aid, with the view of acquainting himself and the board with the condition and needs of the work. As time and strength may permit, he shall give himself to the raising of funds by visiting the churches, and personally representing the interests of the society. His salary shall be fixed by the General Conference.

3. *Treasurer.* The General Church Treasurer shall hold the funds of the society, subject to the order of the board. He shall give bond in such sum as the board of control may determine. Then General Conference shall fix his salary, which shall be in proportion to the net income of the board of which he is treasurer.

ARTICLE V.

DUTIES OF THE BOARD OF CONTROL.

This board shall hold annual meetings, appoint an executive committee, consisting of five members, make by-laws for the better regulation of its work, appropriate funds for current expenses, employ missionaries and agents, open new missions, appoint superintendents for mission conferences and districts, authorize appropriations, dissolve mission conferences, fill vacancies in its own body, and, in connection with one or more of the Bishops, ordain missionaries in its employ to the office of elder, provided such missionaries have taken the course of study required by Discipline, or their equivalent. It shall also have power to appoint presiding elders in conferences where said elders are supported in part by the board. It may remove its secretary or treasurer from office for immoral conduct or gross neglect of duty, after a full and impartial investigation.

ARTICLE VI.

BRANCH SOCIETIES.

1. The annual conference shall organize a branch society, auxiliary to the Home Missionary Board, consisting of five

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members, naming one as its secretary. This society shall organize by electing a chairman and treasurer, and shall have the oversight of missions supported exclusively by the conference. The secretary shall, soon after each session of conference, report to the general secretary of the Home Board the number of missions in the bounds of the conference district, and the support given to each. He shall also report the membership of the missions sustained wholly or in part by the General Home Board, together with the amounts raised for pastoral support and the various benevolences of the Church.

2. At each session of the conference a special meeting shall be held in the interest of home missions, and a collection taken for the same.

ARTICLE VII.

FUNDS.

1. The proceeds of permanent funds hereafter secured shall be used by the Home Board, unless the donors direct otherwise.

2. Each conference shall lay upon its several fields a reasonable assessment for home missions, which, when collected, shall be divided equally between the conference and Home Board.

3. Individuals, Young People's societies, congregations, and conferences shall be encouraged to support their own representatives in important mission fields, in addition to the regular collection for home-mission purposes.

4. Special efforts shall be made by the general secretary, pastors, and presiding elders to secure wills, bequests, and deeded properties for the purpose of building up a permanent fund, the interest only to be used for home missions.

ARTICLE VIII.

LOCAL SOCIETIES.

1. A local society may be organized in any congregation.

2. The officers of said society shall be a president, secretary, and treasurer.

3. The object of the society shall be to interest and enlist the people in practical mission work.

4. The treasurer shall hold the funds of the organization and transmit the same to the treasurer of the branch society.

However, if the funds are raised to support a missionary in the employ of the Home Missionary Society, they shall be forwarded to the treasurer of said society.

5. Each local society shall fix the terms of its membership.

6. A meeting shall be held quarterly, or oftener, for the transaction of business, and for the maturing of such plans as may be deemed helpful in securing money and in cultivating the spirit of missions.

ARTICLE IX.

MISSION DISTRICTS.

A mission district shall consist of three or more fields of labor outside the bounds of an annual conference. Its regular sessions shall be presided over by a Bishop or an elder appointed by the board. At these meetings the regular business of an annual conference may be transacted, except that the superintendent shall be appointed by the board.

ARTICLE X.

UNOCCUPIED TERRITORY.

The Home Mission Board may operate in any territory within the bounds of an annual conference not occupied by said conference, and by consent of the same.

ARTICLE XI.

MISSIONARIES.

Each missionary in the board's employ shall report to the general secretary monthly respecting the condition of his charge; and no missionary shall be entitled to his salary if he neglects this requirement, or leaves his field without the consent of the board or his presiding elder. A similar quarterly report is also required of presiding elders employed by the board.

ARTICLE XII.

DUTIES OF PASTORS AND PRESIDING ELDERS.

1. Each pastor shall, at least once a year, lay before his people the needs of home missions, and not only secure the amount apportioned to his charge for the same, but urge that special contributions be made to the work.

2. He shall distribute such literature as will enlighten the membership, and thus endeavor to cultivate in them a genuine missionary spirit.

3. At each quarterly meeting the presiding elder shall make inquiry as to what is being done for home missions, and assist the pastor, as far as possible, in securing his assessment for the same.

ARTICLE XIII.

DUTIES OF BISHOPS.

1. It shall be the duty of the Bishop at each conference over which he presides to emphasize the importance of home-mission work, and to encourage the pastors and lay delegates to bring up full reports in its interest.

2. He shall visit new and promising openings, especially in the cities and large towns, and give personal direction in establishing missions within the bounds of his district.

The following constitution is proposed for the Foreign Missionary Society:

ARTICLE I.

NAME.

This Society shall be called The Foreign Missionary Society of the United Brethren in Christ, legal successor to the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ in its foreign work.

ARTICLE II.

FUNCTIONS.

This Society is organized for the purpose of extending the knowledge of the gospel of Christ throughout the earth by the utilization of the resources of the Church. Said Society shall, through its distributed activities, promote an interest in foreign missions by approved methods in the home churches, Sunday schools, and Young People's societies. It shall disseminate information touching mission fields, it shall appoint, commission, and send forth missionaries, and conduct any and all work that properly devolves upon such a society.

ARTICLE III.

MEMBERSHIP.

Membership in said Society shall be encouraged and solicited under the following definite contributions:

1. Honorary Directorship, on payment of one hundred dollars annually.

2. Patronizing Membership, by payment of twenty-five dollars annually.

3. Active Membership, by payment of ten dollars annually.

4. Supporting Membership, by payment of five dollars annually.

5. Contributing Membership, by payment of one dollar annually.

6. Such certificates of membership as shall be determined upon from time to time may be issued to members of the Society. It is furthermore provided that all members of the Society shall, by a suitable amount set apart from their contribution, be afforded the publications of the Society.

ARTICLE IV.

OFFICERS.

The officers of this Society shall consist of a President, elected at the first meeting of the Directors in each quadrennium. The Bishops shall be Directors *ex officio* and Vice-Presidents in the order of their seniority in office. A General Secretary, who shall be elected by the General Conference. The General Conference shall also elect seven Directors. These, with the above-named officers, shall constitute the Board of Directors. A majority of the officers and Directors shall constitute a quorum at any regular or called meeting.

ARTICLE V.

DUTIES OF THE PRESIDENT.

The President shall preside at all meetings of the Board, and shall have power, in conjunction with the General Secretary, to call special meetings. In the absence of the President one of the Vice-Presidents shall preside, and in case no Vice-President is present a President *pro tem.* may be elected.

ARTICLE VI.

DUTIES OF THE GENERAL SECRETARY.

It shall be the duty of the General Secretary to solicit funds for the Society, and have the general oversight of all agencies employed by the Society in the solicitation of funds. He shall keep a correct record of the proceedings of the Society, and conduct its correspondence. He shall keep a record of the membership of the Society. He shall be the custodian of its legacies, papers, and documents. He shall promote the dissemination of missionary information throughout the Church, by publication, conventions, rallies, institutes, etc. He shall seek by all suitable means to create interest in the work conducted by the Society; direct the organization of Mission Study classes among children and young people; organize

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auxiliaries to said Society, in Sunday schools and churches, and solicit individuals for special giving and support, etc. He shall prepare and publish an annual report of the work of the Society for its anniversary meeting, and a quadrennial report to the General Conference. He shall exercise diligence to discover and encourage those whom the Holy Spirit has called to the mission field, and shall bring them to the attention of the Society and the Church at large. He may call meetings of the Executive Committee at such times as the interests of the Society shall require. His salary shall be determined by the General Conference.

ARTICLE VII.

DUTIES OF THE TREASURER.

The General Church Treasurer shall hold the funds of the Society subject to the order of the Board. The proportion of his salary to be paid by this Society shall be fixed by the Executive Committee in conjunction with the other Boards having the services of said General Church Treasurer.

ARTICLE VIII.

DUTIES OF THE BOARD OF DIRECTORS.

The Board of Directors shall hold an annual meeting. Make By-Laws to regulate its own business. Appropriate money to pay incidental expenses. Employ missionaries and agents. Open new missions. Fill vacancies in its own body. In connection with the Bishops, or any one of them, ordain missionaries to the office of elder. Elect an Executive Committee of five persons to have charge of the business of the Society between the annual meetings. Have the use of one page weekly in the Religious Telescope, which page shall be conducted by the General Secretary, subject to the general approval of the editor.

ARTICLE IX.

MISSION DISTRICTS.

A mission district shall consist of two or more stations occupied or operated by missionaries under the appointment of the Society. These mission districts shall hold annual sessions, to be presided over by the bishop or by the superintendent of the district. At these meetings the boundaries of fields of labor shall be fixed; the character of the members examined; preachers received and examined, passed on course of reading, and ordained. In the absence of a Bishop, the superintendent of the district shall preside at the annual conference, and in

connection with a stationing committee appointed by the conference, shall appoint ministers to fields of labor.

ARTICLE X.

MISSIONARIES.

Missionaries in the employ of the Board shall report quarterly through the superintendent of the mission to the General Secretary, as to the condition and progress of their work. No missionary shall be entitled to his salary who shall neglect to comply with this requirement, whether in the field or at home on furlough. No missionary shall leave his work without the consent of his superintendent, or of the Executive Committee of the Missionary Society.

ARTICLE XI.

FUNDS.

All pastors in charge of fields of labor shall at least annually present the needs of the Society and receive the offerings of the people, through the work of a soliciting committee and the public service, the object being to make sure that every member of the congregation is given an opportunity to give for the support of the Society. The pastors shall take the usual thank-offering for foreign missions, in the month of November, for such special objects as the Board shall from year to year indicate.

ARTICLE XII.

BRANCH ORGANIZATIONS.

Each annual conference shall organize a branch society auxiliary to the Foreign Missionary Society, consisting of three members, naming one as its secretary, who shall assist the General Secretary in developing interest in foreign missions and securing gifts for the Society.

ARTICLE XIII.

AUXILIARIES.

The Society shall solicit Sunday-schools, Young People's societies, etc., as auxiliaries to the Society, under such regulations as shall be deemed appropriate and efficient. Other auxiliary agencies may be organized if it shall be thought advisable.

ARTICLE XIV.

SPECIAL SUPPORT.

Individuals, congregations, Sunday schools, and societies may be solicited for the support of a station, missionary, or native worker, and for any other approved features, under such rules as may be deemed wise.

ARTICLE XV.

BEQUESTS.

All bequests and donations for specific purposes for the work of the Society shall be kept sacred for the purpose indicated by the donor.

ARTICLE XVI.

ANNUAL CONFERENCES.

The Society shall have power to determine as to the organization of annual conferences on mission fields.

We recommend that the mission in Germany be closed, and that the details connected therewith be left in the hands of the executive committee of the Society having foreign missions in charge.

We recommend the acceptance of the proposition made by Dr. Funk, the Publishing Agent, to place the *Search Light* upon the official list of publications, the Missionary Society requiring no compensation for editorial services rendered by the Missionary Secretary.

We recommend that persons bearing proper credentials as missionaries of the foreign missionary societies be entitled, by virtue of their credentials as missionaries, to membership in the annual conferences in their respective fields.

We recommend that all the general boards and societies, consisting of the Home Missionary Society, Foreign Missionary Society, Woman's Missionary Association, Church-Erection Society, Publishing House Board, Sunday-School Board, the Executive Council of the Young People's Christian Union, and the Board of Education, unite in creating a Board of Reference by the election of one representative from each organization; and to this board any questions of difference arising between any two or more general organizations shall be referred.

We recommend that the proper authorities in the Ontario Conference be allowed to open negotiations with other Canadian churches, with a view to union; provided, that no proposition of union shall be final until approved by a vote of two-thirds of the laity of the Ontario Conference. The negotiations shall be under the direction of the Home Mission Board.

We recommend that By-Law 6 of the Woman's Missionary Associa-

tion, page 111, be amended to insert, after the word "church," in the fourth line, the following clause: "To which the Corresponding Secretary shall submit quadrennial reports. Annual reports of the statistics of foreign work shall be made to the General Secretary of the Foreign Missionary Society, and any statistics of home work shall be reported to the General Secretary of the Home Missionary Society. Its missionaries shall be subject to the same rules that govern the missionaries of the aforesaid missionary society."

We recommend that Article VII, page 114, be amended by substituting, in the third line, the word "Local" for the word "Branch."

We heartily commend the work of the Woman's Missionary Association as presented in the comprehensive report of its Secretary to our body, and hear with pleasure of the progress of the work in China and the Philippine Islands, and recommend that mission conferences be organized in these fields at an early date. We commend this worthy organization to the sympathy and coöperation of all our churches.

C. J. BURKERT,
A. T. HOWARD,
J. R. KING,
W. M. BELL,

MRS. B. F. WITT,
MRS. FRED GIESLER,
D. W. SPRINKLE,
J. H. PATTERSON,

F. M. TESTERMAN,
R. I. BARR,
MRS. A. M. SNYDER,

Committee.

SUPPLEMENTARY REPORT OF MISSION COMMITTEE.

No. 6.

WHEREAS, The conviction is profound and widespread that the supreme, overshadowing need of the times is a great religious awakening; and, whereas, all Protestantism is taking up anew the responsibility of American church life for carrying the appeals of the gospel to our entire population; and, whereas, both the state of the church and the nation demand a more thorough and all-pervading realization of the saving and redeeming power of Christ,

Resolved, That the Board of Home Missions, in connection with the bishops of the Church, be requested to inaugurate a vigorous and aggressive evangelistic campaign, in order that the coming quadrennium may witness a genuine revival of religion, and that the financial success of the past quadrennium may be paralleled by an equivalent spiritual victory.

C. J. BURKERT, *Chairman*.
A. T. HOWARD, *Secretary*.

REV. S. L. TODD, of Indiana Conference. I move that we adopt this report as a whole.

Seconded.

REV. J. W. SCHOFIELD, of Ontario Conference. I move to amend and adopt the report item by item.

Seconded.

The amendment was lost.

BISHOP MILLS. May not some items be amended?

THE PRESIDING BISHOP. Yes. The motion now is that the report be adopted as a whole. It is now before you for amendment or what you please. Now proceed.

REV. G. W. SHERRICK, of Allegheny Conference. I wish to move as a substitute for Article VIII., on home missions, a missionary committee in the local church.

A missionary committee may be organized in any local church to interest and enlist the entire membership of the local church in the work of both home and foreign missions, and devise such methods and measures as shall develop the church into a strong missionary agency.

S. W. KEISTER.

G. W. SHERRICK.

REV. G. W. SHERRICK. It seems that there is no special provision in the foreign constitution for local organizations. If there is, you will have two missionary societies in the local church, and it takes a very good church, highly organized and developed, to afford such a complete organization amongst its members. It has occurred to us that it should be a far-reaching provision. If you have a good missionary committee they can coöperate in the church and so these two things are brought over against each other, and it is better for the Conference to decide. You had better have a good missionary committee, and let them deal with the situation in each local church, rather than to have two complicated local missionary associations, one for our foreign and one for our home mission, in the home church. It will lead to confusion. It will defeat itself. Let us have just one good committee in each local church to push the business.

The substitute was adopted.

REV. W. Z. ROBERTS. I rise to a point of order. This report proposes the destruction of the Home, Frontier, and Foreign Missionary Society. The constitution provides for that society. That is my point of order.

REV. L. W. STAHL. Is it not a fact, Mr. Chairman, that this report also provides that the Home and the Foreign shall be the legal successor of the other?

THE PRESIDING BISHOP. I believe that the Conference is perfectly competent to decide that question. I think the form you have it in does not infringe on the constitution. Proceed.

REV. W. A. ROBINS, of Ontario Conference. I move an amendment to that part of Article XVI., affecting Ontario Conference, as follows:

Amend so as to strike out the words "proper authorities in," from the first line, and all following the word "until," in the fifth line, inserting in its place the words, "it is first submitted to the vote of the membership of the Ontario Conference, and receive a two-thirds majority of such vote," making the whole to read as follows: "We recommend that Ontario Conference be allowed to open negotiations with other Canadian churches with a view to union; provided, that no proposition of union shall be final until it is first submitted to a vote of the membership of Ontario Conference and receive a two-thirds majority of such vote."

W. A. ROBINS.
WM. MICHENER.
ISAAC HILBORN.

THE PRESIDING BISHOP. I would suggest that you just say this, "A two-thirds majority of all voting," and then there will be no mistake.

REV. W. A. ROBINS. I will accept that.

THE PRESIDING BISHOP. That will be all right. It is now before you.

REV. W. A. ROBINS. In the first place, "proper authorities" seems to be ambiguous, and is not clear. Who is authority in the Ontario Conference if it is not the Ontario Conference itself? Hence that phrase is necessarily ambiguous and capable of various interpretations, as is also the phrase of the vote of two-thirds ambiguous. There is the difficulty here that the Church experienced in the years that are gone in deciding what two-thirds would be. I think the thought of the committee possibly was that two-thirds of all voting. We want to have it clear, so there will be no difficulty on this question when it comes before the Ontario Conference; hence the amendment. And the word "laity" disfranchises every lay minister in the conference; hence we substitute "membership." I do not think that the committee intended to disfranchise preachers in this way; but as it stands, that is what it does. The last phrase. "Negotiations shall be under the direction of the Home Missionary Board," is also indefinite. Who knows what that means? Who shall be able to determine what that means? Is it a rider, intended as such? I do not think so, but it is indefinite. It is capable of misinterpretation. It might become a veto power over and above the Ontario Conference; hence my amendment.

THE PRESIDING BISHOP. Brother Castle, will you please preside a moment?

Bishop Castle takes the chair.

BISHOP KEPHART. Will you let me make a statement in reference to this item especially under consideration? If it be adopted, and the Church in Ontario would cease operations there, you mark it, it will not be ten years until this United Brethren Church will want to be back in Ontario and opening up its work again. It reminds me of the great Pennsylvania Conference, a few years ago, when I presided over it; they had a church that cost them between \$7,000 and \$8,000 at a certain point. Some people got it into their heads that they must abandon the work there, and they did abandon it and pulled it down. They said, "We are going to get up and get out of that place." I told them at the time it would not be ten years until they would be wanting to build a church there again. Not to do a thing so foolish as that. They pulled it down, a church that cost about \$8,000 or more, and now they are going back and are building another church in Newville. That is the way we will do in reference to this matter. That is all I have to say about it.

REV. J. W. SCHOFIELD, of Ontario Conference. I would like to bring before the attention of this Conference this fact, that we are not asking now to withdraw from this Conference; simply asking the power to negotiate with other Canadian churches. The bishop tells us that in ten years we will be asking to come back. It may be ten years before this will be consummated. We do not propose to proceed hastily, but slowly. We believe Ontario Conference can be trusted. We have demonstrated our loyalty in the past, and still we propose to be true to the principles of the Church which we love. We do not propose to sacrifice any principle which we held dear or hold dear. We do not propose to merge ourselves into a union that is to be, but believe we can contribute something to that union, contribute some of the miscellaneous excellencies of our polity. I would like to call attention to the fact that we are not asking for separation, but power to negotiate. In Canada we have a great, strong movement in favor of church union amongst three of the leading denominations of that country, Methodist Church, Presbyterian Church, and Congregational Church, and so we think that you can safely commit to our trust the principles that we espouse and hold as dear as you do. We ask you to do this.

BISHOP MILLS. I have been over that region in the past four years, and I would like to make a statement growing out of the information obtained during these visits. The Canadian national spirit has been growing with unparalleled rapidity during the recent past, until amongst the Canadians our own Church is of no more importance than other things American. I do not say that to the disparagement of my brethren from that region; they know this to be true. [Voices. That is right.] An American church has but a small field open before it in the British Dominion to-day. That decision on the Alaskan boundary question, last fall, hastened this growth of the national spirit there, and antagonism against things American. Now these brethren all labor under the disadvantage of the growth of that national spirit. There are noble men, noble women in that Dominion. These ministers are as noble as any men in that body. If they hold a revival, along comes some members of a Canadian church and says to the converts, "You do not want to join that Church; they are Americans; you want to join another church." That is the difficulty. That difficulty will increase year by year until these brethren who now labor at a great disadvantage will labor at a still greater disadvantage and give their lives to trying loyally to build up something against the face of that whole Canadian Dominion, and they cannot succeed in doing it. That is the whole situation, and that is the reason why I am in favor of granting to these brethren their wishes in this matter. If you require them to go on as they are now going—they are loyal to the Church, they will give their lives to the Church—they will wear themselves out against a rock of difficulty they never can overcome. Further, the union that is now being consummated between the Methodist, Presbyterian, and Congregationalists will be so absorbing that there will not be much of a field for little churches in that region, and that union will, I think, with absolutely certainty, be consummated. I beg you, not out of mere sentimentalism to doubt the minds of these dear brethren. They are honest and sincere, and they love this Church; but they can serve God, serve the kingdom of God and our common humanity better if we untie their hands and give them some liberty in this matter.

REV. W. A. ROBINS, of Ontario Conference. I wish to make this statement to substantiate what Bishop Mills has said regarding the difficulties that we have to meet in the Ontario Conference. This very

year we have had upwards of two hundred and fifty converts on the district, and less than fifty of them have united with the Church. The main reason is because it is forever flaunted in our faces that we are an American institution. It is this very rise of national life flowing through that young nation to-day that is contributing to our difficulties, and we never will be able to build up the Ontario Conference very much under the present conditions that exist. I really and sincerely hope, brethren, that, while we are loyal to this Church—we have proved our loyalty to it; we paid our assessment last year to the debt and overpaid it, and we contributed over \$150 to the Seminary within the previous year; and we always raised our assessments as well at least as any other conferences in proportion to our membership and our strength in this Church; and we have contributed as largely to the missionary fund of this Church as any conference in the class in which we are. We have always demonstrated our loyalty to the Church and we love it; and I assure you, my brethren, that this is a difficult thing for us to come to this General Conference and ask of you this thing, and they by the sheer force of circumstances compel us to do this thing here to-day! but I am confident, and I think I am an Ontarion. I have been associated with this Church and the Ontario Conference for a great many years, and long years before I was elected its presiding elder I traveled north, east, south, and west, all over that ground, and I know almost every member in that conference personally. I am acquainted with the sentiment that prevails in that conference, and you will find that it is overwhelmingly in favor of this proposition. Now we cannot succeed, brethren, against such an overwhelming spirit. We wish they were different, but as long as that international boundary line is before them there will be these differences. Let us acknowledge them as brethren and try to arrange things and the work of Jesus Christ in such a way that it will contribute to larger growth and the extension of the kingdom of Jesus Christ, whether it be in this great, grand, and glorious country or whether it be in the king's Dominion of the north.

REV. J. H. PATTERSON, of Louisiana Conference. I would like to add a word. It seems to me that we are fighting over some things that our brothers in blue and brothers in gray fought in 1865. The same thing prevails in Canada that prevailed in Africa when they murdered several of our missionaries because they did not want

us there. Did we stop? No, we went on with greater vigor than before. We did not ask China whether we should go there. The question is whether we can do good or not. It is for the brethren to say. Shall we allow the conference to be apart or not be apart? It seems to me that we are unestablishing the old principle established from 1861 to 1865 as a nation, that if things do not go as we please we will secede from the body. Now is Japan coming along and saying they do not want us there? We shall withdraw; and if Africa comes along and says they do not want us there, we will have to withdraw. If we withdraw, let us get out.

By request the assistant secretary read the original motion and the amendment.

DR. R. J. WHITE, of Erie Conference. I would like to ask if it is understood that, providing that this carries, and two-thirds of the voting population there vote in favor of this change, will it therefore carry with it all of the property interests of the Church?

THE PRESIDING BISHOP. That is what it does.

REV. J. R. KING, of Africa Conference. I would like to offer an amendment to this amendment, and that is that these negotiations shall be under the control of the Home Missionary Secretary, under the direction of him, he being the executive officer.

Seconded.

REV. J. W. SCHOFIELD, of Ontario Conference. This amendment to the amendment will make the situation ambiguous. In the first place, you recommend that the Ontario Conference open negotiations, and then you say in the amendment to the amendment that it shall be under the direction of the Home Missionary Secretary. I do not understand the situation if that be passed. Either give the power to the Conference or to the secretary. We think you can safely trust the annual conference in this matter.

REV. A. R. AYRES. I would like to ask a question here of either one of these brethren. What is the membership of Ontario Conference? How many members have you there?

REV. W. A. ROBINS, of Ontario Conference. About fifteen hundred, in round numbers.

REV. A. R. AYRES. What is the valuation of our property there, if you know?

REV. W. A. ROBINS. About \$35,000.

REV. A. R. AYRES. \$35,000?

REV. W. A. ROBINS. Yes, \$35,000 or \$39,000. I do not remember the exact figures.

REV. A. R. AYRES. \$39,000 worth of property; fifteen hundred members. How long have we been working there?

REV. W. A. ROBINS. Half a century this fall.

REV. A. R. AYRES. And does this mean by this vote that we give this all away at once, the property, membership, all our labors and everything without any further consideration? If so, I am opposed to it, and I would like to offer a motion to strike it out.

Seconded.

REV. W. A. ROBINS. It simply means, Mr. Chairman, to do what is suggested. It is simply for permission to open negotiations. We are not asking for independence; we are not asking for separation. As has been stated correctly, it may taken ten years, for aught we know, to consummate a union of this character. We are not going to give away our property in Ontario Conference. We are not going to give ourselves away in Ontario Conference.

REV. A. R. AYRES. Does this mean an affiliation with these churches, as I understand now, and they report the financial interests of the Ontario Conference to this United Brethren Church, as heretofore? If so, then I am favorable to it. Will they remain United Brethren in affiliated relationship there? Is the Presbyterian Church going to remain Presbyterian in that particular way? Are they to be separated and report all their financial interests and all their interests to that United Brethren Church, or will we have a United Brethren Church in the unified church there? That is what I am interested in, and I would like to be clear on that before I vote on this question.

BISHOP KEPHART. Brethren, I will try and explain the situation. If negotiations are opened up, and it be submitted to a vote of the membership in Canada, and two-thirds of the members vote that they unite with the church union over there, it takes the Church property with it, that is all. That is, if it is voted the way this paper stands.

DR. FUNK. May I offer a substitute to that last sentence?

THE PRESIDING BISHOP. There is an amendment now pending to the amendment.

DR. FUNK. A substitute for that amendment pending.

THE PRESIDING BISHOP. If you offer a substitute for the amendment to the amendment.

DR. FUNK. I offer this substitute, that the negotiations shall, before final action, be ratified by the Board of Home Missions.

Seconded.

BISHOP BELL. I want to make this explanation of what was evidently the thought of the committee. I think the plan was that these brethren should be authorized to negotiate; that much was clear. Then, in the next place, that their negotiation would not become effective unless ratified by an election that carried with it a two-thirds vote, and then, in the next place, we felt that it is only fair to the home Church in this country, the general church organization, that it be under the direction of the Home Mission Board; that for the sake of intelligence. Now Brother Ayres asks the question that we will not determine finally whether the Ontario Conference would lose its relation with us in this merger in Canada. My answer to the question is that that cannot be determined now. Matters of that kind are liable to bring us new conditions, and that is why we inserted the last clause, stating that the negotiations be under the direction of the Home Mission Board, and that would give us the right to advise and counsel with our brethren in Canada. That would be evidently fair to all, and that would give the Church a right to have a part in it, and that would give finally the Home Mission Board a right to report to the Church what was done for its approval and consent before anything final is done.

THE PRESIDING BISHOP. The substitute offered by Dr. Funk is before you.

BISHOP MATHEWS. Just to avoid ambiguity, and to get clearness in answer to Brother Ayres's question, I think we can put our eyes upon this phraseology in the third line, "provided that no proposition of union shall be final until approved by a vote of two-thirds of the laity of the Ontario Conference voting." But I presume, from my conception of union, it means all the thought and reach of that word, and finally we all understand what it means, simply the laity to vote, the majority of all those voting, and if they approve the proposition after the Board of Missions has ratified it, of course it is final. Now if we have any doubt as to whether it shall take the property, or whether it will disturb the relations, that is why we are here to remove all ambiguity or doubt.

REV. S. L. TODD, of Indiana Conference. Now it seems to me, with

the statements made before this General Conference, that we can easily sum up what the financial cost will be. Our brother from Ontario says he has traveled all over the Dominion of Canada, as it relates to our Church, amongst all our membership, and says now that they are overwhelmingly in favor of this union. He seems to know, and therefore our property and our all goes with it. I am certainly in favor of tabling that report, and I therefore move that we table that part of the report.

THE PRESIDING BISHOP. You cannot get any further now until you do some voting.

DR. FUNK. May I have a word on the substitute? I believe we are trying to help our Canadian friends by the substitute, so that they may say to our sister churches that this matter must finally be reviewed by the board other than themselves.

THE PRESIDING BISHOP. I was going to state this: You have two laymen here from Canada. They are modest men, and I am sure if they have anything to say this Conference will gladly hear them.

PROF. E. S. LORENZ. I would like to ask a question. I wish to ask Dr. Bell a question in reference to this matter before us. Bishop Bell, how much missionary money do we pay in Canada?

BISHOP BELL. Well, a very small amount; about \$250 a year. Berlin just received a little aid.

I. HILBORN, of Ontario Conference. Brethren of the Conference, our position is this: The different churches are very small. We cannot afford to pay our ministers much. The minister on our charge is getting \$430. He has been offered \$800 from sister churches. Now we cannot keep our ministers and we cannot get any young men. We have no institutions of learning in our conferences in Canada. They come to the United States and are educated, and the United States keeps them. We have a brother in one of the seminaries now. He left us about a year ago. We do not expect to ever get him back. We have one that has been gone seven years. The United States keeps them, and we do not get appropriations to keep our ministers, and there is no use for us to try to build up the Church when we cannot really exist. I think, brethren, you should grant us this request at this time, and, as to the church property, I think we Canadians of the United Brethren Church have built all that there are there. We have received no help from others, and I do not see why we should not keep our

property, or why there should be any discussion on that point at all. We are United Brethren. If we could see our way clear to build up the United Brethren Church we would not make this request.

DR. H. U. ROOP, of Eastern Pennsylvania Conference. I believe these Canadian brethren are sincere in their request, and I feel like conceding to them a large measure of their wish, but since they think it will take about ten years to consummate their proposition, I move the following amendment to the substitute, if it is in order.

THE PRESIDING BISHOP. The substitute can be amended.

REV. H. U. ROOP. I move the following: That before the final negotiations be made, such action be referred back to the General Conference through the Home Missionary Board. That will give them a chance, Mr. Chairman, to open negotiations.

Seconded.

REV. J. I. L. RESSLER. It seems that the brethren of Canada hardly know what to do. They are not getting adequate support. I want to say that we have in Allegheny Conference at the present time six preachers that came from the Ontario Conference, and one of them has been serving the Church most acceptably for four years. He is an intelligent and educated man, and he has traveled almost all over that Ontario Conference. He has told me repeatedly that it seems in vain for our Church to work there any longer; that we are weak, that no amount of missionary money paid over there would enable us to be self-sustaining, and he thought it was poor policy to have such weak churches and eke out such a miserable existence. It seems to me that the wishes of these brethren ought to be supported, and if these brethren will shut up their churches and come over into Allegheny Conference we will give them fields where they can soon make self-sustaining churches, and our doors are wide open for these brethren. Now these brethren have worked for so many years, and only have two churches that are self-sustaining to-day. It seems to me that we have inviting fields in Pennsylvania and in the West and South for such men, and we will just open our doors, and we can do a great deal more, and why put any more missionary money in Canada.

REV. E. R. BABER, of Northwest Kansas Conference. I move the previous question.

Seconded.

DR. FUNK. I only want to say this word, and in due deference to

Dr. Roop, who I think made the amendment, honestly and candidly that possibly you are tying the hands of these brethren about four years.

THE PRESIDING BISHOP. There is no argument on this. I want to ask you this: Is this previous question simply on Dr. Roop's substitute?

REV. E. R. BABER. On everything, clear through to the end.

THE PRESIDING BISHOP. You do not mean that of the entire report, do you?

REV. E. R. BABER. To the Canadian question.

THE PRESIDING BISHOP. All in favor of the previous question will raise their hands. All opposed, like sign. It requires a two-thirds vote. All in favor will rise and stand until counted. It is carried.

THE PRESIDING BISHOP. Now it is first on the amendment to the substitute offered by Dr. Roop.

At the request of Rev. W. E. Schell the amendment was read.

REV. D. D. LOWERY. I rise to a point of order. Was not the question decided without the opposite side being called for?

THE PRESIDING BISHOP. My dear brother, it only requires two-thirds, and any one with half an eye could see that there was more than a two-thirds vote.

REV. D. D. LOWERY. With my blind eye I cannot see the two-thirds.

THE PRESIDING BISHOP. Brethren, rise, stand, and be counted.

One hundred and ninety rise.

THE PRESIDING BISHOP. All opposed rise.

Only a few rise.

THE PRESIDING BISHOP. I guess that is two-thirds, isn't it? [Applause.] Read the substitute and then read the amendment to it.

SECRETARY SNYDER. The substitute was that of Dr. Funk.

DR. H. U. ROOP. May I ask a question?

THE PRESIDING BISHOP. Ask the question.

DR. ROOP. From what I have learned since I made the amendment, I believe I will withdraw it.

THE PRESIDING BISHOP. Then that is out of the way. Read the substitute.

The substitute was then read.

DR. W. E. SCHELL. We accept that amendment.

THE PRESIDING BISHOP. Will you, brethren, allow the brother to accept that?

It was so agreed.

THE PRESIDING BISHOP. Then are you ready to vote on Brother Robins's amendment?

Question called for.

The amendment prevailed.

THE PRESIDING BISHOP. Now the original bill is before you.

DR. R. J. WHITE, of Erie Conference. I move you that the following be added in the preamble. After the second paragraph add this paragraph:

Providing that all the permanent and contingent fund now on hand shall be divided by the two missionary boards between the two societies—the Home and Foreign societies, carrying out the wish of the donor.

R. J. WHITE.

W. R. FUNK.

R. H. BENNETT, of Neosho Conference. The only question on the matter is whether this can be done. I do not desire to discuss the question of the advisability of doing it, but this is the Home, Frontier, and Foreign Missionary Society. It is a corporation, and these funds have been given to that corporation. Now we cannot by this kind of action, I take it, appoint a legal successor to it. We can direct that this corporation shall do this business in a particular way, but to divest it of these funds by this kind of action I do not believe is possible. I might, of course, be mistaken, but I think the law would prevent us from doing it, and I think the only way we can do this is to direct them to do their business in a particular way. The state that makes corporations does not know this body, and we cannot divest that corporation of its rights by the action we take here. We cannot control it in its policy and in its action, but we can make a board of directors who will be legal successors to the corporation. Now it is on account of these entanglements that I suggest that you amend that whole matter so as to provide that this Church direct the Home, Frontier, and Foreign Missionary Society that it shall conduct its business under these two boards, and then that the Home, Frontier, and Foreign Missionary Society can do that, and it can separate these funds so far as the advisability is concerned, but they still all belong to one. Otherwise we have to create two corporations and separate them in that way. I do not know of any other way to get around it.

REV. H. C. SHAFFER, of Oregon Conference. I would like to offer the following amendment:

In the third line of the second recommendation the word "societies" be inserted instead of "society," and in the fourth line the word "secretary" be eliminated and the word "secretaries" be inserted.

H. C. SHAFFER.

W. O. ZEIGLER.

THE PRESIDING BISHOP. There is an amendment pending to this.

REV. H. C. SHAFFER. I thought it was passed.

THE PRESIDING BISHOP. The amendment offered by Brothers White and Funk is before you. You have heard the suggestion. I did not catch whether Brother Bennett offered an amendment to this amendment or not.

R. H. BENNETT, of Neosho Conference. It was rather in the nature of a point of order. I think the motion undertook to do an impossible thing, and therefore it was in the nature of a point of order.

REV. W. O. SIFFERT, of East Ohio Conference. I would like to hear from Bishop Kephart in reference to these suggestions from Brother Bennett.

BISHOP BELL. I would like to know whether the item referring to Ontario Conference was adopted.

THE PRESIDING BISHOP. It was adopted.

BISHOP BELL. The amendment was adopted?

THE PRESIDING BISHOP. Yes, sir.

REV. W. D. STRATTON, of Michigan Conference. I would like to ask a question. Did we not vote on Brother White's resolution?

THE PRESIDING BISHOP. No, sir, it was just presented. That is your motion. I had called for the vote, and the negative had not been called, and I recognized—you know often when a vote is called, when one side has voted, you must hear a man if he addresses you and you are not through with that, and that resolution is before you yet. Are you ready to vote on it?

Question called for.

THE PRESIDING BISHOP. Now you bear in mind what this brother suggested to you.

REV. W. O. SIFFERT. What does the bishop think of that?

THE PRESIDING BISHOP. Well, I will tell you just what I think. You will have to, by some action, fix it up as sure as you live, because the

statement that is made by the brother you will find is correct when it comes into the civil courts, but I think you will get the matter fixed up at some other point.

Are you ready to vote on that?

VOICES. Ready.

THE PRESIDING BISHOP. All in favor raise your hands. All opposed, like sign. It prevails.

DR. FUNK. Now I want to offer this amendment following the last amendment in the preamble:

That the missionary boards herein provided for shall incorporate under the laws of the State of Ohio for the purpose of carrying on their work respectively, and for the purpose of becoming legal successors of the Home, Frontier, and Foreign Missionary Society; and that the said Home, Frontier, and Foreign Missionary Society shall transfer to the societies herein provided for all funds and property belonging to it, in such manner as the two boards shall determine, and see that the purposes of the donors of said funds shall be carried out.

W. R. FUNK.

R. H. BENNETT.

THE PRESIDING BISHOP. That will fix up your business so you will have no trouble in the court. All in favor of this will raise their hands. All opposed, like sign.

It was approved.

REV. J. R. KING. I believe there was an omission of the committee on page 8 of the constitution of the Foreign Missionary Society, Article VIII. of the Foreign Missionary Society constitution, of the Foreign Missionary Board, and I offer an amendment to that:

After the word "elder," in the fifth line from the bottom, insert, "provided such missionaries have taken the course of study required by Discipline or their equivalent."

J. R. KING.

D. W. SPRINKLE.

The amendment was adopted.

DR. BIERMAN, of Eastern Pennsylvania Conference. I desire to introduce the following:

Strike out the following in Article II., "those present at any regular meeting," and substitute the following, "five members of the Board to constitute a quorum."

E. BENJ. BIERMAN.

C. I. B. BRANE.

DR. BIERMAN. This body is made up of at least fifteen members, and to say "those present at any regular meeting" to constitute a quorum, might mean that two can do business. I think that we ought to fix the number and say that five shall be a quorum to do business, and I so move.

Seconded.

THE PRESIDING BISHOP. You have heard the amendment offered. Are you ready to vote?

REV. J. R. HARNER, of Arkansas Valley Conference. It was just suggested that there are fifteen members of that board, and five members are not a majority of the board, and you may be in conflict with the statutes of the State. This would be true if you were in Kansas, and I call attention to that.

DR. W. O. FRIES. I move to amend by saying a majority.

Seconded.

DR. BIERMAN. I will accept that.

It was so voted.

REV. J. W. KIRACOFFE, of Pennsylvania Conference. I move we do now adjourn.

Seconded.

The motion to adjourn was lost.

THE PRESIDING BISHOP. This is a little thing we are trying to fix up.

DR. FUNK. It is in the name in Article I., under Foreign Missionary Society. They failed to put brackets around "the legal successor of the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ." Now that whole matter as it stands there will be the name of this unless these brackets are inserted. Could that be by general consent?

It was agreed to.

BISHOP CARTER. I move to amend Article V. of the Home Missionary Society constitution by striking out the next to the last sentence, "It shall also have power to appoint presiding elders in conferences where such elders are supported in part by the Board."

Seconded by Rev. Mr. Schofield, of Ontario Conference.

BISHOP CARTER. If you allow this sentence to remain, this provision to remain in this article, it seems to me that you have interfered with the very constitutional rights of the annual conferences, and that you have put the Home Missionary Board in conflict with the

home rule of every annual conference that may have a presiding elder receiving help. I do not believe that any one of these societies is to control the societies of the annual conference. As well might a church-extension board, because it gives money or loans money to build a church, provide that it shall appoint the pastor as for the Home Missionary Society to appoint the presiding elder, because it aids in part of his salary. That is all I wish to say.

DR. FUNK. I agree with Bishop Carter, but I would like to add just this amendment to his amendment, "It shall also have power to recommend persons for presiding elders.

BISHOP CARTER. All right.

The motion as amended passed.

REV. J. A. F. KING, of Northern Illinois Conference. In Article II. of the Home Missionary Society, in the third line, I wish to insert the following:

After the word "control" insert "The senior bishop shall be the president, and the remaining members of the Board of Bishops be the vice-presidents in the regular order of seniority."

J. A. F. KING.

H. W. TRUEBLOOD.

It was so voted.

REV. S. W. KEISTER, of Allegheny Conference. In Article XI. of the Foreign Missionary Society, under "funds," I wish to move this amendment:

After the words "the pastors shall" insert, "be given opportunity to," so it will read, "The pastors shall be given opportunity to take the usual thank-offering," etc.

S. W. KEISTER.

A. E. ROOSE.

It was adopted.

REV. H. C. SHAFFER, of Oregon Conference. I offer the following amendment:

Amend so that in the third line of the second recommendation the words "societies" be inserted in place of the word "society," and in the fourth line the word "secretary" be eliminated and the word "secretaries" be inserted.

H. C. SHAFFER.

W. O. ZEIGLER.

REV. H. C. SHAFFER. I offer this for the reason that the Publishing House report has been adopted, and this is to conform with this recommendation.

DR. FUNK. All right.

It was adopted.

SENATOR EDMONDS, of Northwest Kansas Conference. I rise to a question of privilege. The Holton folks have been calling me up by telephone, and it has come to me that there is going to be a disposition by some in this Conference, on account of the rush of business, to try to put off this excursion. Now I have information this morning that I want to give to the Conference, and that is that we have an agreement with the Rock Island Railroad to give you less than half fare. It will be seventy-five cents for the round trip. There will be three coaches set apart for the benefit of this Conference, and we will leave here just a little after three o'clock and get back here at 7:50. They have arranged at Holton, have their tables, temporary tables, all built and arranged a regular program. They have raised money to employ teams, so that you will all be conveyed right from the train to the grounds where the program will be carried out, and they have also prepared a lunch, so it will not be necessary for you to go to your supper on your return; you can go right to the Auditorium. I say this, if you do not go it will be a great disappointment to the Holton folks, and nothing will give us greater pleasure and nothing will give this Conference better standing than to stay by this contract, as we voted the other day. I promised to-day at the phone that, at the adjournment of this Conference, at not later than twelve o'clock, I would give them a definite answer. If there is any disposition to call off this excursion I would like to know it at once. It will be a great disappointment to them if we do not take that excursion, and therefore I trust everybody will go to Holton to-morrow. I will take it for granted, if there is no motion, that silence gives consent, and I will notify them that we are all going to Holton.

THE PRESIDING BISHOP. Let me say, General Edmonds, you clinched it when you told them there was lunch. [Applause.]

DR. FUNK. Sure. That is where we get the steer he promised us at Frederick.

REV. W. E. STRATTON, of Michigan Conference. I have the following which I wish to add to the amendment:

Article VI., Section 2, Home Missionary Society. That this be amended by adding; "to be used by the Branch society."

W. E. STRATTON.

ELI GOOD.

REV. J. A. F. KING. In view of the important business that is coming before us during adjournment, I move that we do now adjourn.

Question called for.

THE PRESIDING BISHOP. All in favor of the amendment as offered by Brother Stratton, of Michigan Conference, will raise their hands. All opposed, like sign.

It was so voted.

REV. J. A. F. KING. I renew my motion to adjourn.

Seconded.

Announcements were made, and Rev. T. D. Crites said that he was requested to announce that the Holton people had arranged to have some of the Pottawottomi Indians there.

He also announced the lecture of Rev. F. W. Gunsaulus at the Auditorium in the evening.

The announcement was also made that the delegates from the different districts should meet and select their representatives on the committee to station the bishops.

The motion to adjourn prevailed, with benediction by Rev. I. Bennehoff, of Erie Conference.

EIGHTH DAY—AFTERNOON SESSION.

FRIDAY, MAY 19, 1905, 1:30 P. M.

Bishop Weekley presiding.

Rev. John A. Hawkins, of Lower Wabash Conference, led the devotional services. Rev. A. R. Ayres, of Pennsylvania Conference, led the singing. Song No. 136, "Near the Cross," was followed by prayer by Rev. A. D. Whitney, of Wisconsin Conference. Song No. 134, "There is Power in the Blood," closed the devotional services.

THE PRESIDING BISHOP. The Conference will come to order. Before taking up the unfinished business, we have a telegram here that you will want to hear read, a most interesting telegram.

Secretary Snyder read the following telegram:

WASHINGTON, D. C., May 19, 1905.

To the President of the United Brethren Conference, Topeka, Kansas.

The Southern Congregational Congress sends greetings from Atlanta. Wish perfect union.

S. M. NEWMAN.

[Applause.]

THE PRESIDING BISHOP. Have you any action?

DR. D. R. MILLER, of Sandusky Conference. I move you, sir, that this telegram be referred to the Committee on Correspondence, with instructions to prepare a suitable answer.

The motion prevailed, and it was so ordered.

DR. H. H. FOUT, of Miami Conference. I wish to offer the following:

Resolved, That the secretary be instructed to communicate fraternal greetings of this General Conference to the Presbyterian General Assembly, now in session at Winona Lake, Indiana.

H. H. FOUT.

P. M. CAMP.

DR. W. O. FRIES, of Sandusky Conference. I move this be referred to the Committee on Correspondence.

It was so referred.

THE PRESIDING BISHOP. What is your further pleasure? Will you take up the unfinished report on missions?

REV. J. S. KENDALL, of East Ohio Conference. The report is before us, is it not?

THE PRESIDING BISHOP. Yes, sir.

REV. J. S. KENDALL. I have the following to offer:

In Article IV., under duties of the Home-Missionary Secretary, in fourth line from top of page 2, omit "as time and strength may permit."

J. S. KENDALL.

C. W. RECARD.

THE PRESIDING BISHOP. This is before you. Will you agree to this?

VOICES. Agreed, agreed.

DR. R. J. WHITE, of Erie Conference. I wish to call your attention to Article IV., under the constitution of the Home Missionary Society, third item and last sentence in that item. "The General Conference shall fix his salary, which shall be in proportion to the net income of the board, of which he is treasurer." I move to amend by striking out after the word "salary" and substitute what is found in the Foreign Missionary Society constitution, Article VII., just at the top of the page, Article IV., third item, in regard to the treasurer's salary, and insert this, "The proportion of his salary to be paid by this society shall be paid by the executive committee in conjunction

with the other boards having the services of said General Treasurer." I think the last states exactly what the committee desires, and the first does not. I move you, therefore, that this first part be stricken out and the other substituted, so they will both be alike.

The motion was adopted.

A. H. LAUGHBAUM, of Sandusky Conference. I move the previous question on the adoption of the report.

The previous question was ordered.

PROFESSOR KEPPEL, of California Conference. May I be excused from voting and record the reason why?

DR. H. H. FOUT. I want to know whether the adoption of the supplementary report, No. 6, is included.

DR. FUNK. It has not been looked at.

DR. D. R. MILLER. Not yet.

DR. H. H. FOUT. So I understand it is not included in this report.

REV. F. P. ROSSELOT, of Sandusky Conference. The motion before the house is on the adoption of the report. The supplementary report is not before us.

The report was adopted.

DR. E. B. BIERMAN. I move that we now adopt the supplementary report.

Seconded.

DR. H. H. FOUT, of Miami Conference. I trust you will permit me a few words as the author of the original paper. I notice the omission of the first resolution, which was as follows: "*Resolved*, That evangelism be the key-note of the coming quadrennium, and that our watchword be one hundred thousand souls for Christ." I think I should promise this General Conference gladly that it should not hear my voice again until the final benediction is pronounced, if I might have six or seven minutes to state my reasons for offering this resolution.

VOICES. Hear, hear.

THE PRESIDING BISHOP. Proceed.

DR. H. H. FOUT. I believe that we face at this time one of the most important issues that has come before the General Conference, and if I can judge of the spirit and trend of the times, all the business of this General Conference should have been transacted in the spirit of this resolution, and with reference to it. I am sure that I can state three

reasons in addition to what is incorporated in the preamble of these resolutions favoring this amendment that must meet the serious thought and approval of this General Conference. As a denomination we have stood for evangelism, and the key-note of Christendom to-day is evangelism. A church like ours cannot afford to stop short of a resolution of this kind to making it our chief business to help sound out this general note. My three reasons are these: First, because it appeals to the patriotism of the church of America. Patriotism is the handmaid of religion, and one of the noblest passions of the human heart. If we proudly hold our country worth all the heroic services it took to found it, and all the precious lives it cost to save it, it ought to be worth any sacrifice upon the part of the church of America to evangelize it.

Second, I favor this resolution because of the great need that confronts us. The conviction is profound and wide-spread that the church is not succeeding in adequately organizing, regulating, and prosecuting the work of evangelizing the unsaved multitudes in our own country. With all our machinery, and we have more than the apostles ever dreamed of, with all of our culture, members, and money, the church in recent years has faced the humiliating fact of a comparative decline in conversions and additions on profession of faith. During the first twelve months of this marvelous century 3,510 churches in two of the great denominations of this country reported not one single conversion. In the city of New York there are two millions of people to-day who never crossed the threshold of a Christian church—a vast mass of heathenism in the very center of Christian civilization, to whom no gospel is preached, who, like myriads of maddened horses, rush through life uncared for and uncaring. It is to the services of all these that God is calling the church of America. Greater than any theological problem that confronts the church to-day is the question of how to reach these unsaved masses and bring them into some relation to the church, and then bring them to Christ. If we feel it incumbent to save the heathen across the sea, it is just as much our duty to save him when he comes to our own shores. There is no justification for that far-sightedness that would see the awful evils of polygamy in Africa and absolutely overlook it in Utah. The love that reaches six thousand miles across the seas to save the African and gives him the cold shoulder at home is sadly defective. The nominal membership

of the churches, Protestant and Roman Catholic, in this country is a little above 28,000,000. Nearly 10,000,000 of these are Roman Catholic. With over 50,000,000 of our people outside of the churches, I submit to you, is this not a trumpet call to evangelism? Millions of these are alien in spirit and alien in sympathy with our regulations of Christian citizenship. Another thing worthy of serious consideration is the fact that in recent years the character of the emigration to this land is deteriorating. It represents the lowest stages of European civilization. You noticed some months ago that on a single day there landed in New York 12,784 emigrants, and within the past twelve months 162,000 of the same class have landed on our shores. What a mass for evangelism! If America is to be saved our religious growth must keep pace with our national increase, and home-mission work must be vigorously pushed.

My third plea for this resolution is based on the relation of the home field to the evangelization of the world. I do not plead for home evangelism, for home alone, but I plead for the evangelism of America in order that the world may be evangelized. We want to save America, and through America to save the world. Emerson says: "America is another name for opportunity. Our whole history appears like a last effort of the divine providence in behalf of the human race." Making all due allowances for the "largeness" of this statement, there is no slender basis for it. He must be a superficial and undevout student who does not recognize the hand of God in American history, marking out for her a destiny of possible greatness, and setting before her an open door of opportunity for the moral and spiritual uplift of humanity. Some one calculated that in a certain period, Great Britain—that is, the United Kingdom, apart from her colonial possessions—increased fifty-three per cent, Germany seventy-five per cent., and Russia ninety per cent., while at the same time the colonial population of Great Britain was increased five hundred per cent. That is the most wonderful fact of recent times save one; and that is, that the colonial population of the United States during the same period increased six hundred and twenty per cent. That was an eloquent statement of Daniel Webster when he said, "The note of the British drum is around the world." This was never true; but the utterance of a great statesman, a few months ago, to the effect that "the sun never sets on the Stars and Stripes" is more eloquent. I

do not know that this is true; I pray that it may be so. But I suspect that when the sun goes down on the western arm of the Philippines, it must be rising on Quebec. God would have us recognize our exalted place among the nations of the earth as providential. He wants us to see that our task is to bring in the kingdom of heaven on earth. A sense of such responsibility should put the church of America on her knees. It is clearly evident that in this work our own Church has an important part to perform. Her spirit and polity peculiarly adapts her for evangelism under our own flag. The door of opportunity may be closing under the British flag, as we heard this morning, but God has set before us a wide-open door under the Stars and Stripes. Let us enter it.

THE PRESIDING BISHOP. Time is up.

VOICES. Hear, hear.

THE PRESIDING BISHOP. Proceed.

DR. H. H. FOUT. I thank you. The future of the United Brethren Church is a magnificent sunrise, not a sunset. We have a brotherhood that cannot be excelled among the children of men. We have shared the blessing of God which overshadows us with gratitude, and my plea is that we lift up our heads among the denominations of the world and determine to make our Church life the largest, the noblest, the kindest, and the most zealous of all the churches. The question, Mr. Chairman, and brethren, which burns in my heart is not whether this Church has a future, nor whether our leaders are wise or our methods sound, but whether the Church will rise to the opportunity which confronts her. It is evident that in the recent past we have been gathering strength for aggressive work. Our institutions are practically out of debt; the day of controversy, thank God, is behind us. We need now to summon and unite our forces in a denominational push. Let us put evangelism where Jesus Christ put it before he left the world—at the top of the church program—and leave it there. A hundred thousand souls for Christ during the quadrennium is not a prophecy, but a clarion summons to go after them. It can be done, it will be done, if we heed the voices calling us to-day. It means just twelve souls saved annually by each minister of the Church. It is not a great stretch of faith, and we have a right to expect it. I plead for this amendment.

REV. J. R. KING, of West Africa Conference. I wish to say in de-

fense of this committee that we did not mean to leave out the whole resolution. It was an omission, I am sure, when it went to the printer, but it was the intention of the committee to have an amendment, that evangelism remain the key-note of this quadrennium, and that is why it was ordered to be printed.

DR. FUNK. I did not want to believe that the committee intentionally omitted that resolution.

THE PRESIDING BISHOP. Will you have it placed back by common consent? It was left out by mistake.

VOICES. Very good.

THE PRESIDING BISHOP. Then it will be corrected.

BISHOP CARTER. I rise to a question of privilege. Brother Morgan, of East Tennessee Conference, has just received word that his wife is very sick, and asks for a leave of absence for himself and the lay delegate who has journeyed here with him, for the remaining days of the Conference.

The leave of absence was granted by general consent.

REV. W. O. HARPER, of West Nebraska Conference. I move the previous question.

Seconded.

The previous question was ordered.

The supplementary report was then adopted.

REV. D. D. LOWERY, of Eastern Pennsylvania Conference. I should like to make a motion. In view of the fact that Rev. C. I. B. Brane, a member of our delegation, was yesterday interrupted in his address on the adoption of the syllabus, and recognizing his fine Christian spirit in the discussion of that subject, I move that his paper be printed in full in the published journal of this General Conference.

Seconded.

This motion was adopted.

BISHOP CASTLE. I would like this word in this connection. Of course I was presiding at the time. I hope it is not understood that this was a personal interruption, but simply following the order of the Conference giving a limit of time, and when it was up, of course I rapped this brother down, as I should any other member of the Conference, because it was your regulation.

VOICES. Sure, sure.

BISHOP CASTLE. You will understand it; it was not personal.

UNITED BRETHREN IN CHRIST

THE PRESIDING BISHOP. I believe the report on education is to be considered next.

The secretary will read the report.

REPORT OF COMMITTEE ON EDUCATION.

We, your Committee on Education, beg leave to report as follows:

Discipline, Chapter XXIII., Section 1, page 127. First six paragraphs recast and condensed as follows:

BOARD OF EDUCATION.

The Board of Education of the United Brethren in Christ shall consist of nine members, to be elected by the General Conference, who shall hold office for four years. In addition, the bishops shall be members *ex officio* of this Board. Five members shall constitute a quorum. This Board shall direct and supervise the general educational work of the Church under the rules and regulations enacted by the General Conference.

OFFICERS.

1. The officers of the Board shall be a President and Secretary, who shall be elected by the Board at the first session immediately after the adjournment of General Conference, and these officers shall hold office until the next General Conference.

2. The Secretary may be any competent member of the Church, and, if elected from outside the Board, shall be an advisory member.

3. This Secretary is to devote such portion of his time to the work of the Board as it may direct, his compensation to be fixed by the Board.

4. There shall be at least one session of the Board each year. Special meetings of the Board may be called by the President, upon the request of five members.

Section III., pages 131, 132. Additional paragraphs:

9. We recommend that our institutions of learning provide such instruction as shall prepare their students to become leaders of song in church and Sunday school.

10. We recommend that our institutions of learning give greater emphasis to the training of their young people for different phases of religious work.

GENERAL RECOMMENDATIONS.

1. That we make the chief financial feature of the next quadrennium the strengthening of our educational institutions in finance and equipment, and that \$500,000 be our goal.

2. That in raising the \$500,000 we suggest that \$100,000 shall be for the Seminary, and \$400,000 of the amount for our other educational institutions.

3. That the authorities of the Seminary are hereby instructed and

TWENTY-FOURTH GENERAL CONFERENCE

authorized systematically to canvass the whole Church. The colleges and other institutions are authorized to take independent action in their respective territories.

Respectfully submitted,

D. R. SENEFF, *Chairman*,
HERVIN U. ROOP, *Secretary*,
E. S. LORENZ,
MARK KEPPEL,
F. P. ROSSELOT,
W. I. BEATTY,
LE ROY HOWARD,
MRS. GEORGE SICKAFOOSE,
A. P. FUNKHOUSER,
F. M. MUNCH,
Committee.

DR. R. J. WHITE, of Erie Conference. I move you the report be adopted item by item.

It was so ordered.

Assistant Secretary Schaeffer read as follows:

Discipline, Chapter XXIII., Section 1, page 127. First six paragraphs recast and condensed as follows:

BOARD OF EDUCATION.

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OFFICERS.

1. The officers of the Board shall be a President and Secretary, who shall be elected by the Board at the first session immediately after the adjournment of General Conference, and these officers shall hold office until the next General Conference.

DR. R. J. WHITE, of Erie Conference. I would like to inquire what is meant by secretary here, if it is intended to have a general secretary or merely a recording secretary?

DR. D. R. SENEFF, of Lower Wabash Conference. It seems to be just about as the law is now in this respect, recording secretary, whose services are to be used by the Board as they desire.

THE PRESIDING BISHOP. If there are no further remarks, you will read the next item.

Assistant Secretary Schaeffer read Item No. 2, as follows:

2. The Secretary may be any competent member of the Church, and, if elected from outside the Board, shall be an advisory member.

DR. E. B. BIERMAN, of Eastern Pennsylvania Conference. I see no provision for a treasurer. The committee may have some reason for that.

DR. FUNK. The Church Treasurer.

DR. H. U. ROOP, of Eastern Pennsylvania Conference. The thought of the committee was that we had a General Church Treasurer who would be treasurer of this body also.

Assistant Secretary Schaeffer read Item No. 3, as follows:

3. This Secretary is to devote such portion of his time to the work of the Board as it may direct, his compensation to be fixed by the Board.

DR. R. J. WHITE, of Erie Conference. I would like to ask these questions: Is it proposed that this secretary, according to the answer just given, is to be the recording secretary of this Board? Is it expected that he shall devote his whole time to the work? I think if it is intended that he be, if not in name, in fact, the general secretary of the Educational Board, we ought to know it, and act intelligently, and if he is to be paid for his entire time out of the funds of this Board, the General Conference ought to fix his salary, that there should be no exception; that the salaries of these officers should be fixed just as well as the salaries of all the other officers of the general Church. I therefore move—well, I would like to know first what is the understanding of the committee in regard to that matter.

DR. D. R. SENEFF, of Lower Wabash Conference. As I said, it leaves the Discipline just about as it is for the secretary. It is optional with the Board whether they employ for the full time or part time, or give him any work at all as recording secretary. It is not intended that it shall be a general secretary, as we understand it.

THE PRESIDING BISHOP. Proceed with the next item, then.

Assistant Secretary Schaeffer read Item No. 4, as follows:

4. There shall be at least one session of the Board each year. Special meetings of the Board may be called by the President, upon the request of five members.

Section III., pages 131, 132. Additional paragraphs:

9. We recommend that our institutions of learning provide such instruction as shall prepare their students to become leaders of song in church and Sunday school.

10. We recommend that our institutions of learning give greater emphasis to the training of their young people for different phases of religious work.

GENERAL RECOMMENDATIONS.

1. That we make the chief financial feature of the next quadrennium the strengthening of our educational institutions in finance and equipment, and that \$500,000 be our goal.

2. That in raising the \$500,000 we suggest that \$100,000 shall be for the Seminary, and \$400,000 of the amount for our other educational institutions.

DR. M. R. DRURY, of Iowa Conference. The raising of this money is a matter of very great importance to this Church, and there are now several very important propositions pending in connection with different educational institutions. One of these is the proposition of two men outside of the Church to give \$100,000 for Western College on the condition that \$50,000 additional be raised by the Church. No such proposition has ever been made before to the Church, and I think this of sufficient merit, of sufficient importance, to be brought before this General Conference. I wish to ask that President Kephart be heard upon this proposition under the very item here that \$400,000 of the amount be raised for our educational institutions. I ask that he be given the privilege of a few moments at this time.

VOICES. Hear, hear.

THE PRESIDING BISHOP. Dr. Kephart will please come forward.

DR. C. J. KEPHART, President of Western College. Brethren and sisters of the General Conference, it was, on my part, altogether unexpected, until just a few moments ago, that I should appear before you in any interest; but the brethren and friends in the meeting called in the interest of Western College thought proper that, if this privilege be granted, I should make some remarks.

In the first place I do not think that I need to say anything to stimulate you. With the interests manifest in our general educational work, if you will adopt this resolution of the Committee on Education, either as it is or strengthen it, make the proposition larger than it is, you will express your interest and sympathy with this great work. I certainly am not here to speak in the least degree either directly or impliedly in disregard of other institutions of the

Church. I am sure our hearts all beat in earnest sympathy with them, every one, and we wish them the best possible degree of success; but in the providence of God there has come to Western College a proposition, an opportunity in some respects unlike any proposition that has ever come to us in our educational work. Through the earnest labors of my predecessor, Dr. Bookwalter, whom you all know and love, and whom Otterbein University has been successful in securing as its president, under his efficient and arduous labors the debt of the college was provided for, amounting to about \$100,000 or more, a most strenuous and taxing effort. Following this, or in connection with it, Dr. Bookwalter secured a proposition from Major Leander Clark, of Toledo, Iowa, to subscribe \$50,000 to the endowment of that institution on condition that \$100,000 more be secured. In answer also to Dr. Bookwalter's careful planning, Mr. Carnegie came to us this spring with the proposition that he would pay \$50,000 of this \$100,000 on condition that we raise another \$50,000. I came to the position that I occupy in the institution only in time to receive Mr. Carnegie's answer, six weeks ago to-day, in which he said to us that he would be glad to contribute \$50,000 of the \$100,000 upon the condition and at the time when the other \$50,000 has been collected. Now there comes before us the important duty to raise this other \$50,000, which, if we secure it, will bring to Western College an endowment fund of \$150,000. This is to be an endowment fund indeed, because Mr. Clark has specifically provided that not one dollar of the principal shall ever be devoted to any other purpose than endowment, and he has specifically provided that not one dollar of the income shall ever be used for any other purpose than for the payment of the faculty. Thus it comes to the institution specifically and definitely as an endowment fund, laying the foundation for a great, vigorous life and for a greater success than the institution has ever enjoyed before. Now, because of this coming to us, because of the opportunity it presents to us, we feel that it is a matter in which the entire Church is interested. You are interested in your local institutions unquestionably, and you will stand carefully and faithfully by them. To the brethren of the East my only word is, Give your hearty coöperation to Brother Roop, of Lebanon Valley College. My friends from Ohio, you must heartily coöperate with Brother Bookwalter, of Otterbein University, and, without going over the list of schools, I would say to all parts of the

Church, Give your first and greatest coöperation to the institutions in your territory; but in the providence of God there has opened up an opportunity for our Church work to a degree that we could hardly expect. We only come to you with this belief, brethren, we only come with this excuse, that, while you stand loyally by your own institutions in the great field which God spreads out before us, in the interest of the great work which God would enable us to do, we ask you, to the extent of your ability, to give us your hearty coöperation and assistance in reaching this goal so much to be desired. May I tell you why? First of all, because of the tremendous possibilities that lie before the institution if this be accomplished, not in the interest of any person, not in the interest of the Church simply as an institution, but in the interest of the Church and in the larger interest of the kingdom of the Lord our God. Western College can make a contribution to the life of our Church, to the support of the Church, to the institutional work of the Church to an extent that it could not do before. May I repeat here to-day that one of the difficulties with our institutions to-day, all of them, is that those in charge who labor in connection, if they labor at all, do so with their hands tied, because all the time they are pleading for support, for assistance for the institutions, and are not able to stand and take the position they need to take for the progressive and forward movement of the Church. God help us that, under the leadership of these men who have promised to come to our support and will inspire others, that all our institutions may be put upon their feet, and that they may stand before the Church in the interest of the Church without pleading for their support, and by pleading for the larger life a larger vigor in every part of the Church and every interest of our great Church. God puts the opportunity before us, and we ask the Church, East, West, North, and South, to the extent of your ability, counting out what you should give to your own interest, to the extent of your ability; after that is done, to give us your assistance. I ask for another reason; for to fail to accomplish this is to practically seal the fate of that institution. There has come to us an opportunity; there has come to us an opportunity larger than we can measure. If we fail to meet it, after two men outside of the Church have come to our support and said we will give you this—if we fail to meet it, the reaction will be such that the institution cannot endure it, and the probability is that it will have

to pass out of our Church. We must meet it if Western College is to be made a force in this Church. I urge it for that reason and another reason as well, for of course they all come upon us if we do not meet this after two men outside of the Church have given us this. The disgrace that will come upon us as a denomination will effect our whole church life throughout the Northwest. We cannot avoid that. We must meet that in order to sustain our position as a church. We must do it to sustain the position of that institution. We must meet it for its enlarged life.

I thank you for the privilege of presenting this to you. I hold in my hand the printed proposition. I would be glad to furnish it to any of you. You will find it is one of the most carefully printed and most rigidly drawn of any of the propositions made to us. I will ask you to give us your coöperation to the extent of your ability and give us your means in assisting us in accomplishing this great end.

I wish to say to you at the close, do not understand that this is a plea to any one to relinquish his interest in any degree in the institution in which he is directly connected. I thank God for the privilege of being a worker in the Church. I thank God for the privilege of standing in the presence of this body. I shall thank him more and give my life more earnestly to the work if this great opportunity can be embraced. I thank you.

E. R. SMITH, of Iowa Conference. Shall we hear Dr. Bookwalter a few moments on this subject?

DR. BOOKWALTER, President of Otterbein University. Mr. Chairman and Members of the General Conference: After the remarks made in such a complimentary way by Dr. Kephart, I need not tell you why it is that my own heart should be stirred when this matter is presented. Let that pass; but I come directly to the point for just a moment, and your time is so precious that just a moment will be taken. The appeal has been made, and you have been shown what this means to the Church in the central Northwest, as has been suggested in public before this general body, representing the entire length and breadth of this Church, with the hope that some people in the territory of our colleges may feel it their privilege and duty to help the brethren in the territory of Western College. I heartily accord this liberty, and trust it will be well taken by the men and women of means all over our denomination. Now there is this differ-

ence between this and the great financial efforts being made by other colleges. The college with which I am connected, and I believe I will dare to say the one with which my brother east of me, Dr. Roop, is connected have the wealth, have the membership, have coöperation. We have the ability to rapidly accomplish every single thing we have planned; but I say here—and I know the institution by ten years of toil there, having gone over every foot of that country—I say here, brethren, that, after the money had been raised, of which you have had mention here, over \$100,000, that country was simply combed with a fine-tooth comb. After all this has been done, it is my deliberate opinion that the Church and the local people in the community adjoining them are not able to raise this \$50,000, and that is why there is an appeal here that has not come to the people of my territory or any other college in this Church. I trust the people will hear this appeal; and there is a heart in it, and the heart is that there is the inability of the people in the Northwest to raise this \$50,000. Every dollar that is given will be a help in the scheme of rescue. This grand old college, which has now given almost fifty years to the educational work of this Church, is worthy of your support and needs it now.

REV. S. S. HOUGH, of Allegheny Conference. Before you go to the next item I would like to call attention to the Seminary, the first part of this item. You will notice that they want \$100,000 toward Union Biblical Seminary, and if this carries here it will carry the report as to the Seminary. If it fails here, it fails there, and what is to be said there should be said here. In the past we have been freeing the Church from debt, and it seems to be a fitting time that we should look to the next quadrennium to take a forward movement. I do not think this will in any way conflict with the resolution passed to make the next quadrennium an evangelistic quadrennium, for I believe if we get into our hearts the spirit of evangelism we will get the spirit of Christian Stewardship also as a result. We will want to get endowments and equipment for our educational institutions. It seems to me to go hand-in-hand for the future. As I journeyed to this General Conference I picked up a daily paper in Pittsburg, and I noticed that the Union Theological Seminary of the Presbyterian Church was inaugurating a plan to secure \$100,000 immediately of \$500,000 for that theological seminary. I also noticed that they had received that

morning a gift of \$25,000 to that church, for this very purpose, to build buildings that will require generations to build. They are planning for one hundred and fifty or two hundred years in the future. I believe that this educational report is a splendid one the whole way through. You will notice Items 9 and 10, that we have already passed. I think that this will cover the phase of the work that we need to recognize as important, beginning even with the local church, because it seems to me that what is needed in this denomination as much as anything now is unity, perfect coöperation, perfect sympathy from the time that we begin with the local church until we go to the academy and colleges and university and through the theological seminaries. As was said in the meeting this morning, which was called of the alumni of the Seminary, it seems to me that the things that are needed just now are to enable members of the Church—a great many men who ought to be in the Seminary, either before they get through college or at that time, simply fail to go to our theological school, and one reason given is that the equipment is not what it should be in our Seminary. Now if this be true, and I think it is, then it seems to me we need just \$100,000 to put Union Biblical Seminary in first-class condition. Give it at least \$100,000, or \$150,000, for equipment, and that will redound to make it what it should be, since we have but one theological school.

Now other denominations, not any larger than ours, have from two to three theological seminaries, and I think we are right in having just one; but there is no real good reason why there should not be three times as many young men and women in our Union Biblical Seminary at this time than we have. I believe if we get in close coöperation with the local church and with the college, and these colleges see to it that their tie to the Union Biblical Seminary is what it ought to be, and then that the young men when they go out in the large fields that we are opening up to them in the homeland and foreign lands, receive the proper sympathy and support, there will be no question about the future work in this Church. I am convinced that, while we have a great field before us in evangelism, and missions, and in this department, the very ground of the work is touched in this report, and I wish it could be adopted unanimously; and not only adopted here, but ~~wise~~ measures be immediately used for the full carrying out of this report. It will matter very little, brethren and

friends, if we pass this report and go to our homes and at the end of the quadrennium see that nothing has been materially done to carry them out. One thing this Church needs to do, and that is, it needs to set up a standard, since you mean wisely to carry that standard up. We ought to establish a confidence that will reach to the very foundation of this Church. Of everything we do here, see to it that we plan wisely for the immediate and hearty carrying out to the last dollar of everything we stand for, and unless we wish to make this thing a reality, let us vote it down; but if we intend to carry it out and stand by it, let us pass it heartily.

DR. W. E. SCHELL, of East Nebraska Conference. The Board of Education in its recommendation sets the goal at \$100,000, while Dr. Kephart made the suggestion that the sum of \$500,000, as recommended by the committee, be raised. Have we passed beyond the point where a motion might be entertained to raise this amount?

THE PRESIDING BISHOP. I suppose not, sir.

REV. W. E. SCHELL. Then I move to amend, Mr. Chairman, that the amount be fixed at \$100,000.

THE PRESIDING BISHOP. I hear no second

REV. A. P. FUNKHOUSER, of Virginia Conference. I had about made up my mind to be good and not say a word.

THE PRESIDING BISHOP. That is remarkable.

REV. A. P. FUNKHOUSER. But I do not believe I would be true to myself if I did not say something on the most important subject that this General Conference will have before it for its consideration. There has not been a word said upon the original question. We have had different institutions represented; not one word upon this question. Our educational work has never been in an organized shape. When we approach it, we approach it cautiously. Our fathers planned; the Church opposed it. Our people opposed it for a long time. Now largely scattered among us is a spirit of indifference. For twenty-nine years we have had a Board of Education. They have gathered, by the last report, \$20,000. Our Board of Bishops, our Educational Board, and, I think, our theological Seminary, have each severally and together recommended that this General Conference select a general secretary to push the work. That question does not even come before the body for its consideration, and yet this is the fundamental question. We talk about missions, we divide our work, make

another missionary secretary, altogether proper in my judgment, and yet the fact of all that work depends upon the educational question. We have a Church-Erection Secretary to gather funds for a great good work, and yet upon this same question rests the success of that. Why are we selling churches in different parts of the country? For the simple reason that we have not competent pastors to man them. Our Publishing House has to build up its business upon the general increase of our knowledge and culture, and our evangelists as they go out can make their work prominent only by having this question of education brought prominently to our people. The greatest evangelist of the century, Mr. Moody, who went over the country having many converts, wound up his life by establishing an institution of learning that should make prominent that work. We have amongst us all over the denomination men who are gathering great numbers of people into the Church that ten years afterward cannot be found by the successors of these people. I only want to say, Mr. Chairman, that this work is the foundation of every other work, and should be in the hearts, not of the General Conference simply, but upon the hearts and in the hands of somebody who is to study the subject, and give himself to the subject, and make it just what it should be. In our foreign fields, in the missionary work, the school is to solve the problem. Who is studying the general question of education in all these fields? Who is studying the general subject of the Church that is in all of our outlying and frontier territory? Who is becoming an expert upon this thing that is to reach the men to-day with money and who know the place to put it to do good? It seems to me that, with all these open doors, and with his fund gathered into your hands, that we would be recreant to every trust upon us if we did not make arrangements to get our share of the funds already gathered and only awaiting appropriation; but I will be good.

REV. J. S. KENDALL, of East Ohio Conference. I want to know whether we are working under that amended order of speeches of three minutes.

REV. J. W. LILLY, of Sandusky Conference. I hope that this report will be adopted just as it comes from the committee. They have given it careful consideration. They do not discriminate against any part of the Church except that the Seminary be emphasized during this quadrennium, and any one who has had his attention turned in

that direction will not question but that this is just what ought to be done, and I trust that we shall vote this at once.

DR. FUNK. Are we on the general report?

THE PRESIDING BISHOP. One more item to read. Hear the last item.

The secretary read the third item, as follows:

3. That the authorities of the Seminary are hereby instructed and authorized systematically to canvass the whole Church. The colleges and other institutions are authorized to take independent action in their respective territories.

REV. GEO. P. HOTT, of Virginia Conference. I rise to a question of privilege, to present a memorial offered by the alumni of Union Biblical Seminary supporting this resolution. Will you hear it read?

THE PRESIDING BISHOP. Proceed.

REV. G. P. HOTT. The memorial is as follows:

In the forward and upward look of the Church for the future, and especially for the coming quadrennium, we feel that our hearts' best interests and our hands' best efforts should be carefully and wisely directed; and to this end, for the cause of Christ, the welfare of men, and the best interests of our Church, the needs of our institution for the training of qualified men in the ministry of the Church should receive our earnest attention.

Therefore while we recognize that the spirit of the coming quadrennium must be that of evangelism, the soul will be a better qualified ministry, and the body of all this is our educational institutions, and chief among these, and the one institution fostered especially by the General Conference, Union Biblical Seminary. Therefore,

Resolved, That we have heard with exceeding interest and pleasure the words of Dr. Geo. A. Funkhouser concerning the work, needs, and enlargement of Union Biblical Seminary, and that we here earnestly record our high appreciation of the value and power of this institution, and pledge our hearty coöperation in securing the larger endowment asked for, the improved facilities in equipment and buildings, and the increase of the teaching force, that this school of the Church may have increased effectiveness in its great work.

GEO. P. HOTT,
M. R. DRURY.

REV. J. SIMONS, of St. Joseph Conference. I move that it be adopted.

Seconded.

REV. C. A. THORN, of Northern Illinois Conference. I move we hear Dr. Funkhouser, president of the Seminary, for five minutes.

This was agreed to.

DR. G. A. FUNKHOUSER, of Allegheny Conference, Senior Professor of the Seminary. Mr. Chairman and Brethren of the Conference: I thought probably the members of the committee and the alumni would do all the speaking to be done, but I am glad for the opportunity to say a word.

First, I might report to you that we have had an excellent quadrennium in the Seminary, as far as the inside working is concerned, an increase of students, closing this year with fifty students, a most excellent gain. We graduated nine. I am also sure the whole Church will be glad to hear that we have had an excellent spiritual condition in the school, and we have recognized all the years of our history that, unless the heart, along with the mind, can be kept alive and growing, it is not much use, we feel, and so I am very glad to report that we have had an increased spirituality in the Seminary, especially the last two years. I think one feature will be of interest. We have had a class in personal work under the care of Dr. Landis, meeting once a week, and teaching the young men to deal with men individually for the salvation of their souls. That has had a splendid effect; it has kept alive the spiritual interest of the young men in their fellows. Another feature has been an evangelistic band, which, during part of the year, goes out and helps ministers round about Dayton within their reach in their revival work. And we have also tried to tone up a little on the scholarship. We have raised the per cent. allowing a man to pass from sixty to seventy-five per cent. We are gradually raising the standard as we believe we ought. Now the need of this institution is great. We have come to the crisis I want you to know in our school. For eight years we have had no aid scarcely from the whole Church. Church erection stood out, and has been drawing upon the whole Church. We have not drawn upon the whole Church for eight years. We have remained still so far as the real permanent success of the institution is concerned. We have remained just where we were eight years ago. Of course we paid the debt, but that is a small part; that is only looking backward. We haven't done much to look forward. We need in the near future, badly need, better buildings, more buildings. We have been there for twenty-seven years in the same building. The building has been full this year; should have had it more than full, of course, but many of our men are married men, and of course they live outside, but we hope to incite such an interest in

the Seminary that we shall need in the near future more room and some modern buildings; and we badly need this one remodeled from top to bottom. We need this because our own institution is not bounding forward and the Seminary is not keeping pace—it is the heart of the whole Church—with the local conditions in Dayton and the colleges of our Church. We need these, in the second place, because the seminaries round about us are reaching out in a way they have not done for years. One east of us expects to spend about \$500,000 in improving in the near future, and others round about us are making large strides, and our young men are noticing it. They compare our institution with other institutions which are making much more liberal provision for their young men; and so on several accounts we have reached a crisis and we must move out. I do not expect we shall be able to do what some of these other institutions are doing or will do. We do not ask you to do that, but we do ask that you present to our young men that are coming here, not what these other institutions may have now and are able to do, but at least some evidences of growth.

Enlargement of the faculty we need badly. We need one or two more teachers there. We are in a peculiar strain in taking care of the various classes. We have a good many coming in that have not had a college training, and we must carry a couple of courses, and then we have others who have had the best of college training, and sometimes some of them are kept back, as they think, by being classed with those who have not had these advantages. If we had another teacher or two we could separate the classes so as to be of great advantage to both those who have the college training and those who have not. We have not as a Church, I am sure, come to the time when we can say to every man coming into the Seminary that he must have a regular course. Some very good students have never had a college course, and that will be the case for long years to come, but we do need to make good provision for all who come, that the one class does not hinder the other, and we need very badly, therefore, an increase of the teaching force. Other seminaries have from six to fourteen teachers, with no more students than we have. I speak of this because the teachers you have ought to have more time to devote themselves to specific subjects and not to spread over so much ground. We have from twelve to nineteen recitations a week. In many seminaries they have their work so that teachers may have but seven to twelve recitations per

week. I would like to say this also along the line that you will be called upon to act: The Seminary needs your sympathy and interest. Our men are solicited by other theological institutions which are able to give them much more money than we are able to loan them; give them, I say, much more money than we are able to loan. This at least tempts young men to look to other schools for their theological education. And then the salaries that confront them after they are out in active work; they do not see how they shall be able to pay back their debt. There never was such a desire for Seminary trained men. Our students this year have gone out into conferences that have never asked for them before, into Minnesota, Wisconsin, Kansas, and I don't know where else. One elder wanted the whole output of the Seminary this year. If we had fifty graduates we could put them out into strategic places. That is the whole cry, and I hope this Conference will not pass over this matter or adjourn without having made larger provision to prepare men of the Church for the ministry.

DR. FUNK. I would like to say a few words on the general report. I am pleased with it with but one exception. I am sure the Board of Education, in its meeting at Dayton, and also in the quadrennial address of the Board of Bishops, made a recommendation for a secretary of this field, and I believe, as Brother A. P. Funkhouser has said, that it is one of the greatest needs of our Church to-day. I cannot but believe that we are making a mistake if we don't place in this field some one to push the plan so splendidly provided for in this report.

Question called for.

THE PRESIDING BISHOP. As many as favor its adoption will show their hand. Opposed, like sign.

The report was adopted.

THE PRESIDING BISHOP. It is now three o'clock, and you have a special order for this hour, the election of your editors, beginning with the editor of the *Telescope*.

REV. J. R. CHAMBERS, of Neosho Conference. Was there any provision made in the appointing of a Committee on Delegates' Expenses for the future for the next General Conference, for another committee to be appointed, or anything about it?

Order of the day was called for.

THE PRESIDING BISHOP. What is your pleasure? Will you elect both editors at one time, or one at a time?

VOICES. One at a time.

TWENTY-FOURTH GENERAL CONFERENCE

THE PRESIDING BISHOP. The secretary will read the result of the ballot for members of the Publishing House Board.

REPORT OF THE BOARD OF TELLERS ON THE ELECTION OF THE PUBLISHING HOUSE BOARD.

The secretary read the result of the ballot for the election of the Publishing House Board of Trustees, as follows:

E. F. Millard.....	16	John Hulitt.....	76
D. D. Lowery.....	84	S. E. Kumler.....	224
L. W. Stahl.....	145	E. S. Neuding.....	25
I. Bennehoff.....	31	P. M. Camp.....	133
G. A. Wolfe.....	26	George Scott.....	20
S. D. Faust.....	160	G. W. Dillenbach.....	8
W. A. Lutz.....	39	George Miller.....	162
D. W. Sprinkle.....	111	E. R. Smith.....	102
W. H. Jack.....	30	A. W. Drury.....	118
C. J. Burkert.....	183	D. R. Seneff.....	50
Eugene Schaeffer.....	65	H. W. Trueblood.....	66
S. W. Lott.....	31	Matt Edmonds.....	191
T. J. Harbaugh.....	45	C. U. McKee.....	56
J. H. Arnold.....	15		

Votes cast, 248; thrown out, 2. Total count, 246.

The following were declared elected as members of the Publishing House Board: S. E. Kumler, Matt Edmonds, C. J. Burkert, George Miller, S. D. Faust, L. W. Stahl, P. M. Camp, A. W. Drury, D. W. Sprinkle.

THE PRESIDING BISHOP. Prepare your ballots for editor of the *Telescope*.

REV. A. M. SNYDER, of Upper Wabash Conference. I move that a board of tellers be appointed to count the ballots, and retire to the committee room, and when the result is known report to the Conference.

Seconded.

The motion was adopted by a vote of 144 to 50.

PROFESSOR KEPPEL. I would like one suggestion in connection with the appointment of that board of tellers. If the chair will appoint about ten persons as tellers, they can be divided into five groups, and count the votes in a short time. I would suggest that ten persons be appointed, with one person as chairman. We might as well do it quickly, as our time is valuable.

This was agreed to.

REV. J. R. CHAMBERS, of Neosho Conference. Are we not to have an editor and an assistant editor? Why not place the first one on the ballot as editor and the other as assistant?

VOICES. No, no.

THE PRESIDING BISHOP. Will Brother J. R. King and Brother S. S. Hough and Brother A. A. Moore and Brother E. R. Smith please take up the ballots? I will appoint Professor Keppel chairman of the committee and add five more names. Brother J. W. Lake, Brother D. P. Baker, Colonel Cowden, Brother H. Deal, and Brother Jacob Davis. They will withdraw from the Conference room as soon as the ballots are taken up and count them and report at the earliest possible moment.

DR. FUNK. A question of privilege. Will this be a standing committee for this afternoon? We have several more elections.

THE PRESIDING BISHOP. Yes.

DR. H. U. ROOP. May we not vote immediately for associate editor?

REV. S. W. KEISTER, of Allegheny Conference. It seems to me that we are not prepared to vote for the assistant until we know who the editor-in-chief is.

THE PRESIDING BISHOP. Very good; let it stand as it is.

REV. L. W. STAHL. I move you that we proceed to cast our ballots for the Board of Home Missions.

DR. FUNK. Not according to the rules.

REV. L. W. STAHL. I move you that we suspend the order of the day and cast out ballots now for the Board of Control for Home Missions. We can do this while this vote is being counted.

DR. FUNK. There is no use of trying it, because the ballots are not here.

REV. I. BENNEHOFF, of Erie Conference. Does this deprive the committee of voting if the vote is taken before they return?

THE PRESIDING BISHOP. The committee is requested to meet in the Sunday-school room, to the left.

SECRETARY SNYDER. If we vote in the absence of this committee, would we not deprive them of the privilege of voting? I think we ought not to do this.

DR. R. J. WHITE, of Erie Conference. I think we can do this: We could proceed with the hearing of the Sunday-school report, or some other, with the understanding that when the board of tellers are ready

to report the pending matter be laid aside and the voting proceeded with. I move you that we take up the Sunday-school report and consider that while this vote is being counted, with the understanding that whenever they are ready to report the result that this report be laid aside and the election proceeded with.

REV. J. S. KENDALL, of East Ohio Conference. You have sent the General Secretary of the Sunday-School Board out as one of the tellers. He ought to be here.

DR. H. U. ROOP. I move that we proceed with the election of the assistant editor of the *Telescope*.

VOICES. No, no.

REV. J. W. LILLY of Sandusky Conference. How can we vote for the assistant editor until we know who is the editor?

BISHOP MILLS. We cannot.

REV. J. W. LILLY. We cannot do it and be fair.

DR. R. J. WHITE, of Erie Conference. I still insist on the motion I made. It has been seconded, and I call for the question. Although Brother Cowden is out, I think he will be here in time to discuss it.

The motion was adopted.

Secretary Snyder read the report, as follows:

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.

We, your Committee on Sunday Schools, beg leave to report as follows:

Strike out all of Chapter XV. and substitute the following:

CHAPTER XV.

SUNDAY SCHOOLS.

For the benefit of the rising generation and the upbuilding of the church of Christ, Sunday schools shall be organized wherever practicable. They shall be organized and conducted in harmony with the provisions following in this chapter.

The general interests of the Sunday-school work shall be committed to a Sunday-School Board, which shall be governed by the following constitution:

SECTION I.

The Constitution of the Sunday-School Board.

ARTICLE I.

Name.

This organization shall be known as the General Sunday-School Board of the Church of the United Brethren in Christ.

UNITED BRETHREN IN CHRIST

ARTICLE II.

Object.

The object of this Board shall be to promote the multiplication, growth, and efficiency of the Sunday schools in connection with our Church and elsewhere, for the glory of God and the saving and blessing of mankind.

ARTICLE III.

Members and Officers.

This Board shall be composed of five members, who shall be elected by the General Conference for a term of four years, with the bishops of the Church, editors of Sunday-school literature, the Sunday-School General Secretary, the secretary or secretaries of the Missionary Society, Secretary of Church-Erection Society, the Agent of the Publishing House, and the General Church Treasurer, as members *ex officio*.

ARTICLE IV.

Meetings.

1. The Board shall be convened by the call of the General Secretary within thirty days after their election, and shall elect from their own number a recording secretary, who shall be a resident of Dayton, Ohio, or vicinity. The General Church Treasurer shall act as treasurer of the Board.

2. The Board shall meet annually in the month of April or May, on such day or days as it may determine. Other meetings may be held on the call of the General Secretary. The members present at any meeting shall constitute a quorum. The fiscal year of the Board shall close on March 31.

ARTICLE V.

Duties and Powers.

1. This Board shall have charge of the general Sunday-school interests of the Church, and in carrying forward its work it may adopt such rules and take such action as, in its judgment, the interests committed to it may demand; provided, that nothing shall be done out of harmony with the Discipline of the Church.

2. The Board shall, each year, at its annual meeting, place an assessment of at least three cents per member upon the several annual conferences.

3. It shall make provision for the general observance of Children's Day on the first Sunday in June, and shall receive the free-will offerings made on that day.

4. It shall have full authority to fill vacancies in its membership between the sittings of the General Conference, and shall publish an annual report of its work.

5. A committee shall be appointed annually which shall audit the General Secretary's and Treasurer's accounts.

6. The General Secretary, Recording Secretary, and the editors of the Sunday-school literature, together with two other members elected for that purpose, shall constitute an executive committee to act in the interval of the Board meetings. This committee shall meet monthly, but shall not transact new business.

7. The Board shall define fully the work and duties of the General Secretary and other employees, and arrange for salaries not otherwise provided.

ARTICLE VI.

Use of Funds.

1. The funds of this Board shall be made to assist in establishing and maintaining Sunday schools in home and foreign fields, and for defraying the expenses of the Board in forwarding the work for which it was organized; provided, that the principal of whatever permanent funds are created shall be carefully invested and only the income therefrom be expended.

2. All applications for assistance shall be made through the General Secretary, and shall be considered by a local committee or sub-committee thereof. Appropriations shall be made only to Sunday schools that are conducted in harmony with the disciplinary provisions of the United Brethren Church, or to schools giving satisfactory evidence that they will soon become such.

3. The President and Recording Secretary shall sign all orders issued on the Treasurer for funds.

ARTICLE VII.

Duties of Officers.

1. The President shall have the operations of the Board under his care; he shall preside at its meetings, make such recommendations as he may consider proper, and call special meetings of the Board when, in his judgment, and that of the Secretary, it is necessary.

2. The Recording Secretary shall issue the calls for the meetings of the Board, and keep a correct record of its business transactions in a book provided for the purpose.

3. The Treasurer shall have charge, and hold in trust, the funds of the Board.

SECTION II.

Annual Conference Relations and Duties.

1. Each annual conference shall elect annually a conference Sunday-school secretary, whose duty it shall be to collect statistics of the Sunday schools of the conference upon blanks furnished him by the General Secretary of the Sunday-School Board, and transmit an abstract of same to the General Secretary; to represent the interests of the Sunday-School Board before the annual conference; to hold, at a convenient time during the conference session, a Sunday-school anniversary for the benefit of the Sunday-school cause. The necessary in-

cidental expense of the secretary shall be paid by the General Sunday-School Board.

Pastor's Duties.

2. The pastor shall have general supervision of all the Sunday schools on his charge. It shall be his duty to be present at all sessions of the Sunday school as far as practicable; to preside at all business meetings when present, and at all meetings for the organization of Sabbath schools. He shall organize a Sunday school at each appointment on his charge, where there is not one already; he shall preach on the subject at each appointment at least once a year; he shall report to his conference the number of schools, the number of officers and teachers employed, the number of scholars enrolled, including members of the Home Department and Cradle Roll, the number of conversions among the scholars, and the amount of money collected for the use of schools, for the general fund, for missions, and for any other purpose.

SECTION III.

Organization of New Sunday Schools.

In organizing a new school the pastor shall pursue such plan as he may think advisable to secure a superintendent, secretary, and treasurer. It is desirable that, if possible, such officers should be active Christians and members of our Church. They shall hold office for one year, and shall perform the duties which usually pertain to such offices.

SECTION IV.

Constitution for a Sunday School.

It is recommended that all the Sunday schools adopt the following constitution; provided, that any school may have the privilege of enacting such by-laws for its better regulation as will not conflict with the constitution.

ARTICLE I.

This school shall be known as the United Brethren Sunday school of —.

ARTICLE II.

The object of the school shall be to gather in all, both old and young, as far as possible, for instruction in, and the study of, the Bible, and to promote the worship of God, and to secure the salvation of souls.

ARTICLE III.

1. The officers shall be the pastor, a superintendent, a secretary, a treasurer, a librarian, and, when desired by the school, a chorister and organist. The duties of these officers shall be such as usually pertain to such offices; and whenever it is generally deemed necessary for the interests of the school, an assistant may be elected in each of

these offices; all of whom shall be subject in their official duties to their superior officers, except in the absence of such superiors.

2. There shall also be an executive committee of three or five, chosen by the school. The pastor and superintendent shall be members *ex officio*, and a majority shall be members of the United Brethren Church at ———, whose duty it shall be to select and order a suitable amount of our own literature and helps for the school from time to time, and look after the general interests of the school.

3. The executive committee shall, at least one week prior to the time of the annual election, nominate suitable persons, candidates for each of the various offices of the school; provided, that, on stations, if desirable to the pastor, the election of the superintendent may be by the official board.

4. All elections in schools shall be by ballot, only enrolled members over twelve years of age voting.

5. The superintendent, when at all possible, shall be a member of the United Brethren Church, in good and regular standing. He, with the approval of the pastor, shall appoint the teachers.

6. The pastor of the church shall preside at each annual election, whenever practicable, and the superintendent or pastor shall preside at all special elections.

ARTICLE IV.

Vacancies for unexpired terms shall be filled in the same manner and form as above provided for annual reorganization.

SECTION V.

Sabbath Schools and the Missionary Work.

Each of our Sunday schools is hereby constituted an auxiliary to the Branch missionary society within whose limits it is located; and the superintendent is expected to take a collection, at least once each quarter, for the cause of missions, and report the amount to the pastor. Any member of the Sunday school may become a life member of the auxiliary by the payment of three dollars, and shall be entitled to a certificate of life membership.

Respectfully submitted,

R. M. ZUCK, *Chairman.*

S. C. CALDWELL.

H. H. FOUT.

R. J. WHITE.

ALEX. ANDERSON.

ROBERT COWDEN.

ISAAC HILBORN.

J. S. KENDALL.

J. L. DRURY, *Secretary.*

T. G. SPANGLER.

JOHN DRURY, of Iowa Conference. As a member of the committee I would add that it may save a little time to make two or three suggestions. First, under Section 5, on the last page, "Sabbath" should be changed and called "Sunday," to make it correspond; and under

the same section, instead of "is expected to take the collection," have it read, "to receive the offering." This was suggested by Brother Cowden.

THE PRESIDING BISHOP. Let me suggest that the tellers are here and the ballots will be reported.

REPORT OF BOARD OF TELLERS FOR EDITOR OF THE TELESCOPE.

SECRETARY SNYDER. The ballot for editor of the *Religious Telescope* is as follows:

I. L. Kephart.....	176	P. M. Camp.....	3
W. J. Zuck.....	27	J. M. Phillippi.....	2
W. O. Fries.....	16	C. I. B. Brane.....	2
M. R. Drury.....	12	J. T. Hobson.....	1
A. P. Funkhouser.....	5	J. S. Mills.....	1

Total vote, 245. Necessary to a choice, 123.

Dr. I. L. Kephart was declared elected.

THE PRESIDING BISHOP. Prepare your ballots for associate editor of the *Telescope*.

THE PRESIDING BISHOP. I appoint as a substitute for Colonel Cowden, who will want to hear the report on Sunday schools discussed, Brother A. Anderson, of Northern Illinois Conference, to serve on the board of tellers.

DR. FUNK. I believe we ought to pass this report as it is, and any discussion of this is a waste of the Lord's precious moments.

The question was called for.

REV. S. W. KEISTER, of Allegheny Conference. I doubt very much whether this report is any more correct than some others that have come before the Conference. I would like to make an amendment to at least one item of the report, or at least move to amend Article III., Section 3, on page 4, "the executive committee," etc. I want to amend by saying: "The executive committee, in conjunction with the officers and teachers of the school, shall, at least one week," and so on, and strike out all after the third line or after the word "school" in the third line from the bottom, "provided that, on stations, if desirable to the pastor, the election of the superintendent may be by the official board."

Seconded.

REV. S. W. KEISTER. My reasons for this are that I hold as many

quarterly meetings as other leaders do where the quarterly conference or official board have been nominating the Sunday-school superintendent, when possibly one-third or one-half of that official board never show themselves inside of that Sunday-school room, and it seems to me that the officers and teachers, in conjunction with the pastor and executive committee, in those schools, should have the right to make these nominations.

T. G. SPANGLER, of Eastern Pennsylvania Conference. I move to substitute by striking out the word "officers" after "the executive committee," and leave the officers out of it.

REV. S. W. KEISTER. I should agree to that. Without that it is the executive committee and teachers.

DR. FUNK. I rise to a point of order. I think we have had a motion to adopt this report, and I move that we adopt the report.

Seconded.

REV. S. W. KEISTER, of Allegheny Conference. Now, Mr. Chairman, is it necessary to renew this motion?

THE PRESIDING BISHOP. I presume not; it has been stated clearly.

REV. R. M. ZUCK, of Upper Wabash Conference. We will accept that if he will allow us to change one word that is in the last line of Article III. Instead of having it "shall," retain the word "may," so we will leave it open for the schools to adopt this plan or not. I want it left "may" instead of "shall."

DR. L. S. CORNELL, of Colorado Conference. I want to say a word. In striking out that last line, or amounting to about one line, I think that ought to be just as it is. There are often times when that clause is needed in the Discipline very much. I remember one case where the school was so involved with its internal organization that they were not able to elect a superintendent without danger of breaking up the school, and it was just such a condition as this that saved that school. I hope that this will remain as it is, that the election of the superintendent may be by the official board.

E. S. NEUDING, of Southeast Ohio Conference. I see there is no provision made for the election of superintendent for the Primary Department, and I would move an amendment in the third line of Article III.

THE PRESIDING BISHOP. You had better wait.

DR. A. C. WILMORE, of White River Conference. We cannot hear

half that is said back here. I suggest that we send some of these delegates to a school of oratory or elocution or wake them up so we can hear them. We absolutely cannot vote intelligently. We want to hear what is said so we can vote intelligently.

REV. J. E. SHANNON, of White River Conference. The understanding is that this committee shall be the executive committee and the Sunday-school teachers.

REV. S. W. KEISTER. I accept that.

REV. J. E. SHANNON. I want to say I am heartily in favor of that because trouble has come from an election by a lot of little children. The Sunday-school teachers ought to be on this committee.

DR. R. J. WHITE, of Erie Conference. As a member of the committee I am very glad to accept of this amendment with one exception. I think we ought not to strike out that last clause, "if desirable, the pastor," etc. "Provided that any stations, if desirable to the pastor, the election of the superintendent may be by the official board." Now, in some sections they do this, and to introduce a new method at once would not be wise. The pastor may think it desirable to pursue some other course, and, as a general superintendent of the Sunday-school work of his church, I think he should have that liberty. This does not make it obligatory; it simply leaves it as a possible method of procedure.

REV. S. W. KEISTER, of Allegheny Conference. If the second agrees, I shall withdraw that part of my amendment.

The one seconding the motion agreed.

H. J. ROOP, of Eastern Pennsylvania Conference. I wish to call attention to Item 4, the age limit, and I wish to insert sixteen years instead of twelve. My reasons for it are these: I have seen it in my days that at the age of thirteen and twelve scholars were influenced by the teacher as to how they should vote, and some ill feeling has grown out of it. Now, I think if we set the age limit at sixteen that will be done away with, and I, therefore, move to say sixteen instead of twelve.

No second.

A. H. LAUGHBAUM, of Sandusky Conference. I speak for the amendment. I am in favor of the amendment, and I am in favor of the adoption of this as a whole. If we as delegates all have our peculiar notions ventilated and enacted into law, we will stay here for months. I think this is a model report, and, as a Sunday-school

worker, I do not see how we can better this. If we are all going to have our peculiar notions enacted into law we had better make provision for a permanent boarding place.

JOHN L. DRURY, of Iowa Conference. When this was up before the Conference before the word "generally" in Article III. was omitted, according to the report as the Secretary reported it. The word "generally" is to be stricken out, and now in Article VII., Item 1, on the third page, please strike out the word "secretaries," and insert "executive committee" instead of "secretary." Still one other suggestion which comes from Brother Cowden after the report was presented to Conference before. Under Section 5, third line, last page, instead of "expect to take a collection" have it read, "is expected to receive an offering."

REV. H. C. SHAFFER, of Oregon Conference. In Article III., page 1, it seems to me it would be wise to make the change from "secretary or secretaries" of the Missionary Society, and have it read "secretary of the Missionary Societies," and I so move.

Seconded.

This was agreed to.

REV. L. W. STAHL, of Allegheny Conference. I want to call attention to one matter that was objectionable this morning in other reports. This report says that members present at any meeting shall constitute a quorum. You said this morning that that was a very dangerous thing, that two members would transact business, and I think that this ought to harmonize with the other provision and say that a majority of the Board constitutes a quorum, and I so move.

VOICES. Agreed.

E. S. NEUDING, of Southeast Ohio Conference. As stated a few moments ago, no provision is made for primary superintendent, and I think every school should have a primary superintendent elected by this same board, and I move to amend in Section 4, Article III., on the last page in Division 1, in the third line, following "chorister and organist," "a superintendent of primary department."

VOICES. Agreed.

COLONEL COWDEN. I am not agreed to that. My reason for objecting is that the superintendent of the primary department should be appointed by the superintendent.

The motion of Brother Neuding was lost.

DR. M. R. DRURY, of Iowa Conference. I want to make a sugges-

tion that will be very reasonable, I think, on the very face of it. The very first line of Chapter XV., Sunday Schools, "for the benefit of the rising generation," I want to change that, "in order to secure a general and systematic study of the Bible and upbuilding of the church of Christ," etc.

This was agreed to.

REV. R. M. ZUCK, of Upper Wabash Conference. It was not the intention of the committee to not recognize the Young People's Christian Union, and I should like, on behalf of the committee, to add on first page, Article III., "Members and Officers," I should like to add after "Publishing House," "the president of the Y. P. C. U."

This was agreed to.

REV. S. S. HOUGH. I was out part of the time. It may be that the phrase that I am after has been corrected. It is Article II., "object" (first page), the last clause, where it says, "object of this board shall be to promote the multiplication, the growth, and efficiency of the Sunday school in connection with our Church and elsewhere for the glory of God and the saving and blessing of mankind." That is too general. I think it should be "for the study of the Word of God and the saving and blessing of mankind," and I so move.

It was adopted.

The report of the Committee on Sunday Schools as amended was then adopted.

REPORT OF BOARD OF TELLERS FOR ASSOCIATE EDITOR OF TELESCOPE.

At this point the report of the tellers to count the ballots for associate editor of the *Religious Telescope* was read by the Secretary as follows:

Ballots cast, 244; necessary to a choice, 123.

J. M. Phillippi.....	150	M. R. Drury.....	5
W. J. Zuck.....	41	J. L. Senseny.....	1
W. I. Beatty.....	11	P. M. Camp.....	4
J. T. Hobson.....	9	C. I. B. Brane.....	1
J. G. Huber.....	4	W. O. Mills.....	4
W. O. Fries.....	14		

Dr. J. M. Phillippi was elected.

THE PRESIDING BISHOP. You will prepare your ballots for editor of the *Watchword*.

REV. J. W. LILLY, of Sandusky Conference. I move that the rules be suspended and Brother Shupe be elected by acclamation.

Seconded.

REV. S. W. KEISTER, of Allegheny Conference. I think this is a bad precedent.

THE PRESIDING BISHOP. I think you had better go ahead with your ballots.

DR. FUNK. I was anxious to have somebody in misery with me.

The ballot proceeded.

J. L. DRURY, of Iowa Conference. I move that the Conference consider the report of Committee No. 14, on Ministry of the Church.

The motion was adopted.

Assistant Secretary Schaeffer read the report of the committee.

REPORT OF COMMITTEE ON MINISTRY OF THE CHURCH.

We, your Committee on Ministry of the Church, beg leave to report as follows:

Page 49, paragraph 3. Licentiates. Add to the paragraph the following words; namely, "And authorized to administer the ordinances."

Itinerants. Paragraph 4, Item 2, add, "Having served for twenty or more years, shall receive such salary as may be determined by their respective annual conferences from year to year."

Page 49, paragraph 7. Evangelists. Substitute: "No preacher shall be recognized as an evangelist unless he is so authorized by vote of the annual conference to which he belongs, or by the General Board of Home Missions. He shall report his work annually to the conference or Board of Missions."

Duties of presiding elders, page 52. In place of paragraphs 4 and 6, substitute the following, numbered 4: "The duties of a presiding elder are: To superintend the district appointed him, to preach as often as practicable, to give special attention to evangelistic work, home missions, church erection, and education. It shall also be his duty to make strict inquiry whether each pastor has received the amount of salary due him, and in case of a deficiency, to make an earnest effort to secure the amount due, and to have all the assessments paid in full on his district."

Page 52, paragraph 7. Substitute the following: "The presiding elder shall earnestly endeavor to arouse the membership to a minimum salary of five hundred dollars on each charge, and shall suggest the most practicable means for securing the same."

Page 52, paragraph 5. Fourth line, after the word "house," insert, "or arrange for them."

Page 57, Section 10. Marriage. Who may solemnize. Substitute:

Item 1. All ordained ministers.

Item 2. All annual conference ministers.

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Item 3. All quarterly conference ministers, while under appointment as pastor, where the law of the State makes it the privilege of every regularly licensed minister to solemnize marriages, are hereby authorized. But none having quarterly conference license only are permitted to do so, except as above provided.

Page 58, Section 11. Preachers, duties in general. Paragraph 1, second line, for the words "form classes," substitute the words "organize churches."

Directions to preachers, page 58, paragraph 2, substitute the following, namely:

Item 1. Be diligent. Never trifle away your time. Always be serious. Let your motto be, "Holiness unto the Lord." Avoid all vain conversation. Conduct yourselves prudently, and demean yourselves in all respects as a true Christian. Be at all times averse to crediting evil reports. Believe evil of no one without good evidence. Put the best construction on everything.

PRELUDE.

I.

There shall be organized and maintained by the General Conference a society for the relief of superannuated, worn-out, and afflicted ministers of the gospel and their wives and children, of the Church of the United Brethren in Christ.

NAME.

II.

This Society shall be called the Preachers' Aid Society of the Church of the United Brethren in Christ.

OFFICERS.

III.

The officers of this Society shall consist of five Directors, three ministers and two laymen; a Secretary and Treasurer, the Directors and Secretary to be elected by the General Conference. These officers and directors shall constitute a Board of Managers, who shall meet immediately after their election and organize by electing a President and Vice-President. The Corresponding Secretary shall be Recording Secretary of the Board.

DUTIES OF OFFICERS.

IV.

The President shall preside at all meetings of the Board and shall have power, in conjunction with the Secretary and two Directors, to call special meetings. In the absence of the President, the Vice-President shall preside.

V.

The Corresponding Secretary shall keep a record of the proceedings of the Board, conduct its correspondence, and devote himself to the

TWENTY-FOURTH GENERAL CONFERENCE

work of securing funds and attending to the interests of the Society, as the Board may direct. He shall publish annual and quadrennial reports of the work of the Society. The General Conference shall fix the salary of the Secretary.

VI.

The Board of Managers shall hold annual meetings. They shall appoint an executive committee of its own number, make by-laws to regulate its business, not in conflict with the Discipline, appropriate money for incidental expenses, and to aid those entitled to the same.

VII.

It shall be the duty of the Board of Managers, in case of vacancy in the office of Secretary, to appoint his successor, who shall serve until the following General Conference.

AUXILIARY BOARD.

VIII.

Each annual conference shall appoint an Auxiliary Board of Directors, through which all applications for aid shall be made. The Auxiliary Board shall examine carefully each application for aid and certify the same to the Secretary of the Parent Board, together with the degree of disability, age, etc.; whether male, female, or child.

FUNDS—HOW SECURED.

IX.

Each annual conference shall make a judicious apportionment for the benefit of this fund, half of which shall be retained by the conference for its use, the other half to be paid to the General Board. One-half of the dividends coming from the Publishing House to each conference shall be paid to the General Board.

All annual conference ministers shall pay to this fund the sum of one dollar per year, and all making these payments shall be entitled to the benefits of the same, as hereafter provided.

X.

The Treasurer shall receipt for all money sent him by the several annual-conference treasurers, and from all other sources. The General Church Treasurer shall be the treasurer of this fund.

QUALIFICATIONS OF APPLICANTS.

XI.

Any person receiving aid under this rule must be a minister of the gospel in good standing in the Church of the United Brethren in Christ, and engaged in active pastoral work not less than five years, except in the case of widows and children, and at the time of application under this rule, must be in part or in whole disabled from the

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performance of ministerial work, by sickness, old age, or other unavoidable circumstances.

WIDOWS.

XII.

Widows receiving aid under this rule, must show that they are the widows of ministers of the gospel of the Church of the United Brethren in Christ, in good standing in the church of Christ. Children must be under the age of sixteen years, and dependent upon the widowed mother or themselves for support and education.

DISTRIBUTION.

XIII.

All applications shall be forwarded by the conference Auxiliary Board to the General Secretary at Dayton, Ohio, and by him filed in the order of receipt.

XIV.

The Secretary shall fix a day in each month for the examination of all claims on file and continue until all are examined. He shall notify the Executive Committee of the time and place of meeting. The day of the month should be the same as nearly as may be from month to month.

XV.

The secretary shall forward by check all allowances, each month, to those receiving aid, and notify all claimants whose applications have been disallowed. The secretary shall also furnish proper blanks for application to each conference board.

The amount recommended by the General Board shall be provided by an equitable assessment among the various annual conferences of the Church.

Nothing in this organization shall interfere with any of the benevolent societies or local arrangements for superannuated ministers, widows, and children, or with the funds of any conference, or any bequests made to any conference or any local benevolent society.

J. SIMONS, *Chairman*,
L. W. STAHL,
E. W. CURTIS,
W. D. HERNDON,
ELMER MATER,
S. M. LOVE,
J. M. MUMMA,
D. P. BAKER,
A. W. ARFORD,
W. R. LOYD,
A. ORR, *Secretary*,
Committee.

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DR. W. E. SCHELL, of East Nebraska Conference. I move you that we adopt the report item by item.

It was so ordered.

THE PRESIDING BISHOP. I believe the tellers are ready to report on the election of the editor of the *Watchword*.

REPORT OF THE BOARD OF TELLERS ON EDITOR OF WATCHWORD.

SECRETARY SNYDER. The following is the report of the tellers on the ballot cast for editor of the *Watchword*:

H. F. Shupe.....	234	W. H. Washinger.....	1
W. J. Zuck.....	5	C. W. Brewbaker.....	1
G. D. Gossard.....	3	H. H. Fout.....	1
R. M. Zuck.....	1	C. W. Recard.....	1
M. R. Drury.....	1		

Votes cast, 248; necessary to a choice, 125.

Dr. H. F. Shupe was elected.

THE PRESIDING BISHOP. You will prepare your ballots for editor of the *United Brethren Review*.

REV. I. BENNEHOFF, of Erie Conference. I move you that the editorship of the *Review* be referred to the editors of the *Religious Telescope*.

VOICES. No; no.

THE PRESIDING BISHOP. There is no second.

The motion was seconded.

REV. F. H. NEFF, of Oregon Conference. I rise to a point of order. Are we not now taking the ballot? Then this is out of order.

THE PRESIDING BISHOP. The point of order is well taken.

DR. FUNK. Can we distribute about half a dozen reports?

THE PRESIDING BISHOP. I suppose they ought to go out. What are they?

The printed reports of the Committee on Itinerancy and the Committee on Union Biblical Seminary were distributed.

DR. FUNK. Mr. Chairman, I learn from the Committee on Salaries that no provision has been made for salary of editor of the *Review* or the Secretary of Home and Foreign Missionary Societies. I move you, therefore, that this report be referred back to the committee.

It was referred back to the committee.

The report of the Committee on Parsonages, Church Houses, etc., was distributed.

The ballots were collected for the election of the editor of the *United Brethren Review*, and the tellers retired to count the vote.

THE PRESIDING BISHOP. We will now hear the report on Ministry of the Church read item by item.

Assistant Secretary Schaeffer read as follows:

We, your Committee on Ministry of the Church, beg leave to report as follows:

Page 49, paragraph 3. Licentiates. Add to the paragraph the following words; namely, "And authorized to administer the ordinances."

REV. M. J. MUMMA, of Eastern Pennsylvania Conference. I wish to offer an amendment here in reference to a matter that was overlooked by myself as a member of the committee. I want to propose to take out from the committee's report the words, "and authorized to administer the ordinances," leaving that paragraph just as it stands now in the Discipline, and inserting on page 46 in the Discipline, immediately after Question 13, the following paragraph: "Upon a satisfactory examination, the applicant may be ordained as a licentiate and authorized to administer the sacraments of the Church, when engaged in the active ministry."

Seconded.

REV. M. J. MUMMA. My reasons for the proposed amendment are these: First, in our section of the country a minister cannot receive various favors from the railroad company unless he is ordained—he must be ordained. We have a number of licentiates that are serving charges; they cannot enjoy traveling favors, because not ordained. The other reason is that these ministers on certain charges, even though they are licentiates, oftentimes find themselves in position that it is necessary for them to administer the sacrament, and often many of them are conscientious in that, because it is not according to the Discipline, and this will permit that. These are the reasons for the proposed change.

This amendment was adopted.

Assistant Secretary Schaeffer read the next item as follows:

Itinerants. Paragraph 4, Item 2, add, "Having served for twenty or more years, shall receive such salary as may be determined by their respective annual conferences from year to year."

DR. A. C. WILMORE, of White River Conference. I move that we strike out the word "salary," and insert the word "benefits" instead of salary, and then it will read: "Add, Having served for twenty or more years shall receive such benefits as may be determined by their respective annual conferences from year to year."

VOICES. No, no.

THE PRESIDING BISHOP. I hear no second.

Seconded.

VOICES. Agreed. Agreed.

REV. J. SIMONS, of St. Joseph Conference. I do not think we want to agree to that. It seems to me there is no better word to put in here than the word "salary." That is really what the committee thought, and when a brother has served twenty years or more in the work of the ministry, and has reached that period of life where he is unable to continue the work, that he ought to be superannuated and put on a salary from year to year as your annual conferences might be able to do. This is the thought of the committee, and it seems to me it is right in place.

DR. A. C. WILMORE. I wish to state this—that the term salary does not apply to superannuated men in any case. It is appropriate for a man engaged in active work, but when he is retired it is not called salary; it is called a pension, or a benefit or a claim. In other churches, where they have a provision for superannuated preachers, it is called a claim—in some cases, a pension. Take the boards of police of the cities; they have the same term as this—pension, or something of the kind, but never salary. Salary implies what a man receives for active work.

REV. GEORGE P. HOTT. I rise to a point of order. He is not speaking on a motion before the house.

DR. M. R. DRURY. I would like to substitute the word "aid" instead of "benefit."

DR. A. C. WILMORE. I will accept that.

This was agreed to and adopted.

SECRETARY SNYDER. I have the report of the ballot on the editor of the *United Brethren Review*.

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REPORT OF THE BOARD OF TELLERS FOR EDITOR OF THE UNITED BRETHREN REVIEW.

Votes cast, 232; necessary to a choice, 117.

H. A. Thompson.....	141	C. W. Brewbaker.....	2
C. I. B. Brane.....	28	J. G. Huber.....	2
D. R. Seneff.....	13	R. J. White.....	2
M. R. Drury.....	8	A. W. Ballinger.....	1
W. J. Zuck.....	7	J. S. Kendall.....	1
P. M. Camp.....	6	A. M. Snyder.....	1
H. H. Fout.....	5	H. W. Trueblood.....	1
J. T. Hobson.....	4	W. I. Beatty.....	1
J. P. Landis.....	4	W. Z. Roberts.....	1
W. O. Fries.....	3	D. R. Miller.....	1

Dr. H. A. Thompson was elected.

THE PRESIDING BISHOP. You will now proceed to ballot for editor of our Sunday-school literature. How will you do that, both at once, or one at a time?

VOICES. One at a time.

THE PRESIDING BISHOP. You will now prepare your ballots for editor of our Sunday-school literature.

The printed reports of the following committees were distributed: Committee on Judiciary, supplemental report of the Committee on Superintendency as to Bishops' Council, Committee on State of the Church, Committee on Moral Reform.

The ballots for election of the editor of the Sunday-school literature were collected, and the tellers retired to make the count.

DR. FUNK. I move you that the rules be suspended, and the ballots for Church Trustees and Board of Education be also taken.

This was adopted.

THE PRESIDING BISHOP. You will hear the report of the tellers respecting the editor of the Sunday-school literature.

SECRETARY SNYDER. The following is the ballot cast for editor of Sunday-school literature:

REPORT OF THE BOARD OF TELLERS FOR EDITOR OF SUNDAY-SCHOOL LITERATURE.

Ballots cast, 226; necessary to a choice, 114.

H. H. Fout.....	210	W. O. Fries.....	2
W. J. Zuck.....	5	C. I. B. Brane.....	2
H. A. Thompson.....	2	J. T. Hobson.....	1

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R. J. White.....	1	M. R. Drury.....	1
J. G. Huber.....	1	D. D. Lowery.....	1

Dr. H. H. Fout was elected.

THE PRESIDING BISHOP. Prepare your ballots for associate editor of the Sunday-school literature.

REV. C. A. THORN, of Northern Illinois Conference. Is it understood that Dr. Thompson is now only editor of the *Review*, with no other work, or is he to be also assistant editor of the Sunday-school literature?

THE PRESIDING BISHOP. You are balloting now for the assistant editor of Sunday-school literature. Dr. Thompson was not elected by the General Conference before, but by the Publishing House Board afterward. The Board employed him to do part of the work on the literature of the Sunday school.

DR. FUNK. I move you that we appoint three tellers for these elections, for the ballot just being cast for Board of Church Trustees. Seconded.

S. F. HUBER. I move to amend by saying six.

DR. FUNK. I will accept that.

THE PRESIDING BISHOP. I will appoint Brothers S. F. Huber of Chambersburg, E. S. Neuding of Southeast Ohio Conference, F. H. Neff of Oregon Conference, W. F. Cronk of Des Moines Conference, John Drury of Iowa Conference, and W. L. Hinshaw of Arkansas Valley Conference. The tellers will please gather up the ballots.

The ballots for the Board of Church Trustees were collected, and the tellers retired to make the count.

THE PRESIDING BISHOP. I will announce the board of tellers for the ballot for Board of Education, as follows: C. W. Recard of East Ohio Conference, J. C. Myers of Miami, J. B. Connett of Lower Wabash, J. A. Bell of Virginia, John Hulitt of Southeast Ohio, and John Shambaugh of Des Moines Conference will serve as Tellers to count these votes. They will collect the ballots, retire, and count them.

At this point the printed reports of Committees on Church Membership and Church Erection were distributed.

SECRETARY SNYDER. I have the ballot for associate editor of Sunday-school literature:

UNITED BRETHREN IN CHRIST

REPORT OF THE BOARD OF TELLERS FOR ASSOCIATE EDITOR OF SUNDAY-SCHOOL LITERATURE.

Total vote cast, 233; necessary to a choice, 117.

W. O. Fries.....	112	R. J. White.....	1
H. A. Thompson.....	55	P. M. Camp.....	1
J. T. Hobson.....	17	W. D. Herndon.....	1
W. J. Zuck.....	16	S. F. Huber.....	1
Robert Cowden.....	6	C. M. Brooke.....	1
D. R. Seneff.....	6	R. M. Zuck.....	1
G. D. Gossard.....	4	M. R. Drury.....	1
C. I. B. Brane.....	2	J. S. Kendall.....	1
C. H. Cox.....	2	G. P. Macklin.....	1
W. I. Beatty.....	2	Mrs. J. C. Myers.....	1
D. L. Burger.....	1		

There was no election.

THE PRESIDING BISHOP. You will prepare your ballots again for associate editor of the Sunday-school literature.

DR. W. E. SCHELL, of East Nebraska Conference. I would like to know if the editor of the *Review* cannot also act as associate editor of the Sunday-school literature.

THE PRESIDING BISHOP. That matter was settled by the Conference before this, when the report was adopted. Proceed.

The tellers collected the ballots and retired to make the count.

DR. FUNK. I move you that we waive the rules and proceed with the election of the Foreign and Home Missionary Secretaries.

It was adopted.

THE PRESIDING BISHOP. You will prepare your ballots for Secretary of the Foreign Missionary Society.

REV. J. S. KENDALL, of East Ohio Conference. I move you that we do now adjourn.

Seconded.

The motion to adjourn was lost.

DR. H. H. FOUT. We would like to know where we are. What we are voting for.

THE PRESIDING BISHOP. You are voting for the Secretary of the Foreign Missionary Society.

The ballots were collected by the tellers, and they retired to proceed with the count.

SECRETARY SNYDER. The second ballot for assistant editor of the Sunday-school literature is as follows:

TWENTY-FOURTH GENERAL CONFERENCE

REPORT OF THE BOARD OF TELLERS FOR ASSOCIATE EDITOR OF SUNDAY-SCHOOL LITERATURE.

Total vote, 223; necessary to a choice, 114.

W. O. Fries.....	160	J. S. Kendall.....	1
H. A. Thompson.....	35	S. S. Hough.....	1
J. T. Hobson.....	12	M. R. Drury.....	1
W. J. Zuck.....	8	Robert Cowden.....	1
G. D. Gossard.....	2	A. M. Cummins.....	1
D. R. Seneff.....	1		

Dr. W. O. Fries was elected.

THE PRESIDING BISHOP. You will prepare your ballots for Home Missionary Secretary.

REV. S. L. TODD. I voted for Missionary Secretary. It was not made clear that there were to be two secretaries. With the understanding that one man can do the work, I therefore move to reconsider the action.

THE PRESIDING BISHOP. You have already balloted for the Foreign Missionary Secretaryship.

REV. J. I. L. RESSLER. It seems to me we ought to hear with reference to the result as to the Foreign Missionary Secretary before we vote for the Home Missionary Secretary. I move it be deferred until we hear the report of the tellers of the Foreign Missionary Secretary election.

VOICES. Agreed.

REV. L. L. SCHOONOVER, of Indiana Conference. We do not know what you have agreed to. Please state what was agreed to.

THE PRESIDING BISHOP. To defer the election of the Home Missionary Secretary until we hear from the tellers respecting the Foreign Missionary Secretary.

THE PRESIDING BISHOP. We will now take up the report on Ministry of the Church. Item 2 is under consideration, I believe.

REV. GEORGE P. HOTT. I move that we do now adjourn.

Seconded.

THE PRESIDING BISHOP. As many as favor the motion, show the hand. Those opposed, like sign. You do not adjourn.

Assistant Secretary Schaeffer read as follows:

Page 49, paragraph 7. Evangelists. Substitute the following: "No preacher shall be recognized as an evangelist unless he is so authorized by vote of the annual conference to which he belongs, or by the Gen-

eral Board of Home Missions. He shall report his work annually to the conference or Board of Missions."

Duties of presiding elders, page 52. In place of paragraphs 4 and 6, substitute the following, numbered 4: "The duties of a presiding elder are: To superintend the district appointed him, to preach as often as practicable, to give special attention to evangelistic work, home missions, church erection, and education. It shall also be his duty to make strict inquiry whether each pastor has received the amount of salary due him, and in case of a deficiency, to make an earnest effort to secure the amount due, and to have all the assessments paid in full on his district."

Page 52, paragraph 7. Substitute the following: "The presiding elder shall earnestly endeavor to arouse the membership to a minimum salary of five hundred dollars on each charge, and shall suggest the most practicable means for securing the same."

REV. W. H. WASHINGTON, of Pennsylvania Conference. I move that we add, in the second line, after the word "dollars," "and parsonage." It will then read, "The presiding elder shall earnestly endeavor to arouse the membership to a minimum salary of five hundred dollars and parsonage on each charge, and shall suggest the most practicable means for securing the same."

This was agreed to.

Assistant Secretary Schaeffer then read as follows:

Page 52, paragraph 5. Fourth line, after the word "house," insert, "or arrange for them."

Page 57, Section 10. Marriage. Who may solemnize. Substitute:

Item 1. All ordained ministers.

Item 2. All annual conference ministers.

Item 3. All quarterly conference ministers, while under appointment as pastor, where the law of the State makes it the privilege of every regularly licensed minister to solemnize marriages, are hereby authorized. But none having quarterly conference license only are permitted to do so, except as above provided.

DR. D. R. MILLER. Item 3 of this section I think should be amended, and therefore I move to amend by striking out Sub-item 3, which is in Section 10, all of the first line, and in the second line to the word "where," which will strike out the matter pertaining to the right of quarterly-conference preachers to solemnize marriages.

Seconded.

DR. D. R. MILLER. Be it known that we have an arrangement in our Discipline for the licensing of quarterly-conference preachers, to

TWENTY-FOURTH GENERAL CONFERENCE

be renewed annually, and if you adopt this the individual solemnizing marriages must be recorded in the county records as a regular minister, and he cannot be until he is authorized from year to year by a license. I therefore move to strike this out.

REV. C. A. THORN, of Northern Illinois Conference. I move to strike out all of Item 3.

Seconded.

This amendment to strike out all of Item 3 prevailed.

THE PRESIDING BISHOP. The regular order is called for.

REPORT OF BOARD OF TELLERS FOR FOREIGN MISSIONARY SECRETARY.

SECRETARY SNYDER. We have a report of the ballot for Foreign Missionary Secretary:

Votes cast, 241. Necessary to a choice, 121.

S. S. Hough.....	153	G. W. Miller.....	2
C. Whitney.....	37	W. H. Washinger.....	2
A. T. Howard.....	22	J. R. King.....	2
L. O. Burtner.....	9	M. R. Drury.....	1
W. D. Stratton.....	5	G. D. Gossard.....	1
P. M. Camp.....	3	S. W. Keister.....	1
H. S. Gabel.....	2	W. I. Beatty.....	1

Rev. S. S. Hough was elected.

DR. FUNK. I hope we can cast the ballot now for Home Missionary Secretary.

VOICES. Agreed.

THE PRESIDING BISHOP. You will now prepare your ballots for Home Missionary Secretary.

REV. S. L. TODD, of Indiana Conference. A question of privilege. Can the secretary for the Foreign also serve as the Home Secretary?

THE PRESIDING BISHOP. The report of the Committee on Missions has arranged for two secretaries. The board of tellers will take up the ballots for Home Missionary Secretary, retire, and count them.

Consideration of the report on ministry of the Church was then resumed.

Assistant Secretary Schaeffer read as follows:

Page 58, Section 11. Preachers, duties in general. Paragraph 1, second line, for the words "form classes," substitute the words "organize churches."

Directions to preachers, page 58, paragraph 2, substitute the following, namely:

UNITED BRETHREN IN CHRIST

Item 1. Be diligent. Never trifle away your time. Always be serious. Let your motto be, "Holiness unto the Lord." Avoid all vain conversation. Conduct yourselves prudently, and demean yourselves in all respects as a true Christian. Be at all times averse to crediting evil reports. Believe evil of no one without good evidence. Put the best construction on everything.

DR. R. J. WHITE, of Erie Conference. I move you that the rest of the report, which reads as follows, be stricken out:

PRELUDE.

I.

There shall be organized and maintained by the General Conference a society for the relief of superannuated, worn-out, and afflicted ministers of the gospel and their wives and children, of the Church of the United Brethren in Christ.

NAME.

II.

This Society shall be called the Preachers' Aid Society of the Church of the United Brethren in Christ.

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DUTIES OF OFFICERS.

IV.

The President shall preside at all meetings of the Board and shall have power, in conjunction with the Secretary and two Directors, to call special meetings. In the absence of the President, the Vice-President shall preside.

V.

The Corresponding Secretary shall keep a record of the proceedings of the Board, conduct its correspondence, and devote himself to the work of securing funds and attending to the interests of the Society, as the Board may direct. He shall publish annual and quadrennial reports of the work of the Society. The General Conference shall fix the salary of the Secretary.

TWENTY-FOURTH GENERAL CONFERENCE

VI.

The Board of Managers shall hold annual meetings. They shall appoint an executive committee of its own number, make by-laws to regulate its business, not in conflict with the Discipline, appropriate money for incidental expenses, and to aid those entitled to the same.

VII.

It shall be the duty of the Board of Managers, in case of vacancy in the office of Secretary, to appoint his successor, who shall serve until the following General Conference.

AUXILIARY BOARD.

VIII.

Each annual conference shall appoint an Auxiliary Board of Directors, through which all applications for aid shall be made. The Auxiliary Board shall examine carefully each application for aid and certify the same to the Secretary of the Parent Board, together with the degree of disability, age, etc.; whether male, female, or child.

FUNDS—HOW SECURED.

IX.

Each annual conference shall make a judicious apportionment for the benefit of this fund, half of which shall be retained by the conference for its use, the other half to be paid to the General Board. One-half of the dividends coming from the Publishing House to each conference shall be paid to the General Board.

All annual conference ministers shall pay to this fund the sum of one dollar per year, and all making these payments shall be entitled to the benefits of the same, as hereafter provided.

X.

The Treasurer shall receipt for all money sent him by the several annual-conference treasurers, and from all other sources. The General Church Treasurer shall be the treasurer of this fund.

QUALIFICATIONS OF APPLICANTS.

XI.

Any person receiving aid under this rule must be a minister of the gospel in good standing in the Church of the United Brethren in Christ, and engaged in active pastoral work not less than five years, except in the case of widows and children, and at the time of application under this rule, must be in part or in whole disabled from the performance of ministerial work, by sickness, old age, or other unavoidable circumstances.

UNITED BRETHREN IN CHRIST

WIDOWS.

XII.

Widows receiving aid under this rule, must show that they are the widows of ministers of the gospel of the Church of the United Brethren in Christ, in good standing in the church of Christ. Children must be under the age of sixteen years, and dependent upon the widowed mother or themselves for support and education.

DISTRIBUTION.

XIII.

All applications shall be forwarded by the conference Auxiliary Board to the General Secretary at Dayton, Ohio, and by him filed in the order of receipt.

XIV.

The Secretary shall fix a day in each month for the examination of all claims on file and continue until all are examined. He shall notify the Executive Committee of the time and place of meeting. The day of the month should be the same as nearly as may be from month to month.

XV.

The secretary shall forward by check all allowances, each month, to those receiving aid, and notify all claimants whose applications have been disallowed. The secretary shall also furnish proper blanks for application to each conference board.

The amount recommended by the General Board shall be provided by an equitable assessment among the various annual conferences of the Church.

Nothing in this organization shall interfere with any of the benevolent societies or local arrangements for superannuated ministers, widows, and children, or with the funds of any conference, or any bequests made to any conference or any local benevolent society.

DR. R. J. WHITE. This part of the report contemplates a reorganization of the preachers' aid work, and, it seems to me, brethren, that we are not prepared for this Preachers' Aid Society as a general organization. You will notice in the first place that it provides for the election of a general secretary, who shall devote his entire time to the raising of money for this specific purpose. It does seem to me that this is unnecessary. We preachers are certainly interested in the culmination of this event, and should as faithfully and earnestly work for the accomplishment of the end as any paid secretary would, and it does not seem to me that we are prepared for this. We have all the general superintendency on these matters that the Church at the

present time will endure. And another thing, in dividing the funds of the Publishing House, one-half goes to this society and one-half to the conference, thus creating a fund, so that out of this the superannuated ministers from the different conferences would be paid. It does seem to me that it would create a bad feeling between conferences. If one conference should receive more than its adequate proportion of this fund, there would be difficulty, and each conference can manage this matter more economically and more equitably and justly, because we know more thoroughly the individuals who are to receive aid than any general board could.

REV. A. ORR, of Southeast Ohio Conference. I move that we do now adjourn.

Seconded.

The motion to adjourn did not prevail.

BISHOP MATHEWS. Will you bear me a word? Next to evangelism, may I say, next to education, next to all these great interests, we are confronting one of the most precious interests connected with the itinerancy. No matter if only a few persons represent it, I stand for this movement. I do not multiply words, but if you do not inaugurate it now, for it is right, I pray that God's blessing may come down upon us and the Holy Spirit may pour down upon us the necessity of looking after the worn-out ministers of the Church and their widows and children. I am, for one, glad to champion such a measure.

REV. H. R. HESS, of West Virginia Conference. I know we can create a great deal of sentiment on this very matter, because it is a matter that pertains to the interest of the preacher who has given his life, and speeches could be made here for a whole day on this matter with great sympathy; but I am sure of this, that in West Virginia Conference we have a Preachers' Aid fund already, and we do not spend a cent in gathering it in or paying it out. We have several thousand dollars there as a Preachers' Aid fund, and we are not going to give it up, and neither do we feel like sending out what little we raise there to pay some person for keeping account of all that. At this time we are not ready for this measure. We are already provided, and we are gathering just as much money in this way as if we sent out a secretary. We have half a dozen now to go out over the conferences. I believe we should not try to create

too much sentiment. We are providing comforts in our own conferences, I am sure of that.

REV. J. SIMONS, of St. Joseph Conference. Mr. Chairman, I would like to say in behalf of the committee that the paper of Dr. George Miller was referred to the committee. Our first thought was not to give it very much consideration; but after reading it over carefully and investigating it, we made some changes in the paper, and the thought was that there is a place for a Preachers' Aid Society as wide as the Church is, and includes all itinerants and their widows and children. I am sure that if we are candid enough and patient enough, and think of this matter as we ought, we will not vote this down; we will not strike it out. There may be some features in this report that ought to be stricken out. If we do not want to have a general secretary, if we do not want to pay a man in the field, why, we can strike that out of it. But I think we ought to leave this constitution, unless it is amended somewhat, and let us have an organization. I am sure that there are men in this Church that will put hundreds of dollars into it. With the proper effort in this way, we will have thousands of dollars from which we will draw that will be a support to the worn-out ministers, who ought to be retired, who ought to have a comfortable home, and who ought not to be asked to go out as presiding elders, ought not to be asked to go out in the field; but when they are superannuated, they ought to be supplied with a sufficient amount that they can sit in their homes and do what work they can conveniently. I think that the time has come that Bishop Mathews has so earnestly pleaded for, and that we ought to consider this matter, and not vote to strike it out. Carefully consider it and amend it, if it needs amendment, but let us have a general organization. There are some conferences that are weak, and the strong ought to help the weak. This is according to the Scriptures.

REV. A. RIGNEY, of Illinois Conference. I rise to a point of order. The brother has spoken over three minutes.

THE PRESIDING BISHOP. The point of order is well taken.

DR. A. C. WILMORE, of White River Conference. I am in favor of this in some respects. In other respects it is ambiguous. If we are to have a constitution for this purpose, we ought to have a correct one; it is a preachers' aid constitution, and possibly a sort of benefit constitution. Now, you take one clause over here in the eighth

article, where it says, "All annual-conference ministers shall pay to this fund the sum of one dollar per year, and all making these payments shall be entitled to the benefits of the same." Now, this is contrary to our Discipline, taking the profits of the printing establishment. We take away from him his rights according to the Discipline which we have, which has been in the Discipline for years, and which has already been passed upon by this General Conference, and it will not harmonize with the legislation idea. I have studied the matter of preachers' aid in White River Conference, and we have a plan much better than this one, and it is in harmony with the rules of the Discipline. I think we ought to change this properly or strike it out.

REV. W. H. WASHINGTON. If we adopt this, will it interfere with our societies in the different conferences, and with the funds?

VOICES. No; no.

REV. J. SIMONS. Let the Secretary read the last item.

REV. W. H. WASHINGTON. We have about sixteen thousand dollars in our fund, and this will go to all those who have paid five dollars for each year of active service, they receiving five times the number of years; if they put six years, they will receive \$150, and we hope to go and say ten times or three hundred, or ten times twenty, two hundred dollars, whichever it may be.

The assistant secretary then read the last item of the report.

DR. W. E. SCHELL. I favor the amendment to strike out as moved by the member from Erie Conference.

THE PRESIDING BISHOP. All in favor of striking out will raise the hand. All opposed, like sign,

The portion was stricken out.

THE PRESIDING BISHOP. The report of the tellers is here on Home Missionary Secretary.

REPORT OF THE BOARD OF TELLERS FOR HOME MISSIONARY SECRETARY.

SECRETARY SNYDER. The following is the ballot cast for Secretary of Home Missionary Society.

Ballots cast, 238; necessary to choice, 120.

C. Whitney.....	58	H. W. Trueblood.....	7
F. P. Rosselot.....	55	P. M. Camp.....	5
G. Miller.....	52	W. D. Stratton.....	4
J. P. Shannon.....	20	G. P. Macklin.....	4
A. T. Howard.....	8	L. O. Burtner.....	3



GOVERNOR HANLY, of Indiana



GOVERNOR HOCH, of Kansas

Two distinguished Governors who delivered addresses before the General Conference



A View of the Conference on the North Side of the Hall



A View from the Southwest Corner

UNITED BRETHREN IN CHRIST

A. M. Cummins.....	3	R. J. White.....	1
J. R. King.....	2	W. F. Parker.....	1
C. I. B. Brane.....	2	C. J. Burkert.....	1
H. S. Gabel.....	2	A. W. Ballinger.....	1
C. W. Recard.....	2	W. D. Statton.....	1
W. H. Washinger.....	2	A. C. Wilmore.....	1
G. D. Gossard.....	2	M. R. Drury.....	1

No one received the necessary number of votes.

DR. L. S. CORNELL. I move we do now adjourn.

THE PRESIDING BISHOP. Can't we hold this motion to adjourn until we cast another ballot?

Agreed.

THE PRESIDING BISHOP. Then proceed to ballot again for Home Missionary Secretary. Prepare your ballots, and after you vote, we will take final action on this report and get it out of the way.

DR. H. U. ROOP, of Eastern Pennsylvania Conference. I move we adopt this report on Ministry of the Church.

Seconded.

The report as amended was adopted.

Bishop Mathews called attention to the address of Eva Marshall Shontz, the Frances E. Willard of this country, president of the Young People's Christian Union, to be delivered in the Auditorium Sunday morning at eight o'clock.

The Committee on Devotion reported that Rev. I. Bennehoff would conduct the devotions on Saturday morning, and Rev. D. L. Burger in the afternoon.

REPORT OF THE BOARD OF TELLERS FOR HOME MISSIONARY SECRETARY.

SECRETARY SNYDER. The ballot east for Secretary of the Home Missionary Society is as follows:

Ballots east, 235; necessary to choice, 118.

C. Whitney.....	106	H. W. Trueblood.....	4
F. P. Rosselot.....	65	J. R. King.....	1
George Miller.....	48	M. R. Drury.....	1
J. P. Shannon.....	10	W. H. Washinger.....	1

No election.

PROFESSOR KEPPEL, of California Conference. I hope in justice to these candidates that we will not adjourn until we have finished this

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election. We do not want anything done to-night that will make us ashamed to-morrow.

THE PRESIDING BISHOP. Prepare your ballots for secretary of the Home Missionary Society.

The ballots were collected, and the tellers retired to count the vote.

THE PRESIDING BISHOP. May we sing a verse?

Conference arose and sang, "We praise thee, O God."

REV. C. A. THORN, of Northern Illinois Conference. Brother Miller yesterday presented a paper upon the subject of the preachers' aid matter. I move you that the paper be brought before the body again simply to create a commission to study the question and take into consideration the methods of other churches on the same subject. The paper was simply referred to the committee.

THE PRESIDING BISHOP. It is not proper to consider anything else at this time.

SECRETARY SNYDER. The third ballot for Home Missionary Secretary is as follows:

REPORT OF THE BOARD OF TELLERS FOR HOME MISSIONARY SOCIETY.

Votes cast, 212; necessary to choice, 107.

C. Whitney.....	153	J. P. Shannon.....	2
F. P. Rosselot	33	G. D. Gossard.....	1
George Miller.....	23		

Rev. C. Whitney was elected.

The motion to adjourn prevailed. Conference arose, and the benediction was pronounced by Rev. D. W. Sprinkle.

NINTH DAY—MORNING SESSION.

SATURDAY, MAY 20, 1905, 8:00 A. M.

Bishop Bell presiding.

Rev. I. Bennehoff of Erie Conference led the devotions. Rev. George P. Hott led the singing. Song 175, "Blessed Assurance," and Song No. 175, "Fill me now," were followed by the reading of the twelfth chapter of Romans. This was followed by Song No. 226, "Leaning on the Everlasting Arms." This was followed by prayers by N. J. McIntyre of Erie and Mrs. Helen Gould of Minnesota Con-

ference. Song No. 224, "I am thine, O Lord," was then sung, and the devotional services closed with prayer by Rev. S. W. Paul.

THE PRESIDING BISHOP. The secretary will read the minutes of yesterday's sessions.

The minutes were read and approved.

REV. J. L. PARKS, of California Conference. I would like to call for the reading of the report of the Auditing Committee.

VOICES. Agreed, agreed.

PROFESSOR KEPPEL, of California Conference. In submitting this report the committee desires to say that anything contained in the report, so far as the committee is concerned, is not to be considered as reflecting on the honesty or integrity of any one. We do not claim that any one took anything belonging to the Church.

REPORT OF THE AUDITING COMMITTEE.

To the General Conference of the Church of the United Brethren in Christ.

Your Auditing Committee respectfully submits the following report:

We have examined the financial report of the Publishing Agent, W. R. Funk, and approve the same.

We have examined the reports of the Church Treasurer, covering the financial transactions of the Sabbath-School Board, the Educational Beneficiary Fund, the Church-Erection Society, the Missionary Society, and Union Biblical Seminary, and disapprove each of these reports.

We have examined the report of the Manager of Union Biblical Seminary, and disapprove that report.

The Treasurer's report for the Sabbath-School Board gives the total miscellaneous expenditures as \$551.52, and gives the separate items as \$3.60, \$4.10, \$16.45, and \$202.68, being a total of only \$226.83 apparently, instead of \$551.52. On account of this error the balance on hand ought to be \$2,631.88, instead of \$2,307.19, as reported.

The Treasurer's report for the Educational Beneficiary Fund gives two balances in the treasury; namely, \$446.36 and \$644.08, and an error of ten cents also appears in the report in the addition.

The Treasurer's report for the Church-Erection Society, on page two, gives \$140,356.65 as the total receipts, but the items given under the head total only \$137,684.52. The total expenditures total \$140,338.65, instead of \$140,356.65 as printed. Apparently the balance in the treasury, which is reported as \$7,612.02, should be \$4,957.89 instead. The total amount expended is reported on page six of this report as \$211,398.83. Of this sum \$71,427.72 is reported as expended by

the conferences, leaving \$139,971.11 expended by the Treasurer. This amount does not agree with the report on page two. The miscellaneous expenditures on page two are given as \$2,041.71, while on page six these are given as \$1,674.17. The total on page six for "Loans made to churches" is wrong, as is also the total for conference expenditures, and as is also the total for the column head "total."

The Treasurer's report for the Home, Frontier, and Foreign Missionary Society does not agree with itself. The total expenditures, as given on page four, are \$3520,81.02, including a balance of \$1,029.88, leaving actual expenditures of \$351,051.14, while on page eleven the total expenditures are given as \$346,965.39, being a discrepancy of \$4,085.75. The columns on page five, as far as your committee added those, do not agree with the totals printed in the report.

The report of the Treasurer for Union Biblical Seminary does not agree on pages two and three. The entries for miscellaneous expenses are not correctly added and entered on page three in the total column. These entries are \$240.20, \$4,167.29, \$236.01, and \$382.40, being a total of \$5,025.90, whereas the total as printed is only \$4,290.47, being \$735.43 too small. This correction would bring the Treasurer's receipts up from \$115,407.32 to \$116,142.75, and his balance on hand from \$1,407.81 to \$2,143.24.

The Manager of Union Biblical Seminary reports total receipts of \$127,133.31, while the Treasurer of the Seminary reports only \$115,407.32; as corrected by this committee, \$116,142.75, thus showing a discrepancy between the report of the Manager and the report of the Treasurer amounting to \$10,990.50.

Your committee is satisfied that the total of receipts and expenditures as reported by the Manager is more nearly correct than is the report of the Treasurer. Your committee believes this discrepancy is accounted for by reason of the fact that money was received and expended by the agent without its ever having passed into the custody of the Treasurer. In support of this view, your committee calls attention to certain items named alike in both reports:

	Manager.	Treasurer.
Salaries	\$31,495 00	\$29,968 52
Printing, stationery, and postage	756 93	400 26
Traveling expenses	1,797 20	1,356 97
Taxes, insurance, and improvements ...	1,546 63	1,300 81
Annuities paid	3,056 63	988 90
Room rent for students	1,089 50	497 50
Repairs to Seminary property	1,862 45	981 23
Totals	\$42,054 34	\$35,494 19

The salaries were paid and paid for the amount reported by the Manager. In like manner, your committee is convinced that the pay-

ments as reported by the agent were actually paid, and that if it were possible to compare the two reports, item by item, all the money reported by the agent as having been received and paid out would be found to have been received and paid out. At any rate, your committee has been able to show that \$6,560.15 more was received and disbursed by the agent than was handled by the Treasurer for the Seminary, leaving only \$4,430.41 of a discrepancy as to totals between Manager and Treasurer.

The Manager of Union Biblical Seminary states on page two of his report, "During the quadrennium the endowment fund has been increased \$4,000.00." On page eight of his report he gives, "Total endowment assets of all kinds, \$82,483.25." On page 109 of the proceedings of the General Conference of 1901, the Seminary Manager reports, "Endowment assets of all kinds, \$96,905.43." Your committee submits that there has been a decrease in Seminary endowment fund or assets amounting to \$14,422.18, instead of an increase of \$4,000, as reported by the agent.

The agent reports endowment funds received for the quadrennium amounting to \$47,720.84, and endowment funds reinvested amounting to \$37,031.82. If these two statements are correct, \$10,689.02 of endowment funds ought to be awaiting investment; but the Seminary Manager reports only \$2,246.25 of endowment funds awaiting investment, leaving \$8,442.77 of endowment funds whose disappearance can only be accounted for on the supposition that these were expended either for the payment of debt or current expenses.

The \$2,246.25 of endowment funds awaiting investment is made up in the Manager's report of cash, \$1,407.81, and an over-draft on the contingent fund of \$838.44. It appears to your committee that the \$838.44 is not an over-draft, but that it is endowment money that has been spent.

The Manager reports \$22,080.47 collected for the payment of debts, and reports \$30,463.78 of debts paid. Apparently \$8,383.31 of debts have been paid from other funds.

The net assets of the Seminary at the beginning of the quadrennium were reported at \$148,206.86, and at the end of the quadrennium the net assets are reported as \$143,488.92, being a net decrease in assets for the quadrennium of amounting to \$4,717.94. But this does not begin to show the loss in assets for the quadrennium.

The gross assets at the beginning were \$178,670.64. New endowment was collected during the term amounting to \$9,458.01, and debt funds amounting to \$22,080.47, a total of \$210,209.12. To pay the

[NOTE.—The \$4,000.00 refers to an increase of the *productive* endowment, and not to the endowment assets as a whole. These always shrink under the process of collection.

The General Treasurer, under the law of the Church, could not take charge of the funds of the Seminary until July 1 following the General Conference that elected him. At this date three months of this quadrennium had passed, which explains the difference in the amounts of Manager's and Treasurer's reports.]

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debt, including principal and interest, required \$33,267, which should leave assets amounting to \$176,942.12. The assets are given as \$143,488.92, showing a gross shrinkage of \$33,453.20, and a net decrease of \$4,717.94 in Seminary assets for the quadrennium.

The various reports of the Treasurer contain items of expenditure classed as miscellaneous amounting to \$8,475.47.

Your committee protests earnestly against the policy of reporting \$50 under the head of miscellaneous or of sundries in any one report for any one year.

Your committee is unable to correct the reports which it has disapproved, and recommends that those reports be returned to the proper officials for auditing and correction before being published and issued to the Church.

Your committee is profoundly impressed by the apparent disappearance of endowment funds as a recognizable asset of the Seminary. We recommend that a thoroughly modern system of accounting be put in the various departments of the Church covered by this report.

We recommend that a rule be adopted declaring only competent accountants eligible to election as General Church Treasurer.

We recommend that the proper authorities determine the amount of endowment funds belonging to Union Biblical Seminary and diverted to other funds or uses, and that thereupon a like amount of funds be immediately taken from the contingent funds of the Seminary and placed in the endowment funds.

We recommend that the Treasurer be forbidden to pay any money without taking a receipt for the same.

We recommend that all reports to the General Conference shall be made to cover the same period of time.

MARK KEPPEL, *Chairman.*
E. S. NEUDING, *Secretary.*
W. O. MILLS.
N. E. BURGESS.
SAMUEL E. KUMLER.
J. A. F. KING.
F. P. ROSSELOT.

It was moved and seconded to adopt this report.

BISHOP MATHEWS. I think you will remember that four years ago I stood up and protested against associating the manager of the Seminary and the work of the Seminary in connection with this Church Treasurer. I warned you. I know it is easy to say so now, but the records of the last General Conference testify to this. The brethren did not see fit to listen; there was a great tide flowing in favor of consolidating all these funds. It seemed very desirable that the Seminary, related as it was, and standing as it is, should stand

alone, that it made it a hardship, traveling across the city to give vouchers, and then often when some of the parties were away. I do not wish to discuss the report, but the General Conferences of other denominations, like the Methodists and others, have arranged that the Publishing House should receive these funds, having their accounts, and it works splendidly. But let the Seminary be by itself, situated as it is, having the manager as the treasurer of the Seminary to be separated from the other. I am sure that before this time there has not been any difficulty or friction. I wanted to speak in reference to it, as to how other denominations are managing these funds.

BISHOP WEEKLEY. I wish to suggest that Brother Brooke be heard at this point.

VOICES. Hear, hear.

DR. C. M. BROOKE, Manager Union Biblical Seminary. Mr. Bishop and Brethren of the Conference: I am very glad to be able to speak for myself and to be granted that permission by this body.

You will remember that four years ago, when I was elected, that there was a great deal of field work to be done, and when I took hold of the work, the first half of the quadrennium my work was entirely field work, and the policy and plans and methods that had been in vogue were continued until two years ago. I do not believe that there has been anybody, as the committee reported—not any person has taken from this institution a cent of money. But I am convinced with the committee that there has been a confusion of funds, and I am here to say that I will not accept the responsibility for that. The report is just what I expected, and not at all what I recommended; all our institutions of learning have confused funds—and the Seminary is one of them—from one department to another; but I am satisfied the best expert examining all this will find that the two years that I have handled the funds and paid the debts that the money that I have raised and paid on debts has not come from the endowment fund. But there is a confusion of funds. This is inevitable, and to investigate and arrange and adjust these funds is a proper recommendation, and a proper recommendation to be carried out. When I came into the position I carried out the plans and precedents and system right along, and every month I accounted to the committee, and we accounted to the board of directors every year. If there needs to be a revision, let the chips fall

where they may. If some of them are mine, I will own them; but that all of them are mine, I know is not correct. We all have our share, and we have here what we have never had before, a shaking up by an expert; and now do not blame me or the officials, for we all have a share of it, and the way to resume is to change to modern business methods, and the sooner the better. But I do not think you will find any reflection upon the integrity of any man who has had to do with this institution; but do not hold the individuals responsible for the system; if we are hitched on, we have to pull where we are hitched.

If you have some questions to ask, I will be glad to answer them. That is all I have to say, and I trust to your judgment and wisdom and verdict as to what is the proper thing to do.

T. G. SPANGLER, of Eastern Pennsylvania Conference. I think it is but fair to this Conference to know what system of bookkeeping is employed in keeping these accounts, and I do not understand how discrepancies can occur if a proper system of bookkeeping is employed. I cannot understand it. I would like to ask this question of the committee.

PROFESSOR KEPPEL. The committee would say that they know nothing about the system of bookkeeping employed; the committee had nothing but the printed reports before them. We were groping in the dark.

T. G. SPANGLER. I would consider if I were at the head of a department, I think I would have seen to it that my fund should be credited to the proper account.

DR. R. J. WHITE, of Erie Conference. Are we to understand that if we pass this report all these items will be carefully looked over and will be properly adjusted? We are glad to know that those who have investigated this matter have no suspicion of anything wrong on the part of those that managed it, only that there has not been the proper accounting. Are we to understand if we pass this that all of these matters are to be regulated and fixed in shape?

THE PRESIDING BISHOP. Yes, the motion carries that with it.

REV. J. W. KIRACOFÉ, of Pennsylvania Conference. Would it not be proper to refer this to a special committee at Dayton, and have them look over and fix up the discrepancies?

THE PRESIDING BISHOP. Brother Kiracofé raises the question as

to whether or not there ought not to be some committee appointed in Dayton that would be final authority in this question.

DR. FUNK. As I understand, the recommendation of the committee is that these reports will go back to the proper authorities, to the various boards, and in the absence of the boards, the committee representing the boards, so I suppose the matter will be looked into.

DR. D. W. SPRINKLE, of East Ohio Conference. I wish to call attention to one item of that report, and will it not be tying our hands if this report be adopted on the election of the coming Treasurer? They recommend an experienced accountant, if I caught the report correctly; and we are not going to tie our hands right here; and now, before we do it, I call attention to it. Perhaps the committee or the chairman may give us the information.

G. C. WILLIAMS, of Sandusky Conference. It seems to me that in settling this we ought to have a committee of competent men aside from those persons who have made these reports to be with them, and audit the accounts for the purpose of getting at their correctness, so they will be satisfied after it is settled. I move that a committee of three accountants be appointed for that purpose.

THE PRESIDING BISHOP. The report of the committee with its recommendations is before you. The motion of Brother Williams was not seconded, but I want you to think just where you are at. You are on the adoption of the report with the recommendations of Professor Keppel.

DR. E. B. BIERMAN, of Eastern Pennsylvania Conference. I would like to hear the recommendations again so we will know what we are doing.

THE PRESIDING BISHOP. The recommendations are called for.

Professor Keppel read the report as follows:

Your committee is unable to correct the reports which it has disapproved, and recommends that those reports be returned to the proper officials for auditing and correction before being published and issued to the Church.

Your committee is profoundly impressed by the apparent disappearance of endowment funds as a recognizable asset of the Seminary. We recommend that a thoroughly modern system of accounting be put in the various departments of the Church covered by this report.

We recommend that a rule be adopted declaring only competent accountants eligible to election as General Church Treasurer.

We recommend that the proper authorities determine the amount

of endowment funds belonging to Union Biblical Seminary and diverted to other funds or uses, and that thereupon a like amount of funds be immediately taken from the contingent funds of the Seminary and placed in the endowment funds.

We recommend that the Treasurer be forbidden to pay any money without taking a receipt for the same.

We recommend that all reports to the General Conference shall be made to cover the same period of time.

PROF. E. S. LORENZ, of Miami Conference. I would like to add another recommendation; that is, that we recommend that in the analysis of these different accounts between the Church Treasurer and the managers of the respective departments, there shall be exactly the same basis of analysis. In the board of directors of the Union Biblical Seminary we were confused by the fact that the Church Treasurer had one basis of analysis and the manager had another basis. We had to trust our auditing committee, and unfortunately the committee didn't see the things with the sharp eyes that our California friend has.

G. C. WILLIAMS, of Sandusky Conference. I move an amendment that a committee of three be appointed to audit together with the officers these reports and show where these discrepancies are.

Seconded.

BISHOP MILLS. Let each one of these boards select a competent auditor. No popular auditor can go through with these reports. These men who are specialists know that. That has been our misfortune in auditing these different accounts and reports. Select such a person as myself, who knows nothing about that, or somebody else who is a good preacher, or a good, popular layman, but he is not a specialist on that subject, and we cannot select here a committee of men who are experts on this kind of business. But if it goes back to Dayton, there are men living in that city who are experts who will be employed by these boards to go through these reports and see that they are corrected.

VOICES. Agreed.

E. S. NEUDING, of Southeast Ohio Conference. As a member of the committee, I think the committee's report is what we want. I think the recommendation of the committee is just what we want, and it is better than a committee of three.

THE PRESIDING BISHOP. As many of you as favor the General

Conference appointing a committee of three will lift their hands.
Opposed, like sign.

It was lost.

The report was then adopted.

REV. G. P. HOTT. I wish to introduce this resolution:

Resolved, That the office of General Church Treasurer be discontinued, and that the funds be entrusted severally to the boards controlling them.

Seconded.

REV. GEORGE P. HOTT. I wish to support it with these thoughts. This office has been the past quadrennium a sort of an experiment; it was so taken up, as many of the members of the former General Conference understood, and it has not been without at least some unsatisfactory features. I further submit that it has been somewhat of an expensive luxury to the Church, and that as an official unnecessary, because these boards with their officers are amply able to take care of these funds. It has been to the disadvantage of several of the interests represented that the funds should be in the hands of a general treasurer rather than in their own hands. It is the cause of confusion, I venture, very largely in the reports that come to us, and is the basis of this marvelous report of our auditing committee. I submit, further, that since it is understood that our Treasurer vacates the office, no one can be personally hurt by discontinuing and allowing these funds to go into the hands directly of the several boards which control them.

DR. R. J. WHITE, of Erie Conference. It does not seem to me, brethren, that we are ready, without further knowledge in regard to this matter, at least, than I have, to vote in regard to it. Is it not true that if we do away with this General Treasurer, we will still have to have a treasurer in the missionary work of the Church, so that we will not save the salary of a general officer, as the brother has suggested. Some one will have to be elected, either by this General Conference or by the Missionary Board, who will have to give his entire time to the work. Am I correct in this matter? I would like to know about it.

THE PRESIDING BISHOP. It has been suggested that some other method might be used, that the Publishing House might take care of the accounts of the Seminary—do the whole bookkeeping.

W. O. MILLS, of West Virginia Conference. I wish to speak on this motion. What I have to offer you is, that instead of its being the useless fifth wheel in the entire organization of the church, it has proven a most useful wheel in the entire organization; and no matter how honest and trustworthy an official may be, he makes mistakes, and with this system of checking which comes by comparing those accounts with another, the field secretary's account with the Treasurer's account, if there is a mistake, it hardly can escape detection if the work is correctly done. So that it seems to me, with the multiplicity of funds which this Church has on hand, that the office of general treasurer is almost a necessity for the purpose of checking one with the other. That is my reason for opposing the motion to dispose of the services of the General Treasurer, and I urge upon the General Conference that they retain that official as a general officer.

REV. L. W. STAHL, of Allegheny Conference. It has been argued that we should abolish this office, that we can save one man and save money. I dare say that any of these funds must have a treasurer to take care of that money. I believe that one general treasurer will handle all the funds cheaper than to have half a dozen treasurers. There is no necessity why there should be any confusion. You take a county treasurer and a business man; he handles various funds, and by a proper system of bookkeeping he keeps them all straight. There would have been no confusion between the manager of the Seminary and the Treasurer if the money had all gone through the hands of the General Treasurer as it should have gone. And as there has been some discrepancy in getting this part of the machinery to work, should we condemn it without giving it further trial? I believe it is a proper arrangement. I am opposed to the amendment, and I trust you will vote down the amendment and elect a Treasurer.

G. C. WILLIAMS, of Sandusky Conference. I am in favor of this motion; I do not see why we should have a salaried Treasurer. I know of institutions that take care of as much money as this Church does that have not a paid treasurer, and there has never been a discrepancy in the last twenty years of the existence of those associations, without paying the treasurer one cent, and the treasurer gives bond in the amount required to the association; and we have bankers,

I have no doubt, in Dayton, that would be glad to give bond and have the business.

If bankers are willing to give bond and to take the business of the association, which is a cold business proposition, it seems to me they would be just as willing to take care of the funds of this Church. I think the boards can arrange and secure what will be necessary to take care of the funds, and those funds and those books would be audited by the board. The money could be taken care of by the secretary, as this motion contemplates, and I am not in favor of a salaried Treasurer. Let them do their business at the banks or associations, loan associations and such like, and get their treasurers to give bond for any amount that they require of him, and the money is taken care of that is received, and it is checked out without a cent of expense to the association. I do not see why this Church should pay money to any treasurer when it can be done without that.

There may be some endowment funds along that line, but I don't see why they could not be taken care of in that way. If banks are willing to take notes and take care of them on that line, I don't see why they would not be much more pleased to get large amounts, and so I am in favor of the motion before the house.

DR. BROOKE. I think it is due to my predecessor and the Treasurer that I make an explanation. One party in the discussion said our accounts ought to agree. I think I can show in a very few words that it is impossible for them to agree from this fact! You elected a General Treasurer for the first time four years ago. He did not begin as General Treasurer until the first of July, according to your law, but the quadrennium began the first of April. The quadrennium for 1909 is now going. A month and two-thirds of this quadrennium have passed, so that when this man came into office and took the funds, he took the balance for three months of business from the first of April to the first of July, 1901. I think that is clear to you, and I think that accounts for the largest number of defects. This statement is due to my predecessor and to the General Treasurer. I think it is clear now.

PROF. E. S. LORENZ. I want to ask in view of that explanation whether all these boards drop out three months of their work from their records. If it be true that from the first of April just before the General Conference until the first of July succeeding there is no record and no report? What right has any manager to begin his

report from the first of July when his predecessor reported on the first of April?

DR. BROOKE. Bishop, I see the brother did not understand. There was no general treasurer until the first of July, 1901, and when he took the office, he got the balance at the end of three months of business. I did not take the manager's books; they were dated the first of April.

DR. FUNK. Your report is for the full four years?

DR. BROOKE. Yes; and his report, too, for the full four years less three months. I kept it the last two years; my predecessor kept it six years in succession.

W. H. CHEADLE, of Upper Wabash Conference. In our part of the country putting money in banks is not very popular. Five banks have gone down in the past twelve months; I do not think it would be very good policy to put it in the banks. I do not think we can relegate this Church Treasurer. We have just started this business; if we want to keep these funds, we want a safeguard. We want people to know that everything is right, and that we are trying to get onto business principles.

PROFESSOR KEPPEL, of California Conference. I would like to say to the members of this conference that either proposition is a good one, if we compel the Treasurer to keep his reports right; but by discontinuing the Church Treasurer you will not save money, because it will be necessary to have a paid treasurer in practically every department, and you could not get a competent accountant for a song. We must pay him well.

BISHOP KEPHART. I wish to say a word or two, Mr. Chairman. It is my deliberate—[Voices. Louder]. It is my deliberate judgment that if you adopt what is now pending you will make a mistake, and it will be a step backward on the part of this Church. Our mistake has always been that we have not kept our books according to system; and another thing is we have always been too much on this principle, that anything was good enough for religion in our accounts. And I remember twenty-four years ago, when I first began to hold conferences, when I suggested to the treasurers when they received money, to give a receipt, they thought it was outrageous, and they said it was red tape. I said it might be red tape, but it was common sense. And now we confront this thing, which has its reality this morning in the

report that comes from your auditing committee; and I do trust, brethren, that you will not adopt this, because certainly it will be a step backward. You will have to have a missionary treasurer; you will have to have a treasurer for your Seminary; you will have to have a treasurer for your Church Erection. This matter covers the whole ground, and why? Do you suppose it will save money? Would not you think it strange if the Santa Fe Railroad here were to undertake to run its business without a treasurer. Would you not think it strange for the State of Kansas to run its business without a State treasurer, or the county without a treasurer? You cannot do it. These things are a necessity, and if we have a General Church Treasurer, as we now have, you will find this, that we are now becoming acquainted, and if we will conform to that system during the coming quadrennium, you will find that you will not come up here with these discrepancies, but things will be systematized, and business will move along in legitimate channels.

I want to say this: What has been said here this morning I am glad does not reflect on the honesty of any man that you have had in your offices along this line. I am glad of that.

The motion to abolish the office of General Church Treasurer did not prevail.

DR. A. C. WILMORE, of White River Conference. I wish to call attention to the fact that yesterday the General Conference made a serious mistake, and not only as to these officers whose accounts we have heard, but we have made a mistake. I want to call your attention to the 123d page of the Discipline, which says: "The General Conference shall elect a board of nine trustees from the four bishops' districts to serve for four years, or until their successors are elected; provided, that not less than three of the members shall be residents of Dayton, Ohio, or its vicinity." In our election yesterday, we elected nine Trustees of the Printing Establishment, seven of whom were elected from the East District and two from the West District, none from the Southern District, none from the Pacific District, none from the Central District—with a membership of 90,000 and not a single representative on the Board of Trustees of the Printing Establishment. This is a mistake we made yesterday. I think we ought to do something about it to-day to rectify it. We either could have a re-election, or else the two men—there are five Trustees from the city of Dayton—the two lowest could vacate and let one be from the Cen-

tral and one from the Southern District. I move you that we vacate the two lowest from Dayton and elect one from the Central and one from the Southern District.

PROFESSOR KEPPEL. The only way that could be done is by reconsideration. Why, there are not four districts now, but five.

DR. A. C. WILMORE. The Discipline says four and does not say five.

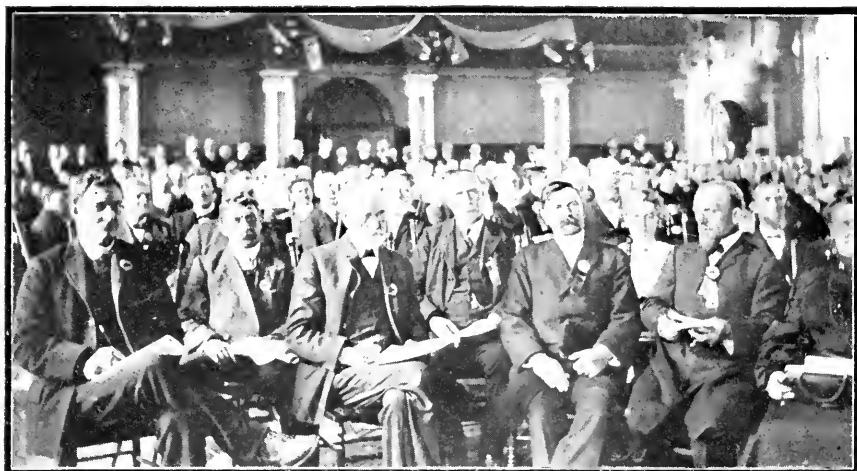
REV. J. W. LAKE, of St. Joseph Conference. I think there is a more vital point of order here than that mentioned by Brother Keppel. I think that, in arranging for any general election, the territory involved in that election does not necessitate the choosing of the officers from certain districts. I think it involves the principle of putting in nomination persons from all districts, but the Conference selects the persons, where the requirement is that not less than three of the Board shall be residents of Dayton when it is fixed, but I think it remains the right of those who exercise the franchise to say who of these nominees they will elect. I think there is no violation of the principle of the law in this election.

THE PRESIDING BISHOP. You think the law applies to the nominees?

DR. FUNK. I think there is quite a serious point in Dr. Wilmore's suggestion this morning. If you will allow me I will read, page 123: "The General Conference shall elect the Board of nine Trustees from the four bishops' districts." Now I think this question ought to be determined as to whether or not they shall be from those districts. If that be true, there is no one from the districts to which he refers. Now I am glad to say while I am on my feet that I have no interest at all in this proportionment. He brought the matter to my attention this morning, and I feel that this Conference ought to know the situation.

THE PRESIDING BISHOP. Perhaps it would be quite germain if we have a decision from our senior bishops in this matter.

REV. J. W. LAKE, of St. Joseph Conference. The thought that I had was this, that the election calls for a number to be selected from the whole territory, from the territory as a whole. It does not specify that any certain number shall be elected from any one district, nor does it specify that it is necessary that any persons be elected from any one district, but from the whole that this Board is to be chosen, and then it specifies that there shall be not less than three from Dayton and vicinity. I think the election of yesterday was legal, and within the proper scope.



A View from the Northwest Corner



A View on the South Side of the Hall



Assembly Hall where Evening Sessions were Held



Bishops, Secretaries, and Press Officials on the Rostrum and at Their Desks

DR. A. C. WILMORE. I want to say to you, Mr. Chairman, that I do not think that part of the Discipline is susceptible to any such construction. What is the use of saying four districts if we are to select nine Trustees from the whole Church; but it was to distribute these Trustees throughout the different districts of the Church, and that has been the rule; and this method of trying to twist around the intention of the law is not in harmony with the principles of a Church that maintains popular government. We cannot afford to do it, brethren, and I will not consent, as a delegate to this General Conference, to abide by such a decision as that. I do not believe to do that is United Brethren, and I am a United Brethren, and I demand that you give the Central District of 90,000 members a Trustee on this Board.

DR. D. R. SENEFF, of Lower Wabash Conference. I move that the whole matter be referred to the Board of Bishops for interpretation of the Disciplinary requirement in question.

BISHOP KEPHART. This General Conference is not only a legislative body, but it is the master judiciary of this Church. You determine your own constitutionality respecting this. That would be my judgment in this matter, because I suppose we all have our opinion with reference to the interpretation of that law, and if I understand the sentiment as expressed here, even if a decision were to be rendered or a ruling should be rendered by the Board of Bishops, and it did not state the opinions of some, an appeal would be taken to this body. Hence, to obviate that difference, I suggest that you interpret your own constitution, because you are the highest court, the highest judiciary of the denomination.

DR. SENEFF. Our time being so very precious, the purpose of this motion is to have our Board of Bishops construe the law, and then we will know whether we have what we want. If we are to undertake to determine this matter this morning, it will take a great deal of our precious time.

DR. FUNK. I want to say that I am in sympathy with the motion, and I am also in sympathy with the position of Dr. Wilmore in this matter. I am glad to say to this General Conference that I had nothing whatever to do with the nominations or the elections. It may be useless to say that, but I am open and above board; you know I cannot be two-sided. I wish this district were represented on that Board.

REV. J. S. KENDALL, of East Ohio Conference. A question: I will ask whether or not Dr. A. W. Drury is not representing this district. Is he not a member of the Iowa Conference, and would not he be representing this district then?

DR. FUNK. Mr. Chairman, that solves it. Dr. Drury is a member of the Central District.

THE PRESIDING BISHOP. That objection is out of the way. Then the Central District is out of the way.

R. H. BENNETT, of Neosho Conference. I move to substitute for the motion of Dr. Seneff that it is the sense of this Conference that the Trustees referred to shall be so selected that each bishop's district shall be represented on the Board.

R. H. BENNETT. My only reason for making it is, Bishop Kephart is unquestionably right, for no matter what the decision of the Board of Bishops may be, they could take an appeal, and if this is the idea of this general body you are ready to vote it without discussion.

HON. J. C. MYERS, of Miami Conference. I am uncertain as to whether Dr. George Miller was reelected. They are both members. Dr. Miller is not a member of the Central District, but of the West District, and so is Dr. Drury.

THE PRESIDING BISHOP. The point is well taken. Are you ready to vote. As many as are agreed to it will lift the hand. As many as are opposed, like sign. It was carried.

REV. S. L. TODD, of Indiana Conference. May I ask a question? How will this conform to the present law in the Discipline when it says four and we now have five districts?

THE PRESIDING BISHOP. Because this is the body that makes the districts.

DR. W. E. SCHELL. Would this go into effect immediately?

THE PRESIDING BISHOP. It surely would.

DR. FUNK. Are we not working under the old Discipline of this Church? I think we are, brethren, and the next General Conference will have to determine in reference to the five districts. I think that is right.

THE PRESIDING BISHOP. Let me state, the motion still be germane; it was that each bishop's district be represented for the four districts. The motion is that we have an election that will secure representation from the four districts.

PROFESSOR KEPPEL. I think if we are going to do this, we had better do it all clear through, and I therefore move that whenever the term "four bishops' districts" appears in the Discipline that it be amended to take effect as soon as done.

DR. FUNK. You know the rule has always been to set a date when the revision of the new Discipline went into effect.

THE PRESIDING BISHOP. Suppose the Conference sets the date immediately.

DR. W. O. FRIES. Why, it is the word "four or five." Why not let the word drop out, and say each bishop's district. We have confusion every General Conference.

REV. W. M. BUSWELL, of East Nebraska Conference. If we are under the present arrangement, we have a member from the Central District.

THE PRESIDING BISHOP. This brother calls attention to the fact that there has been a trustee elected from the Central District.

DR. A. C. WILMORE. He will not be after the Discipline is printed.

THE PRESIDING BISHOP. The new Discipline is not in force yet. Besides, the elections were held under the old law. That point being sustained, the motion for the new election is out of order.

BISHOP KEPHART. I suppose we all understand that we were called together and are acting under the Discipline as it is now, and the Discipline that we are making will be perfectly nugatory until this General Conference says when it will go into effect. But if you are going to pass an act that will go into effect it must be stated that this act which is now passing shall go into effect, say, at twelve o'clock to-day, and if you adopt it, then that law is in effect, and it goes into effect under the general laws of the Church at such time as will be established by this body. It would be a strange thing if you were here making laws, coming together under the Discipline that is in force, and then every act that you pass, without saying anything about it, in so far as the statutory act is concerned, that it would be in force now. That is not the case with any legislative body on this continent. I have been in the senate for six years of a great State of this nation, and I know something about what is necessary to put a law into effect, or whether it is to come into effect under the general act of the legislation stating when it shall go into effect.

DR. A. C. WILMORE. I want to ask one question. Is not this General Conference always so authorized, as I know that for twenty

years it has divided this Church into definite parts for the purpose of electing trustees and electing the trustees according to those districts. We are now electing according to four years before. The custom of this Church has been to elect according to the redistricting of the General Conference at which the election was held, and I submit to you that according to our own custom it is our duty to fill the vacancy in those districts, and this method that we are trying to get out of in this way, and I want to say that I am opposed to it, and if you say that it will go into effect in two months or three months or ten months, a district with ninety thousand members, furnishing one-third of the *Telescope's* subscriptions, shall have nothing to say in regard to that money.

A. H. LAUGHBAUM, of Sandusky Conference. Is there anything before the house? I understand the chair declared the motion out of order, and if so, there is nothing before the house.

THE PRESIDING BISHOP. That is true.

R. H. BENNETT, of Neosho Conference. Did the chair decide that my substitute was out of order, and that therefore this house cannot determine this matter?

THE PRESIDING BISHOP. Yes; that is my statement—Bishop Kephart's statement, and I find that correct according to the Discipline, which provided for four districts.

R. H. BENNETT. Let me state in deference to the Chair I would not take an appeal in this matter, because I consider it so indefinite. But the supreme court which passed on this Church matter held exactly to the contrary; that this body, as Bishop Kephart so stated it—that this body is the interpreter of its own law, and my motion only called for the interpretation of the Discipline as it stands, the old Discipline of four years ago, and I submit it leaves us in an exceedingly awkward position.

BISHOP MILLS. Bishop Kephart's statement is not the view of other members of this board, and I think now, after this, he has changed his opinion on it; so I hope the ruling will be made on the merits of the case. The fact is that it does not refer to the nominations, as he stated, but to the elections, and it clearly states so in the letter of the Discipline. I think the Chair should rescind that, and say that Brother Bennett's motion is in order.

THE PRESIDING BISHOP. I come up to questions entirely new to me. I was not expecting this kind of lightning to strike me, and I was

governed by the opinion of my seniors. Now, according to that interpretation, this motion is in order, and will call for representation by districts.

A. H. LAUGHBAUM, of Sandusky Conference. The tickets put before this body provided for the election by districts, and if they are not elected, whose fault is it?

THE PRESIDING BISHOP. It would call for another election, I suppose.

DR. W. E. SCHIELL. All of the districts are already represented. The four districts are already represented, according to the Discipline, and there is nothing before the house.

REV. J. L. BRANDENBURG, of Lower Wabash Conference. I move that we now take up the report of the Committee on Boundaries.

Seconded.

DR. FUNK. Will the brother just grant me a moment for a matter that ought to have come a little sooner? May I have the consent?

This was agreed to by Rev. Mr. Brandenburg.

DR. FUNK. I move that the Church Treasurer shall have the right to determine the system of bookkeeping and accounting between himself and the different departments of which he is treasurer.

Seconded.

DR. FUNK. I believe that that will solve the problem that has confronted this Auditing Committee.

THE PRESIDING BISHOP. Now if the movers of this other motion will be in abeyance, this motion is before you.

Dr. Funk's motion was adopted.

REV. D. R. MILLER. In connection with Dr. Funk's motion to complete this, I have this resolution which I think ought to be adopted:

Resolved, That all persons who may receive funds for any of the departments of the Church which legitimately pass through the general treasury shall immediately transmit the same to said Treasurer.

Seconded.

This motion prevailed.

REPORT OF THE BOARD OF TELLERS FOR MEMBERS OF THE BOARD OF EDUCATION.

Secretary Snyder read the result of the ballot for the Board of Education. The ballot was as follows:

TWENTY-FOURTH GENERAL CONFERENCE

EAST DISTRICT.

H. U. Roop.....	163	Lawrence Keister.....	57
R. J. White.....	87	S. F. Huber.....	36
W. J. Zuck.....	73	C. I. B. Brane.....	111
E. U. Hoenshel.....	26		

OHIO DISTRICT.

L. Bookwalter.....	189	W. O. Fries.....	66
J. P. Landis.....	118	G. A. Funkhouser.....	128
T. J. Sanders.....	94	G. P. Macklin.....	35
H. S. Gruber.....	16	E. L. Shuey.....	45
F. P. Rosselot.....	39	W. H. Wright.....	22

CENTRAL DISTRICT.

C. J. Kephart.....	173	I. L. Kephart.....	67
J. W. Lake.....	27	W. R. Shuey.....	55
J. A. Hawkins.....	56	W. S. Reese.....	35

WEST DISTRICT.

P. O. Bonebrake.....	117	L. S. Cornell.....	105
W. E. Schell.....	119	J. E. Caldwell.....	16

The following were elected:

East District—H. U. Roop, C. I. B. Brane.

Ohio District—L. Bookwalter, G. A. Funkhouser, J. P. Landis.

Central District—C. J. Kephart.

West District—W. E. Schell, P. O. Bonebrake, L. S. Cornell.

REPORT OF THE BOARD OF TELLERS FOR CHURCH TRUSTEES.

The ballot for Board of Church Trustees was as follows:

W. B. Berry.....	47	William McKee.....	184
A. R. Ayers.....	107	A. H. Moore.....	34
J. W. Kiracofe.....	60	G. Fritz.....	77
C. H. Cox.....	44	J. P. Miller.....	168
Cyrus Funk.....	76	H. A. Sechrist.....	40
A. R. Myers.....	28	J. W. Markley.....	53
W. G. Clippinger.....	134	E. J. Rogers.....	82
C. E. Mullin.....	41	I. J. Bear.....	33
John Thomas.....	81	A. M. Cummins.....	69
G. A. Davis.....	41	S. W. Paul.....	15
John A. Shauck.....	152	A. W. Arford.....	60
W. J. Shuey.....	192	H. J. Gunnels.....	67
A. Orr.....	88	C. A. Thorn.....	68
John Barnes.....	30	W. H. Haffner.....	36
G. C. Williams.....	48	J. L. Brandenburg.....	83
S. E. Kemp.....	159	S. Wertz.....	45
P. M. Streich.....	58	H. C. Shaffer.....	64
A. H. Laughbaum.....	76	N. Castle.....	181

UNITED BRETHREN IN CHRIST

Total vote cast, 238. Twelve to be elected, the majority from Ohio. The following were elected: W. J. Shuey, William McKee, N. Castle, J. P. Miller, S. E. Kemp, John A. Shauck, W. G. Clippinger, A. R. Ayers, A. Orr, J. L. Brandenburg, E. J. Rogers, John Thomas.

Owing to the death of S. E. Kemp, as announced to the Conference on the last day of its session, the one having the next highest vote took his place on this board, and G. Fritz, having received 77 votes, is the twelfth name on this board.

REPORT OF THE COMMITTEE ON CORRESPONDENCE.

Secretary Snyder then read greetings, signed by the Committee on Correspondence, as follows:

To the General Assembly of the Presbyterian Church at Winona Lake, from the General Conference of the United Brethren in Christ, in session at Topeka, Kansas, Greeting.

DEAR BRETHREN: We send greetings of love and pray that God may bless you in your deliberations.

C. I. B. BRANE,

Committee on Correspondence.

S. M. Newman, Washington, D. C.

DEAR BROTHERS. The General Conference of the United Brethren in Christ appreciates the fraternal greetings you communicate from the Southern Congregational Congress, and takes pleasure in saying that our action provides for the union you desire.

C. I. B. BRANE,

Committee on Correspondence.

To the General Association of Congregational Ministers and Churches of Kansas, from General Conference of the United Brethren in Christ, Greeting.

DEAR BRETHREN: We highly appreciate your kind words of greeting, and cordially reciprocate the warm feeling of fellowship you express.

Our Conference has practically unanimously adopted the syllabus, which provides for a still closer bond of union between us, and we pray that God may bless you and us through the action we have taken.

C. I. B. BRANE,

Committee on Correspondence.

REV. L. W. STAHL, of Allegheny Conference. I move the adoption of the report.

Seconded.

The report was adopted.

REV. J. L. BRANDENBURG, of Lower Wabash Conference. I move that we take up the report of the Committee on Boundaries.

Seconded.

It was so ordered.

S. E. KUMLER, of Miami Conference. The following were elected from the East District to station the bishops: D. D. Lowery, P. M. Camp, and George P. Hott.

REV. H. C. SHAFFER, of Oregon Conference. The following were elected from the Pacific District to station the bishops: W. R. Lloyd, J. L. Parks, H. C. Shaffer.

REV. J. E. SHANNON, of White River Conference. The following were elected from the Central District to station the bishops: A. M. Snyder, D. R. Miller, J. A. F. King.

The following were elected from the Southern District: S. W. Paul, J. H. Patterson, W. C. Keezel.

The following were elected from the Western District: George Miller, J. R. Harner, H. Deal.

Assistant Secretary Schaeffer read the report of the Committee on Boundaries, as follows:

REPORT OF COMMITTEE ON BOUNDARIES.

Allegheny—Unchanged, except “ern” be taken from Eastern in the fourth line from bottom.

Arkansas Valley—Boundary unchanged. Call it Southwest Kansas.

California—Unchanged.

Colorado—Unchanged.

Columbia River—Unchanged.

Des Moines—Unchanged.

East Nebraska—Unchanged.

East Ohio—Boundary unchanged. Cut out the words “Northwest Ohio.”

East Tennessee—Unchanged.

Eastern Pennsylvania—Boundary unchanged. Call it “East Pennsylvania.”

Erie—Unchanged. The enabling act following the boundary be taken off, which reads, “An enabling act is hereby passed permitting Erie and Ontario Conferences to unite during the next four years, should both conferences agree to such an arrangement.”

Germany—Unchanged.

Georgia—Embraces the States of Georgia and Florida.

Illinois—Boundary unchanged, but an enabling act is hereby passed permitting Illinois and Northern Illinois conferences to unite during the next four years, should both conferences agree to such an arrangement.

Indiana—Unchanged.

Iowa—Unchanged.

Japan—Unchanged.

Kentucky—Embraces all the State of Kentucky, except Covington and Newport, which belong to Miami Conference.

Louisiana—Embraces the States of Louisiana, Mississippi, and Alabama.

Lower Wabash—Place Allenville church, in Coles County, in the bounds of Northern Illinois Conference. In the sixth line from the top change "Indianapolis, Decatur & Springfield R. R." to its present name, Cincinnati, Hamilton & Dayton R. R. Lewis Circuit to be in this conference.

Miami—Boundary unchanged. Strike out the words, "Northwest Ohio" in the second line from the top, page 145.

Michigan—Unchanged.

Minnesota—Embraces all of the State of Minnesota. Strike out "also Faulk, Spink, Deuel, Grant, and Coddington counties, in South Dakota."

Missouri—Unchanged.

Neosho—Beginning at the northeast corner of Linn County, Kansas, thence west to the west line of Chautauqua County, thence south along said line to Arkansas River, thence down said river to the east line of Indian Territory, thence north along said line and east line of Kansas to the place of beginning. The territory of the "New South" is placed with other conferences.

Northeast Kansas—Unchanged.

Northern Illinois—In the third line from the bottom, after the word "beginning," insert "and to include Allenville in Coles County." Change Chicago & Illinois R. R. to Chicago & Eastern Illinois R. R. Otherwise unchanged.

North Nebraska—To include all the State of South Dakota. The lines otherwise to remain unchanged.

Northwest Kansas—Boundary unchanged. In fourth line from top change Arkansas Valley to Southwest Kansas.

Ohio German—Unchanged.

Oklahoma—Unchanged.

Ontario—Embraces all the provinces of Ontario, Manitoba, and northwest provinces and territories.

Oregon—Unchanged.

Pennsylvania—Unchanged.

Sandusky—Boundary unchanged. Strike out the enabling act following the boundary.

Southeast Ohio—Boundary unchanged. In ninth line from the top strike out "Northwest Ohio."

St. Joseph—Unchanged, except "Including Adamsville and Kesington appointments."

West Tennessee—Unchanged.

Upper Wabash—Unchanged.

Virginia—Unchanged.

West Africa—Unchanged.

TWENTY-FOURTH GENERAL CONFERENCE

West Nebraska—Unchanged.

West Virginia—Unchanged.

White River—Unchanged, except insert "Wabash" in second line from bottom after Kokomo.

Wisconsin—Unchanged.

MISSION DISTRICTS.

Chickamauga—Unchanged. An enabling act is hereby passed permitting them to become a conference during this quadrennium.

China—Unchanged.

Respectfully submitted,

J. T. ROBERTS, *Chairman*.

H. W. TRUEBLOOD, *Secretary*.

DR. W. E. SCHELL, of East Nebraska Conference. I move the adoption of the report as a whole.

Seconded.

REV. G. H. HINTON, of Neosho Conference. In regard to the changing of the boundary line of Neosho from the Arkansas River to the east line of Indian Territory, the territory of the new South is placed with other conferences. What I want to know is the interpretation of the words, "other conferences."

THE PRESIDING BISHOP. The motion to adopt as a whole does not forbid your submitting different amendments to it, so it will not conflict with the motion.

REV. W. WOOD, of Oklahoma Conference. As a member of the Committee on Boundaries, the secretary has omitted part which was brought up at the proper time.

REV. J. R. HARNER, of Arkansas Valley Conference. I call attention to the Arkansas Valley Conference. The boundary is so indefinite, and the boundaries of the other conferences in Kansas are made with reference to the line of the Arkansas Valley Conference. There is no point established.

REV. J. T. ROBERTS. I rise to a point of order. We have not voted yet as to whether we shall vote upon this as a whole. We are not ready for discussion.

THE PRESIDING BISHOP. The point is sustained. You are not ready.

REV. J. A. F. KING, of Northern Illinois Conference. I move to amend by saying that we adopt this report item by item.

Seconded.

The motion was lost.

The motion to adopt the report as a whole was adopted; that when it was adopted it should be adopted as a whole.

REV. J. R. HARNER. I offer an amendment fixing the boundary of Arkansas Valley Conference, simply for the purpose of making it definite:

Beginning at the southeast corner of Cowley County, Kansas, and running due north to and including Strong City, Kansas; thence west to the Colorado State line; thence south along the Colorado State line to the south line of Kansas; thence east along the south line of Kansas to the place of beginning.

Seconded.

THE PRESIDING BISHOP. As many as are in favor of the amendment defining the boundaries of Arkansas Valley Conference, lift the hand. Opposed, like sign. It was adopted.

REV. S. L. TODD, of Indiana Conference. "Indiana unchanged." I move that we amend this item by saying that the State of Indiana be divided into three conferences, and that the State lines be made the boundary line. I wish to state the reasons for the amendment I offer. I would gladly have adopted this entire report as it came from the Committee on Boundaries, but you remember that four years ago we had a very large committee, something like forty or forty-four, and at that time it seemed to be the judgment of that large Committee on Boundaries that the thing for this United Brethren Church to do was to go by State lines, and that committee so recommended that we go by State lines, as it relates to the State of Indiana and Illinois; and we believe that if it is good for Ohio and Michigan and Pennsylvania, and almost all the conferences to have State lines, it is good for us, and to organize our forces in the Church for efficient work to meet the new conditions as they now confront us. We will be able then to cope with other churches in the States which have their State organizations, such as the Presbyterian, Baptists, Congregationalists, and other churches; and on the questions that come to us to-day, such as have been presented by our noble governor, who believes in the enforcement of not only some laws, but all laws, we will have our own State organized into conferences, and thus we have our State work. We believe that it will be good for the State of Indiana, as they now have their educational institution, which has done noble and good work.

THE PRESIDING BISHOP. The time is up.

REV. S. L. TODD. May I have a few moments?

VOICES. No, no.

THE PRESIDING BISHOP. It is not agreed to.

DR. SENEFF, of Lower Wabash Conference. The text will be found in Job the first chapter, "Now there was a day when the sons of God came to present themselves before the Lord and Satan came also among them." His unique majesty complained against Job and on account of the question of boundary lines. I said that the sons of God came before the Lord, and Satan came also among them. It is equally fair to judge the past by the present, so we conclude that this has been hammered away at by the same old Satan for more than three thousand years and that he is doing it still. Consequently, what can there be in a State line that has such a peculiar charm to mundane or celestial beings? As between Indiana and Illinois the State line is purely imaginary as anything can be. It goes away from the Wabash River fifty miles north of Terre Haute, and crosses the country forty miles south, when it again strikes the Wabash River and follows its tortuous course southward.

In regard to the amendment proposed, it affects Lower Wabash Conference; that is, it proposes to cut the conference in two. But for what was added to Lower Wabash sixteen years ago, we should have a very compact conference, half in Illinois and half in Indiana, traversed by two great railroads and electric lines just being completed, north and south by five railways. The amendment proposes to cut off ten churches from Lower Wabash Conference, the best end of the conference; the churches that pay in salaries to the pastors of six hundred and twenty-five dollars—that is the average, while the rest of the conference pays an average salary of \$375. I cannot much blame my brother from the Indiana Conference when he says we would like to be on State lines.

DR. W. E. SCHELL. I will tell you, brethren, time is precious, and I do not believe these speeches will change the matter, therefore I move the previous question on this amendment.

Seconded.

REV. S. L. TODD. I would like to have a statement from the chairman of the committee.

REV. J. T. ROBERTS, of White River Conference. I know our time is precious, but with a good many persons in this conference this is

one of the most important things that will be settled. If our brethren who object to this desire to talk further, I wish to grant them the privilege; I wish you would. They will not feel right, and there are some who want the change that would not feel just right if discussion is cut off here, and I wish to say we should grant our brethren the privilege of expressing themselves on this question. Then I will make my talk on the previous question, if this is withdrawn.

REV. J. B. CONNETT, of Lower Wabash Conference. This Conference will certainly give us a chance to be heard. Dr. Seneff has not been able to cover the points involved, and there are a good many points that ought to be presented before this conference can intelligently vote.

THE PRESIDING BISHOP. The previous question having been ordered, I have no choice, unless the Conference votes it down. If Conference will vote it down, that will give Dr. Seneff a chance to say what he wants to do.

The motion for the previous question was lost.

REV. J. I. L. RESSLER. I say we hear Brother Todd if we hear Brother Seneff.

THE PRESIDING BISHOP. Now, I wish the Conference would give these brethren a certain amount of time.

It was agreed to give them three minutes in each case.

REV. S. L. TODD. Now, I am sure, friends, that I am perfectly willing that this Conference shall vote on this question at any time it wishes, but I believe in justice to one and all. Four years ago, as was stated, the General Conference seemed to be in favor of State lines, and but for two votes more the boundary question would have been carried then. Our brethren asked for time to adjust themselves, said it was premature for a new arrangement, as it related to vital interests. We mutually agreed, and the matter was laid over to this General Conference, as we understood it by our agreement. I find at this time that the adjustment has been rather the other way instead of favorable to it. But, however, I feel that if it is good for the people over the United Brethren Church, that it is the thing for us to have State lines everywhere. It will geographically locate us; we will know where we are, and we can organize for State work, for efficient and effective work, not only as we wish to say it relates to our organizations and the work of the State in our own Church, but as well as that we are facing a new order of conditions,

a revival all over this country of civic righteousness. We now have new laws passed, which we wished to have supported, such as the anti-cigaret league in Indiana and other laws coming to the front. We wish to bring all our combined forces together and stand by our noble governor and help carry forward the work.

There are many other reasons that might be assigned, but I ask you who came to this General Conference who seem to be satisfied with no change—no change; why? Because you got what you wanted four years ago, and now we feel that what is good for you would be good for us and good for the brethren in Illinois as well.

DR. D. R. SENEFF. When I was stopped before, I was just saying that I called in question the wisdom of the amendment, and equally so the justice of it. The brother who has just spoken was right in saying that four years ago an effort was made to accomplish this same end. I say to you that for twelve years this matter has hung over the Lower Wabash Conference and the Upper Wabash Conference like a threatening storm, and from year to year it has been brought up in the General Conference. I dare to call into question the sincerity of the purpose of that. Lay your hands upon the two conferences and dismember them, ten churches from the Lower Wabash—it is worse for the Upper Wabash. It is proposed to reduce the Lower Wabash territory to two hundred and eighty miles in length north and south, to a strip along the Wabash River—narrow and disfigure it forever.

Brethren, you who hold dear your conference relations and stand for justice and right, will you vote for a measure that will rob one of the best conferences of ten of its best churches, when every person of the whole territory is in favor of leaving it as it is, and perhaps the same is true of the Upper Wabash? There is this difference in the changes that have been made from time to time—they have been mutually agreed to between the brethren with slight exceptions. The brother knows that contrary to the wishes of many of the people themselves they took from us four churches last General Conference. Now it is proposed to take ten of the best churches we have, forsooth, because they think their conference ought to be bounded on the east by the Indiana line. It tell you this, it is only a fad or it is a foil—a foil to disguise the serpent upon the head of which, as honest people, you ought to put your heel, and settle this question forever.

REV. J. B. CONNETT, of Lower Wabash Conference. I think because

the territory involved is upon the district over which I have the honor to be presiding elder, I ought to say a word. It is this: That at our last General Conference a paper was passed memorializing this General Conference not to change our boundary, and this paper was passed unanimously. I presented this same matter to the ten charges on the Indiana side of my district in Quarterly Conference. I stated it upon its merits, and I stated, "I want you to vote one way or the other. If you want to go in Indiana, vote that way," and the quarterly conference members of the ten charges in quarterly conference assembled, every one of them voted to remain as they were. I have a paper in my possession of eighty quarterly conference members in our conference to protest against this thing.

Now, brethren, I submit to you that it is unjust; it is sinful to enforce a measure upon us against our wish. I want to say further—and I am sorry to say this—that four years ago when this matter was up, and they tried to take off our territory, and under the guise of compromise took three churches, one of the delegates of the Indiana Conference came to me and said, "If you do not let us have these three churches, we will not coöperate with you in Westfield College." Now I submit to you, brethren, that it is not right to intimidate delegates in a General Conference in that way; and after they had the three charges given them, they have diverted their college money that is assured for the support of the faculty of Westfield College; and this last I know, Westfield College only received one-half of what was collected for the support of the faculty, and that they retained the other half to assist the faculty of a school that is yet to be born.

Now, brethren, our Indiana side has Terre Haute in it. We have three churches there. These churches, with the exception of one, are self-supporting. The work of the Boundary Committee was unanimous. This was brought before the committee by Brother Todd and Brother Shannen, and there was not enough interest to bring it to a vote. It was passed by, and the work of the committee was unanimous, and I think it ought to be adopted as it is.

REV. E. MATER, of Upper Wabash Conference. I have talked with all the members I have come in contact with during the year, and there is no element that I know of that wants this change. The members all wish to hear that this Conference has left it unchanged. If this change is made, it leaves us ten churches and a half in Illinois

and the balance in Indiana. And this question concerns Upper Wabash Conference more than any other question that will come before us; and as far as Governor Hanly needing this change to be made to keep the cigaret law from being changed, he can do it without this change.

REV. A. M. SNYDER, of Upper Wabash Conference. It has been my pleasure to be in this fight for the last twelve years by the side of Dr. Seneff. I remember that, twelve years ago, in Dayton, Ohio, we fought this over from start to finish, and I remember that a man who championed that then, when he was defeated said, "We will meet you in four years, and we will have what we want." I said, "It may be that your people and our people may decide to send some one else instead of us," and his people did so decide. Eight years ago it was brought up again. We had a very nice committee and we got along finely. Four years ago this same territory was fought over. Now, Mr. Chairman, anticipating just what is before us to-day, we asked our annual conferences to express themselves as to their wish in the matter, and they unanimously voted praying this General Conference to leave the boundaries as they are. Behind this there is something as an antecedent, and that something is to tear away from Westfield College the Indiana territory that is now coöperating.

Brethren, will you think me personal if I say to you that the persons most interested in this are those who have stood aloof from any institution of learning of this Church since the division in the Church? Now, Mr. Chairman, in all fairness I feel that you ought to recognize our wish. If I believed as an honest Christian man before God, if I believed that this change would bring honor to God and bring power to this Church, I certainly would vote for the measure, but I cannot see how an imaginary line can deter us in our work in saving souls, and I hope you will in your judgment and wisdom allow the boundaries of Upper and Lower Wabash to remain as they are.

The amendment was then repeated by request.

REV. J. T. ROBERTS. I have noticed in the discussions before the General Conference that a number of brethren have taken the privilege of talking a while without saying anything, and I think I ought to have the same privilege.

A few years ago we had in our conference a minister who had

been brought up in the city, who did not know very much about certain portions of the animal kingdom. He bought a horse, and in the spring of the year a local preacher went over to see him, and the poor preacher had been crying, and he said he believed the horse was going to die; and the local preacher went out with him to see the horse. He said, "What 's the trouble?" He replied, "Don't you see that the hair is all coming out. I tell you the horse is going to die." And the local preacher said, "The horse is just shedding, that 's all." "Oh," he replied, "is this the year that horses shed?" There is nothing wrong with our State, only this seems to be the year for Indiana, that is all. The chairman is supposed to stand for the work of the committee, and if it needs any defense to defend the committee, and I want to defend that committee; and since I am in favor of this change, I want to defend that also; hence it means that I am to blow two horns, it seems to me, which I thought was impossible till I came to Kansas.

I would say that the Committee on Boundaries was almost unanimous in everything; it did not agree almost unanimously in everything, but did agree. We did our work well as far as we went; but, I believe this, brethren, if I were to decide this matter to-day according to my sympathies, I presume I would decide with my brethren whom I love, but if I were to say which is for the best interests of this Church and the kingdom of Jesus Christ on earth and these two States, I would have to decide that the right thing to do would be to have three conferences in Indiana and three in Illinois. I think this is the best thing for God and our Church in these two States. I believe that this is the thing that we ought to do, and if we don't do it, we will only leave for another General Conference to do what we ought to do now, so that is where I stand in the matter. I think the change ought to be made as proposed.

The amendment did not prevail.

REV. H. W. TRUEBLOOD, of Northern Illinois Conference. The delegates of Illinois and Northern Illinois conferences held a meeting, and after due consideration decided that it would be well to have one wedding at least at this Conference, so we will ask our secretary, D. E. Donly, to read the announcement.

D. E. DONLY. Instead of Item 14 in the report it should read:

Boundary changed to include all of the territory now within the

bounds of Illinois Conference and Northern Illinois Conference, and to be called the Northern Illinois Conference. H. W. TRUEBLOOD.
D. E. DONLY.

THE PRESIDING BISHOP. As many of you as favor this amendment indicate by the uplifted hand. Opposed, like sign.

The wedding was consummated.

REV. A. A. GARNER, of North Nebraska Conference. I want to speak a word in regard to the territory in North Nebraska. I fear some of our brethren do not realize that the present territory of North Nebraska includes about one-third of Nebraska and the State of South Dakota, except three or four counties named in this report. This territory is large enough. You might lay down Pennsylvania, West Virginia, and Maryland, and have a good-sized presiding-elder district left. This territory is not waste, as some seem to think, but embraces the choicest and best land for agriculture—

THE PRESIDING BISHOP. Brother Garner, let me suggest that you make a motion and then speak to it.

REV. A. A. GARNER. That is what I want to explain, that these counties that you propose to cede to us from Minnesota are territory that was cut off from Elkhorn Conference four years ago, and they are entirely separated from our work, and it is impossible for us to serve them; consequently it is a disadvantage to them and to us. I move that the North Nebraska Conference include all of the present territory of North Nebraska Conference and be made a mission conference.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that the territory of North Nebraska Conference be constituted a mission conference.

DR. W. E. SCHELL. I favor the amendment put by the brother from North Nebraska. There is a great country there and a grand opening for the United Brethren Church, and this amendment ought to carry, and it should be constituted a mission conference.

REV. H. DEAL, of Minnesota Conference. I rise to ask the question. I suppose that would take away from Minnesota those fields of labor that are now in South Dakota.

THE PRESIDING BISHOP. Yes, sir.

REV. H. DEAL. Very well. I favor the motion.

The motion was adopted.

REV. W. WOOD, of Oklahoma Conference. The boundary of Oklahoma Territory, as agreed to in the committee, is as follows: Oklahoma Conference to include all of Oklahoma and that part of the Indian Territory south of the Arkansas River, the city of Tulsa to belong to Oklahoma Conference.

Seconded.

REV. W. WOOD. The above is what was agreed to and passed by the committee.

THE PRESIDING BISHOP. You want the Conference to understand that it was a part of the original report?

REV. W. WOOD. Yes, sir.

REV. J. R. CHAMBERS, of Neosho Conference. The last sentence in the description of the Neosho Conference in the report, is meaningless, and should be stricken out. We never did have any territory in the South and I so move it be stricken out entirely.

THE PRESIDING BISHOP. Strike that line out by common consent. It was agreed.

THE PRESIDING BISHOP. That will leave the boundary as it is in the Discipline.

The report of the Boundary Committee was then adopted.

At this point Rev. Dr. Mattill, of Cleveland, Ohio, former publishing agent for the Evangelical Association, was introduced to the Conference.

Conference arose and greeted him.

THE PRESIDING BISHOP. What will be your further pleasure?

W. O. MILLS, of West Virginia Conference. Is a general resolution in order at this time?

THE PRESIDING BISHOP. I think so.

W. O. MILLS. Then I desire to introduce the following:

WHEREAS, We desire to cultivate a spirit of fraternity in a very special manner with the Congregationalists and Methodist Protestants, in order to bring about a closer affiliation in practical Christian work, therefore be it

Resolved, That each of the general boards may at its option elect as an honorary member one minister or layman from each of the other churches to sit in counsel with the members of the board in their regular meetings.

W. O. MILLS.

D. R. MILLER.

W. M. WEEKLEY.

L. W. STAHL.

THE PRESIDING BISHOP. As many as are agreed to this will indicate it by uplifted hand. Contrary, same sign. It is so ordered.

Division called for.

By request, Secretary Snyder repeats the resolution.

REV. G. H. HINTON, of Neosho Conference. It seems to me at this late hour of this Conference we should not take a step backward to go over the ground that has already been covered. My opinion is that it should be the sense of this Conference that this should be laid on the table. I see nothing in this but what has been comprehended in what has gone before. It is simply opening up the door for discussion and loading the Church down with useless boards; I can see no object. I do not understand the object that these brethren have; I do not see the utility of this. It is loading the Church down with useless expense, simply making the object more difficult to obtain. I would like to help the brethren do that if we could. I think we are wasting precious time in discussing this. I move you that this paper be laid on the table.

Seconded.

The resolution was laid on the table.

DR. W. E. SCHELL, of East Nebraska Conference. I move that we take up the report of the Committee on Government of the Church.

It was agreed to.

THE PRESIDING BISHOP. The secretary will read.

DR. FUNK. I rise to a question of privilege. I am told that quite a number of the members of this body are going away this afternoon, leaving this session entirely, and we have quite a number of elections. Indeed, the resolution passed a while ago necessitates the reelection of the Trustees of the Printing Establishment, and it does seem to me that we ought to act.

VOICES. No, no.

DR. FUNK. That is where you are mistaken, brethren, with all your noes. The resolution passed here necessitates their being from the five districts.

THE PRESIDING BISHOP. No.

DR. FUNK. You will find out from the mover of the motion.

THE PRESIDING BISHOP. The report is before us. Dr. Funk's statement was on a question of privilege, trying to object to the going home of a number of delegates this afternoon. The order before us is the report.

PROF. E. S. LORENZ, of Miami Conference. The Auditing Committee this morning reported that we should elect a competent accountant. Now how is this General Conference going to determine who to elect, whether we have a competent accountant, without having a committee to propose names after thoroughly and carefully canvassing that matter, so that we may vote intelligently? I was seeking to get that before this house before this question was brought, and before the other question comes we will have to decide this, and decide it now, or we will not get away from here for several days. We cannot elect this Treasurer until we know how we are to vote, and this committee will have to have a meeting so as to propose some names. That will be in perfect harmony with the action we took this morning in the adoption of that report.

DR. R. J. WHITE, of Erie Conference. As a matter of privilege I would simply say it seems to me that it is a simple matter. We might pass a resolution that only men should be elected bishops who are competent. Now I think that every man who votes is a judge of the competency of the person for whom he votes. Certainly if we are going to adopt any such plan as this suggests, we would have to have a committee to select who are competent to act as missionary secretaries, who are competent to act as editors. It certainly requires some special education for a man to be a competent editor, just as it requires some special education for a man to be an accountant. Every man, I claim, has a right to judge of the competency of the man for whom he votes.

PROF. E. S. LORENZ. I should like to explain my position. I said that report provides for a competent accountant in the position of Treasurer of this Church. We have no such condition coming before us in the election of any other man. This is a special provision, and in harmony with this special provision, I cannot vote intelligently when I come to this question, unless I know something more about it. I should like to make a motion, if I may, if this other motion can be held, this other motion that is before us.

DR. W. E. SCHIELL. I will insist on the other motion.

THE PRESIDING BISHOP. The motion is that the other be the order, and I suppose we ought to go ahead with this and these brethren keep the matter in hand.

THE PRESIDING BISHOP. The report on government of the church is before us.

DR. E. B. BIERMAN. I move that we take up the report item by item.

This was agreed to by unanimous consent.

The assistant secretary read as follows:

REPORT OF COMMITTEE ON GOVERNMENT OF THE CHURCH.

We, your Committee on Government of the Church (Chapter V. of Discipline) beg leave to report as follows:

In our study of this chapter, and in our consideration of the various matters brought by memorial and personal request to our attention, we have endeavored to keep in view the history of the Church and the recognized distinctive principles of our Church polity. In the recommendations made and the disciplinary changes suggested we have had a united and zealous care to preserve the popular basis of church government both in the local church and in the method of constituting the law-making body, and hence have left on the table the propositions looking to the appointment of class leaders and the election of members of the General Conference by the annual conferences. We recommend the following changes in Chapter V., page 29, Section 1, paragraph 1: Strike out the words "or congregation" in the first line, making it read, "A local church of the United Brethren in Christ." Also strike out the words "or congregation" at the end of paragraph 2, in the same section, making it read, "The word 'class' shall denote only a section of the local church."

In the first paragraph, between the word "minister" and the word "of," in the third line, insert the words "or missionary." It will then read, "Any authorized ministry or missionary of the denomination."

DR. W. E. SCHELL. There is a typographical error there. "Ministry" should be "minister" in the last line.

Assistant secretary reads as follows:

Page 30, Section II., paragraph 3: Amend by adding the words "or arrange for some one else to do so," making it read, "He shall visit them and labor with them as circumstances may require, or arrange for some one else to do so."

A section entitled "Church Deacon" shall be added to this chapter as Section IV., as follows: "Every church may have one or more deacons, who shall be elected annually by a vote of the church. The duties of a deacon shall be to collect funds for the needy, as provided in Section II., sub-section 15, of the Discipline under 'Duties of Members,' and disburse the same under the direction of the official board, or, where the local church board is not organized, under the direction of the pastor."

Page 31, Section III., paragraph 6, entitled "Church Clerk," shall constitute Section V. of this chapter.

Page 31, Section IV., shall be changed to Section VI. Page 33, same section, paragraph 10, entitled "Review by Quarterly Conference," shall be numbered 11 of the section, and the following shall be inserted as paragraph 10: "The official board may appoint an executive council, of which the pastor shall be chairman to act for the church in matters committed to them."

Page 33, Section V., of the chapter shall be numbered VII., and in paragraph 1, lines 14 and 15, the words, "all treasurers of Ladies' Aid societies, Woman's Missionary societies, Young People's societies, and Sabbath schools," shall be stricken out. It shall then read (see Discipline).

REV. L. L. SCHOONOVER, of Indiana Conference. I move to amend by striking out that last item beginning "Page 33, Section 5," etc.

Seconded.

THE PRESIDING BISHOP. Are you ready? All favorable indicate by uplifted hand. All opposed, like sign.

A division was called for.

REV. C. I. B. BRANE. May we have the item read again?

Secretary repeats the item.

SECRETARY SNYDER. These treasurers are now members of the quarterly conferences, and the motion is to strike out from the Discipline the provision that makes them members of the quarterly conference.

REV. L. L. SCHOONOVER. The motion is to strike this item out of the report and leave the Discipline as it is.

DR. W. E. SCHELL. The thought of the committee was simply this: These societies have general representatives in the quarterly conferences, through their presidents, and the committee concluded it was wholly unnecessary for them to be represented by both president and treasurer.

REV. S. S. HOUGH, of Allegheny Conference. One of the things we need to begin in the local church and to keep our people who are intrusted with these funds interested, is to call on them for reports in the local church. We need to have our official meetings enlarged, so as to have the entire interests of the Church in the hearts of the whole people.

REV. D. D. LOWERY. I do not know how to vote. If I did, I would sit down. I have been holding quarterly conferences in the regular work for twelve years, and this provision came before us, I think,

four or eight years ago, and there is nothing we want more surely than this, to have these societies by their treasurers represented.

REV. W. D. STRATTON. A question of order. A division of the vote was called for, and now we are rehashing the whole question over again.

THE PRESIDING BISHOP. We are ready to vote. We will have to discontinue this discussion. Mrs. Giesler rose to speak a few moments ago; I think she should be heard.

MRS. FRED GIESLER, of Iowa Conference. I think this should be left just as it is in the Discipline, because we know that the larger representation we have of our churches at these meetings, the more people we get to know what we are doing, and if we cut off these members from these societies they never know what is going on in the church.

VOICES. That 's right.

The item was stricken out.

DR. R. J. WHITE, of Erie Conference. I would move that the treasurers of other societies not named, that are properly recognized in the Church, be recognized as members of the quarterly conference. I know that in our church every once in a while we have a society formed. For instance, last winter a brotherhood was organized, and they have their officers, and I think that their organization has been very helpful to the church, and in other churches these societies will be organized, and we have just arranged that the men can organize themselves into a missionary society, so I am in favor of recognizing as members of the quarterly conference the proper officers of these other societies.

THE PRESIDING BISHOP. Do you offer that as an amendment?

DR. WHITE. Yes.

Seconded.

REV. G. H. HINTON, of Neosho Conference. It seems to me this is multiplicity. We can organize as many fraternal societies as we want, and they would be members of the quarterly conference. We cannot always tell as to the character and competency of those that are connected with it. Now, I think, Mr. Chairman, we are trying to load the church down with a great amount of superfluous matter.

REV. J. E. SHANNON, of White River Conference. I agree heartily with the brother who has just spoken. I know congregations that

have all kinds of organizations, swimming clubs, driving clubs, who, according to this motion, every last one of them would be a member of the quarterly conference.

The amendment did not prevail.

The secretary then read as follows:

In paragraph 10 of the same section insert the word "may" between the words "and" and "arrange," in the third line, and strike out the words "as the quarterly conference may direct," in the fourth and fifth lines. It will then read, "It shall renew the license of exhorters and quarterly conference preachers annually if they are found worthy and may arrange a plan for local preachers to preach regularly at stated places."

Page 36, Section VI., shall be numbered Section VIII. Amend paragraph 1 of this section by inserting after the word "choice," in the sixth line, the words, "and an alternate shall be elected at the same time and in like manner." It will then read, "And one layman from each charge in the conference, who shall be elected by ballot at the third or last session of the quarterly conference in the year, a majority of all the votes cast being necessary to a choice; and an alternate shall be elected at the same time and in like manner."

GEORGE A. WOLFE, of Pennsylvania Conference. On page 36, Section 6, Annual Conference Members, Article I., add after the word "received" in second line, "the conference secretaries, treasurer, members of all conference boards, the president of the Woman's Missionary Association of the conference Branch." The paragraph will then read:

The annual conference shall consist of all elders and licentiate preachers who have been duly received, the conference secretaries, treasurer, members of all conference boards, the president of the Woman's Missionary Association of the conference Branch, and one layman from each charge in the conference, who shall be elected by ballot at the third or last session of the quarterly conference in the year, a majority of all the votes cast being necessary to a choice and an alternate shall be elected at the same time and in like manner.

GEORGE A. WOLFE.

W. A. LUTZ.

GEORGE A. WOLFE. There are some conferences that have their secretary among the laity; quite a number of conferences have their treasurer among the laity. A few members of your various boards are carried over the year from the laity, and are not reelected as delegates to the conference at its next session. We ought to honor the

grand work of our women, and give them representation in our annual conferences. This will not add to the number of your conference members a half dozen, and yet it will give those people who work by the year on these various boards a chance to vote on the different questions that come before the conference. I hope you will have this done.

DR. W. E. SCHELL, of East Nebraska Conference. This matter came before the committee, and it was earnestly pressed. The committee entirely opposed it, with the exception of one member. Now, as a rule, the secretary of the conference is already a member of the conference. It is a rare instance where there is an exception to this rule. The same statement applies to the office of treasurer of the annual conference. As to the representation of the Woman's Missionary Association, they are generally represented, they are generally given an evening, they have their say, and the committee was absolutely opposed to lumbering up our annual conferences, and we therefore think that this amendment should be voted down.

W. A. LUTZ, of Pennsylvania Conference. I was the member of the committee who opposed that action of Dr. Schell, and I am glad that I did oppose it, and I am here to stand for this proposition now. In our annual conference last fall this question faced us. Our conference treasurer was a layman; he had to do with all the funds; he sat in the conference every day, and yet was not allowed one privilege of that conference. There are members of our missionary committee in the annual conference who are not members sometimes of the annual conference, because they are not elected as delegates. They have no right in the conference, and at one conference recently they were invited to go outside and stay away from the conference while the conference had a private session. Now, I believe this, brethren, that on behalf of the laity that we should not crowd the laity out on this ground.

DR. W. E. SCHELL. Are there not as many laymen in the annual conference as ministers, or is not each charge represented?

GEORGE A. WOLFE. May I ask the brother a question? Where are those people who obtain a local relation and pass out of the conference again, and only come back once a year and vote, and return to another denomination?

W. A. LUTZ. I would like to ask Bishop Mills to speak on this; he knows all about it.

Mrs. Witt was then called for.

MRS. B. F. WITT, of Miami Conference, Corresponding Secretary of the Woman's Missionary Society. I just want to say one word for the women's work. You very happily voted that in the quarterly conference relations the presidents and treasurers of the local woman's society shall have a membership, then why object to any one at all representing them in annual conference? The women come with fraternal greetings to you, but they have no official relation. Would it not be courteous to give the president of the branch an official relation with the annual conference?

REV. G. H. HINTON, of Neosho Conference. The reason we objected to it—I was on the committee; we are willing to stand by them, but if you vote this amendment you conflict with the law. You increase your lay representation in the conference—they already are too large—now vote this amendment and you simply ride over the law that is already in your statutes. How are we going to do it? That increases the laity and gives them an increase over the ministry.

REV. E. R. BABER, of Northwest Kansas Conference. I move the previous question.

Seconded.

The amendment was lost.

DR. D. R. MILLER. I move that in all annual conferences which are properly incorporated that the members of the boards of trustees thereof, not otherwise members, be constituted *ex officio* members of the conference.

Seconded.

DR. MILLER. I only wish to say this, that these are generally members of the conference, but there are noble exceptions, and I wish to provide that where these exceptions obtain, such as most active laymen that are on these boards, that are not elected as delegates, they shall have a seat in the conference and participate in its business.

DR. FUNK. My I ask Dr. Miller this question: Would you allow the word "annual" to go in before "conference"?

DR. MILLER. Yes, cheerfully.

The motion did not prevail.

The assistant secretary then read as follows:

In paragraph three of the same section insert the words "by ballot" between the word "elect" and the word "one" in the first line. It will

then read, "The conference shall elect by ballot one or more secretaries."

Page 38, Section VII., shall be Section IX. Strike out paragraph 2, entitled "Conference Representation," and insert the following in its stead:

CONFERENCE REPRESENTATION.

"The annual conference shall be represented in the General Conference according to the following ratios: All conferences having less than two thousand members shall be entitled to two delegates, one ministerial and one lay; two thousand and less than four thousand, two ministerial and two lay; four thousand and less than eight thousand, three ministerial and three lay; eight thousand and less than fourteen thousand, four ministerial and four lay; over fourteen thousand, five ministerial and five lay. (Estimate, 226.)

PROFESSOR KEPPEL, of California Conference. In this amendment, as it stands, the conference will notice that the unit is two, then four, then six, then eight, and, instead of making it sixteen, it drops down to fourteen. It was eight and the next would have been sixteen. It seems to me that we are providing for too large a General Conference. We are going to add a hundred thousand people to our membership, and we are providing practically for a Conference of three hundred and fifty or four hundred people, if we do that thing. It seems to me it would be better to substitute the unit three for the unit two, so that it would read: "The annual conferences shall be represented in the General Conference according to the following ratios: All conferences having less than three thousand members shall be entitled to two delegates, one ministerial and one lay; three thousand and less than six thousand, two ministerial and two lay; six thousand and less than twelve thousand, three ministerial and three lay; twelve thousand and less than twenty-four thousand, four ministerial and four lay; over twenty-four thousand, five ministerial and five lay." I so move.

Seconded.

REV. J. T. ROBERTS, of White River Conference. I move the following as a substitute:

The annual conferences shall be represented in the General Conference according to the following ratios: All conferences having less than three thousand members shall be entitled to two delegates, one ministerial and one lay; three thousand and less than seven thousand, two ministerial and two lay; seven thousand and less than twelve

thousand, three ministerial and three lay; twelve thousand and less than eighteen thousand, four ministerial and four lay; above eighteen thousand, five ministerial and five lay.

J. T. ROBERTS.
J. E. SHANNON.

DR. D. R. SENEFF, of Lower Wabash Conference. Would it be admissible to offer a substitute for both of these?

THE PRESIDING BISHOP. I suppose it has gone as far as it can go until we vote.

DR. SENEFF. As a substitute I would like to bring it before the Conference.

THE PRESIDING BISHOP. Amend the substitute.

DR. SENEFF. I move to amend Brother Roberts's substitute, as follows:

That conferences having three thousand members or fewer shall be represented in the General Conference by one ministerial and one lay delegate. All other conferences shall have one minister and one lay delegate for every three thousand members.

D. R. SENEFF.
J. B. CONNETT.

Seconded.

DR. SENEFF. It would reduce this body to 174 members, or a reduction of eighty-four.

DR. W. E. SCHELL, of East Nebraska Conference. I rise to a question. While this is brought to us as an amendment, is it not really a substitute? It is really a substitute, is it not?

THE PRESIDING BISHOP. That is the object of amending; to get an amendment is to substitute.

DR. W. E. SCHELL. But the point I make—we have here a substitute; this is not an amendment, but a substitute.

THE PRESIDING BISHOP. It takes the place of the whole. I believe this is correct; I should have to so decide. The substitute is practically an amendment. The first was an amendment, and this we shall have to accept as a substitute. Dr. Seneff's paper is before you.

DR. W. E. SCHELL. The point I make, if the first additional matter that was brought up here is a substitute, this is a substitute; it is just like the other.

THE PRESIDING BISHOP. Technically, that is true.

DR. SCHELL. It is true in fact. This is one of the most difficult

matters that the committee had to consider, and Mr. Chairman and members of this Conference, it will be impossible to pass or arrange this to suit everybody. It would be impossible to fix a basis of representation to suit every member of this Conference. I think we should vote down all these substitutes and amendments.

DR. D. R. SENEFF. There is one thing that we agree on, I think, and that is that this large body is too large, unnecessarily large; that the representation ought to be reduced very materially. This gives us fair representation; it reduces the number to 172, which is large enough, a reduction of eighty-four. We ought to reach something practical.

REV. J. A. F. KING. I move the previous question.

Seconded.

THE PRESIDING BISHOP. The previous question is ordered.

DR. FUNK. May I ask Brother Roberts a question? How many delegates would there be in the body according to your substitute?

REV. J. T. ROBERTS. I would say this: In the first place, if I understand the amendment to the substitute, it means three delegates to every three thousand; it would make more than we have now. Concerning my substitute as it now is, and including the three, China, the Philippines, and Chicamauga, that are mission conferences, it would make 193 delegates, including the seven bishops. Taking the report as it comes from the committee, it would make about 250, including the bishops.

REV. W. WOOD, of Oklahoma Conference. I would like to have a little information in regard to Professor Keppel's amendment as to how many he would make.

REV. J. A. F. KING. Was it not decided that the previous question was called for?

THE PRESIDING BISHOP. Yes.

DR. A. C. WILMORE, of White River Conference. You have figured wrong on Brother Seneff's arrangement. If any man will take the figures of the membership of this Church, he will see that this is wrong. It will only be 178 delegates.

The amendment of Dr. Seneff was lost.

The substitute of Rev. J. T. Roberts was lost.

REV. W. O. SIFFERT, of East Ohio Conference. I move we do now adjourn.

Seconded.

THE PRESIDING BISHOP. The order before us is Professor Keppel's amendment.

DR. FUNK. A question of privilege. I want to ask Professor Keppel a question: How many representatives would this give the Church in this body on the present basis?

PROFESSOR KEPPEL. If the chair please, as near as I can figure, on the present basis, it would not run over 150.

DR. FUNK. Do not belittle us, brethren.

Professor Keppel's motion was lost.

REV. J. W. LILLY, of Sandusky Conference. I submit that this committee has given this matter careful thought. I would like to ask if these delegates have not had an opportunity to go before this committee and present their ideas, and if, after hearing them, they have brought you what they have.

PROFESSOR KEPPEL. I would like to call the attention of the Conference to one thing, and then to a very slight amendment. Under a rule that—that rule of the Discipline which provides that representation shall be according to ratio. Now I submit to the Conference that the report, as submitted by the committee, conforms to the constitutional and disciplinary rule until it comes to 14,000, and then it drops away from the ratio and takes an arbitrary number. The number, if you will look at it, is 2, 4, 6, 8; it is double. It should be sixteen, and I would move that where it says fourteen, it should say sixteen. I move that as an amendment.

DR. FUNK. Certainly; in answer to that, it does not say in the Discipline that we shall hold to that ratio the whole way through. There has never been any thought of that kind.

THE PRESIDING BISHOP. The motion is on the adoption of the report as brought by the committee on this item of it. As many as are favorable indicate by uplifted hand. Opposed, like sign.

It was adopted.

The secretary read as follows:

Page 39, paragraph 7, of the same section, strike out the words "in the month," in the fourth line, and insert the words, "between the first and fifteenth." It will then read, "Shall be held invariably between the first and fifteenth of November."

REV. A. C. WILMORE. I move to amend that item by saying "between the 15th and 30th of November," instead of between the 1st and 15th.

Seconded.

REV. J. R. CHAMBERS, of Neosho Conference. I think it should be just as it is. We have nice weather in November. That way we would cut down two chances to vote.

THE PRESIDING BISHOP. As many as are favorable, lift the hand. Opposed, like sign.

It prevailed.

THE PRESIDING BISHOP. On the amendment as amended, lift the hand. Opposed, like sign.

The amendment as amended was adopted.

The secretary read the next item as follows:

Page 39. To paragraph 8 of the same section add the words, "provided that only members of the Church who have reached the age of fourteen years shall be entitled to vote at this election." It will then read, "A meeting of the members of said church for the purpose of casting their ballot for delegates to represent them in the General Conference, provided that only members of the Church who have reached the age of fourteen years shall be entitled to vote at this election."

PROFESSOR KEPPEL. I move to strike that out—the age restriction.

Seconded.

It was stricken out.

DR. SCHELL. I move we adopt the report as a whole.

Seconded.

It was adopted.

DR. FUNK. I move we do now adjourn.

Seconded.

DR. CORNELL. The Committee on Church Union recommends the appointment of a committee of three to confer with the committees of other denominations to arrange for the time and place of the General Council. I wish the chair would entertain a motion that the bishops appoint that committee of three for that purpose.

THE PRESIDING BISHOP. The motion to adjourn will take precedence.

SECRETARY SNYDER. Rev. C. H. Cox will lead the devotions this afternoon. It was agreed that the adjournment should be at one o'clock.

Conference arose and sang "Praise God, from whom all blessings flow," with benediction by Bishop Bell.

NINTH DAY—AFTERNOON SESSION.

SATURDAY, MAY 20, 1:10 P. M.

Bishop Carter presiding.

Rev. C. H. Cox of West Virginia conducted the devotional service, and S. E. Kumler of Miami led the song service. Song No. 182, "My Jesus, I love thee," was followed by the reading of the Nineteenth Psalm. The service closed with prayer by Rev. A. Orr.

THE PRESIDING BISHOP. Is there any miscellaneous business?

REV. A. P. FUNKHOUSER, of Virginia Conference. I desire to offer this resolution:

WHEREAS, It has been brought to the attention of this Conference that some of its members will leave its session for home to-day; and, whereas, many are far from home, and the journey will require more than a day's travel,

Resolved, That we regret the haste and failure to discharge delegated duties involved in this course, and we deplore and condemn the desecration of the Sabbath by this unnecessary travel.

A. P. FUNKHOUSER.
I. BENNEHOFF.

THE PRESIDING BISHOP. This will be referred to the proper committee.

REV. A. P. FUNKHOUSER. I move the rules be suspended and the resolution be put upon its passage.

Seconded.

It was so ordered.

THE PRESIDING BISHOP. Those who will pass this resolution will show the hand. Those opposed, like sign. It was adopted.

REV. L. W. STAHL. Are we under miscellaneous business yet? I would like to read a resolution.

Resolved, That all parts of the Discipline which are not in harmony with the acts of this General Conference are hereby repealed, and that we authorize the editor or editors of the Discipline to make all parts of the Discipline harmonize with the acts of this General Conference.

L. W. STAHL,
S. S. HOUGH.

R. H. BENNETT, of Neosho Conference. I wonder if the gentleman will not incorporate in that, "so far as verbal changes are concerned"?

REV. L. W. STAHL. I accept that.

TWENTY-FOURTH GENERAL CONFERENCE

REV. W. WOOD, of Oklahoma Conference. I wish to move an amendment, that the editor of the *Religious Telescope* and the Publishing Agent edit the new Discipline.

THE PRESIDING BISHOP. This paper is before you. That will be another matter. Those who will pass this paper will please show the hand. Contrary, like sign. It was approved.

DR. FUNK. May I have the consent of the General Conference to present this: The rules of order do not provide for the election of a Church Treasurer. I would suggest that it be put where it has been before—just following the Missionary Secretary.

THE PRESIDING BISHOP. Will you do this by common consent?

It was agreed to.

REV. H. C. COX, of West Virginia Conference. In that part of the Discipline we passed over there is one clause on page 45, paragraph 7, with reference to the course of reading for quarterly-conference preachers; the word "reading" is used in two cases. I move the word "reading" be stricken out, and the word "studies" substituted.

This was agreed to by common consent.

REV. A. P. FUNKHOUSER. I move that we proceed with the election of officers, beginning with the Church Treasurer.

Seconded.

REV. S. W. KEISTER. I move that reports requiring the election of boards have precedence over reports that do not have such requirement.

Seconded.

It was so ordered.

DR. L. S. CORNELL, of Colorado Conference. I wish to renew the motion I made yesterday before adjournment with reference to the appointment of a committee of three by this body in harmony with the Committee on Church Union. I wish to renew that motion at this time, and move that the bishops be authorized to appoint a committee of three, whose business it will be to confer with the committees of the other two denominations to arrange for a time and place of the first general council.

Seconded.

It was so ordered.

REV. D. R. MILLER, of Sandusky Conference. Now, Mr. President, I have a matter to present that I think this conference will take action on at this time. It pertains to the interpretation of a clause in

the Discipline as to the election of Trustees of the Publishing House. Some claim that there must be a number elected from each district; others claim that the selection of persons nominated under that rule is sufficient to satisfy the law, and to settle this matter during this Conference, I present the following resolution:

Resolved, That we regard the election of Trustees of the Printing Establishment as regular, and therefore that the election stand.

Seconded.

R. H. BENNETT, of Neosho Conference. A point of order. The matter involved was passed upon by a vote of this conference, and unless it is desired to reconsider that, it is the action of this General Conference as to the interpretation to be placed upon it.

THE PRESIDING BISHOP. I think the point of order is well taken.

DR. D. R. MILLER. Allow me to say in reply to that, that there is a difference of opinion as to whether that action was taken or not. There is, perhaps, half or more of this body that did not so understand.

THE PRESIDING BISHOP. I think that is so, and I think it is proper to take the test now, and we can do it in a few minutes. Those who will pass this resolution will show the hand. Those opposed, like sign. It was adopted.

DR. W. O. FRIES. I have a resolution which I desire to present.

REV. S. W. KEISTER. I rise to a point of order. A motion is before the house and seconded that we proceed to the election of Church Treasurer.

REV. J. G. HUBER, of Miami Conference. I move as a substitute, that we take up the report of the Young People's Society. It suggests certain officers, and would have to go before the Committee on Nominations. It is necessary for this to be acted upon before the Committee on Nominations can act.

Seconded.

DR. FUNK. As to the amendment, I am sure if we had the time this afternoon we could do both, but we are told that many are going away, and the general officers ought to be elected by this body in its entirety as nearly as possible. The Young People's movement is important, but it certainly could wait for the election of the general officers of this Church.

REV. J. G. HUBER. That is why I insist upon this. This may or

may not create another general officer, and the Committee on Nominations will have to select persons. This other can wait.

DR. D. R. SENEFF. I am not in favor of doing anything to accommodate delegates who rush home from this body unless they have a very urgent excuse. It is our obligation to remain here until our work is done.

The amendment did not prevail.

THE PRESIDING BISHOP. You will now prepare your ballots for Church Treasurer.

DR. FUNK. I move you that the board of tellers, with Professor Keppel as the efficient chairman, conduct this ballot and count it. It was so ordered.

PROFESSOR KEPPEL. I am willing to serve on this if somebody will see that that report on constitutional law is heard and acted upon. It is ready for consideration; if somebody will see that it is taken up, all right.

This was agreed to.

DR. FUNK. I ask that the report of the Committee on Constitutional Law be taken up by general consent and read while the committee is counting the ballot.

This was agreed to.

The ballots were collected, and the tellers retired to the committee-room to proceed with the count.

Assistant Secretary Schaeffer then read the report of the Committee on Constitutional Law, as follows:

REPORT OF THE COMMITTEE ON CONSTITUTIONAL LAW.

The Committee on Constitutional Law, consisting of J. C. Myers, chairman; S. F. Huber, R. H. Bennett, S. W. Lott, and Mark Keppel, met on May 20, 1905, and organized by electing Mark Keppel secretary.

The committee considered the questions submitted to them and report as follows:

1. That the Board of Trustees of the Printing Establishment be authorized to change the corporate name of that organization to the name as it appears in the constitution of the United Brethren Church; namely, "The United Brethren Printing Establishment."

2. That the Home, Frontier, and Foreign Missionary Society can be legally divided in accordance with the action of the General Conference taken yesterday, except that the department designated "Home Missionary Society of the United Brethren in Christ," legal successor

UNITED BRETHREN IN CHRIST

to the Home, Frontier, and Foreign Missionary Society, in its home work, should be designated "Home Missionary Society of the United Brethren in Christ," legal successor to the Home, Frontier, and Foreign Missionary Society in its home and frontier work.

Respectfully submitted,

J. C. MYERS, *Chairman.*

MARK KEPPEL, *Secretary.*

DR. FUNK. I move its adoption.

Seconded.

DR. BIERMAN, of Eastern Pennsylvania. I move we consider that item by item.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that we consider this report item by item. Those who will so order will show the hand. Those opposed, like sign. It was so ordered.

Assistant secretary reads as follows:

1. That the Board of Trustees of the Printing Establishment be authorized to change the corporate name of that organization to the name as it appears in the constitution of the United Brethren Church; namely, "The United Brethren Printing Establishment."

This was agreed to.

Assistant secretary reads as follows:

2. That the Home, Frontier, and Foreign Missionary Society can be legally divided in accordance with the action of the General Conference taken yesterday, except that the department designated "Home Missionary Society of the United Brethren in Christ," legal successor to the Home, Frontier, and Foreign Missionary Society, in its home work, should be designated "Home Missionary Society of the United Brethren in Christ," legal successor to the Home, Frontier, and Foreign Missionary Society in its home and frontier work.

DR. FUNK. I move the adoption of this report and the change be made in accordance therewith.

Seconded.

The report was adopted, and the change was so ordered.

REV. GEORGE P. HOTT, of Virginia Conference. I move we take up the report of the Young People's Society.

Seconded.

It was so ordered.

The assistant secretary then read the report as follows:

TWENTY-FOURTH GENERAL CONFERENCE

REPORT OF COMMITTEE ON YOUNG PEOPLE'S SOCIETIES.

We, your committee, beg leave to report as follows:

1. That we recommend an assessment of one-half cent per member on the Church, to be collected through the annual conferences for the maintenance of the young people's work throughout the denomination, with a view to the appointment of a field secretary by the executive council in conjunction with the foreign missionary board.

2. We recommend that the policy of freedom of affiliation with the general society of Christian Endeavor, as outlined by the executive council, be endorsed.

3. That the executive council issue for the church a model constitution for both Christian Union and Christian Endeavor societies.

4. That under Article VIII., page 101, of the Junior Constitution in the Discipline this note be inserted: "This constitution, with the proper changes, may also serve as a model constitution for the intermediate societies.

5. That Section 3, Article VI., page 97, be changed so as to read: "It shall be the duty of the conference Branch to have a complete list of the societies in the conference, to report them to the corresponding secretary of the General Union, and to collect from each senior society an annual due of one dollar, half of which shall be paid over to the General Union, and to collect from each intermediate and junior society annual due of fifty cents, half of which shall also be forwarded to the treasurer of the General Union.

6. We recommend that the General Conference ask the next Biennial convention of the Y. P. C. U. to make the editor of the *Watchword* the corresponding secretary of the General Y. P. C. U.

G. D. GOSSARD, *Chairman*,
G. W. MILLER, *Secretary*,
J. G. HUBER,
MRS. MARY MEAD,
D. E. DONLY,
MRS. JOSEPH RICHER,
CHARLES SAGE,
C. L. RAYMOND,
MRS. J. R. KING,
IDA WILLIAMS,

Committee.

It was moved and seconded to strike out the first item.

REV. J. G. HUBER, President of the Young People's Christian Union. I would like to say a few words on this item of our report. Our organization is about fifteen years old, and during that time it has supported itself. It has never received one dollar from the Church as such, and we feel that the organization stands for enough

in value and power and in possibilities for it to receive the support of the denomination in a practical way. We have heard a great deal in these days about what the Young People's Society has done in the way of supporting missions, in the way of conferences, in the way of strengthening the Church, and why should not the Church give it support? Not a support adequate to its possibilities or to its value, but such support as will help to put it on its feet and help strengthen it, and help its more general organization throughout the Church. I want to say to you that this does not mean the election of a secretary by the General Conference; it does not necessarily mean the appointment of a General Secretary by the Missionary Board in conjunction with the Young People's Society exactly, but it does mean that if the Foreign Missionary Board and the Young People's society shall determine to appoint a secretary, they may do so. I do not believe that should be done right away—not until we get a little money—but it would mean that in time we would have a secretary and be hooked up in the foreign missionary work. You heard a few days ago that the Foreign Missionary Board made a proposition to the Young People's organization to support a Young People's secretary in the mission field. We want to be independent in this matter. We feel like elevating that. We want to have a hand in his support because we want him, if we should appoint him, not only to represent missions, but to represent Christian stewardship, and the organization of new societies, the methods of work that the Young People's society stands for, and all of the phases of this great work in our denomination. We would like to have a part in his support. Much has been said of the Young People's society. We would like to see this thing tested by the appointment of a secretary at this time, if the Young People's council and board should so determine. Just test it. That is all. I beg of you to give us this item.

MRS. HELEN GOULD, of Minnesota Conference. If it be in order, I would say that this assessment should be allowed. If one-half of the money we pay out for chewing gum were put into this, it would be a great help to the Young People's society.

DR. R. J. WHITE, of Erie Conference. I am in favor of striking out this item. It seems to me that the fact that an assessment is to be made and money collected—that money must be spent in some way, that that contemplates the appointment of a field secretary—

another general officer. Now, if we are to assess the Church and the General Conference is to make provisions, then, brother, I think the General Conference ought to elect him. I am in hearty sympathy with the Young People's work. It is a blessed work, but let us remember that every minister in this Church is a field secretary; every preacher is seeking to establish that work in his own church and in his own conference. Then, as you read on, it is already contemplated that the Christian Union and Christian Endeavor Society shall work together, and the Christian Endeavor Society, as we all know, is organized in every city and every State, and they have these field officers, and we are to work in sympathy with them. I know that our Church in Buffalo gets a great deal of benefit because of its Christian Endeavor Society that works in harmony with that organization, and I know another thing, that the association with those brethren does not in any measure destroy the loyalty of our young people to their own work. I am opposed to the multiplication of superintendents. Just think of it, brethren. I am opposed to it. I think we have enough.

THE PRESIDING BISHOP. Before the question is put, I desire to say that the report of the tellers on the order of the day is present; will you hear?

REPORT OF THE BOARD OF TELLERS FOR CHURCH TREASURER.

Secretary Snyder read the reports of tellers for Church Treasurer. Votes cast, 174. Necessary to a choice, 88.

G. P. Macklin.....	1	W. A. Dickson.....	2
A. W. Ballinger.....	1	George Miller.....	6
J. R. King.....	1	J. C. Myers.....	10
A. W. Arford.....	1	J. Simons.....	13
A. P. Funkhouser.....	1	L. O. Miller.....	136
G. C. Williams.....	1		

L. O. Miller was elected Church Treasurer.

REV. G. D. GOSSARD, of Pennsylvania Conference. I am opposed to striking out this article. (Referring to the first item of the Young People's report.)

THE PRESIDING BISHOP. Will you just hold that for the order of the day and the discussion will go forward while the tellers are out? What is your pleasure touching the order of the day? You will now prepare your ballots for Church-Erection Secretary. Before taking this ballot, Brother Coblentz wishes to make a statement.

REV. S. C. COBLENTZ. To the General Conference: Several persons have asked me what I thought, or desired, concerning my election to the position held by our Secretary and now honored bishop, W. M. Weekley, D. D. To all I have said that I did not feel that I could nearly duplicate his work, especially in the office. It is enough that I have had the honor of helping in a humble way to achieve the results shown at this Conference. Aside from being away from home, I rejoice in field work. If not needed there, I shall rejoice to return to the pastorate, which is the greatest gift and highest position the Church has to give. I rejoice over the privilege of seeing you here to-day, remembering how, with others, I invited you to the West and to our city for the session of this General Conference.

THE PRESIDING BISHOP. You will proceed with the ballot for Church-Erection Secretary.

The ballots were collected.

THE PRESIDING BISHOP. Now, while the tellers retire, Brother Gosard has the floor on the amendment.

REV. G. D. GOSSARD. I am opposed to the amendment to strike out the recommendation on Young People's work. My reason for saying that is this: We have got in touch with a great many of the representatives of our Young People's work in the North, South, East, and West, and we have secured the opinions of people from all these directions, and I believe as they believe, that it will be for the best interest of the organization to have such secretary at this time, to work up the spiritual interest as well as the financial interest among our people. We have secretaries for our Sabbath school; we have secretaries for foreign missions, for home missions; we have secretaries to look after the general interests of the Church, and we believe they all more than pay for the amount of money spent. We believe if this is adopted it will pay the Church not only in spirituality, but financially as well, and the assessment on the Church will be one-half cent per member. The Sunday school has three cents; we ask one-sixth as much. I know if that amount is spent on the young people it will be a great benefit. There are a great many people who thought that we ought to have a secretary devoted entirely to Young People's work; there are others who thought we ought to have him attend to missionary work. We made a compromise. The executive council thought we ought to have a secretary unanimously, but we compromised by saying, Let the Church pay

part of the charge, one-half cent per member, and let the Missionary Society pay the rest, and let him spend part of his time in working for missions. The amount of money we will get above that we are now getting will much more than pay his salary, and therefore we are much in favor of seeing this recommendation that comes from the committee accepted and not stricken out. Let us be in earnest in developing this work and put our hearts and souls into it.

THE PRESIDING BISHOP. Will you proceed with the order of the day?

The order of the day was called for.

THE PRESIDING BISHOP. Will you prepare your ballots for General Secretary of the Sunday-School Board?

DR. R. J. WHITE. Is that the order of the day until we have the other vote?

THE PRESIDING BISHOP. Then you will further consider this amendment.

REV. R. H. HESS, of West Virginia Conference. One-half cent on each member does not seem to be very much, but it means \$1,300 as a whole annually. Of course a cent on a member does not seem very much, but when you put the many cents together that go for these many interests of the Church, we find we are under a pretty heavy taxation to start with, in all this Church, with all the complicated machinery as we have it now, and I am in favor of striking this item out, and letting the work go on as it is.

REV. N. J. MCINTYRE, of Erie Conference. I am equally sure that we do not want this. If we are going to raise an assessment for everything, why not raise an assessment to put a secretary in the field for every work of the Church, Ladies' Aid Society and everything else, and let us support them. The fact of the case is, the young people delight in helping the Church, and we do not believe we ought to tie them up. I believe we ought to give them a chance.

The assistant secretary read the item moved to be stricken out as follows:

1. That we recommend an assessment of one-half cent per member on the Church, to be collected through the annual conferences for the maintenance of the young people's work throughout the denomination, with a view to the appointment of a field secretary by the executive council in conjunction with the foreign missionary board.

THE PRESIDING BISHOP. Those who will pass this amendment will show the hand. Those opposed, like sign. It is stricken out.

Division called for.

THE PRESIDING BISHOP. Those favoring the amendment will rise, stand, and be counted. The amendment is to strike out the first item of the report. One hundred and twenty arose.

THE PRESIDING BISHOP. Those opposed to striking out will stand until you are counted. Thirty-eight arose.

THE PRESIDING BISHOP. It is stricken out.

The assistant secretary read as follows:

2. We recommend that the policy of freedom of affiliation with the general society of Christian Endeavor, as outlined by the executive council, be endorsed.

3. That the executive council issue for the church a model constitution for both Christian Union and Christian Endeavor societies.

W. A. LUTZ, of Pennsylvania Conference. I move that Items 2 and 3 be stricken out and offer the following substitute:

We recommend that all our local societies be dominated Y. P. S. C. E., and that we adopt the model constitution of the Christian Endeavor Society with the pledge, that our denominational union be a union of all the local Endeavor societies of the denomination.

W. A. LUTZ.

G. M. SPANGLER.

REV. S. L. TODD, of Indiana Conference. There is already a provision that those that want to do that can do it. We do not wish this General Conference to vote that our young people shall do something they do not wish to do. The majority of our young people are not in favor of anything of the kind.

The substitute was lost.

Assistant secretary read as follows:

4. That under Article VIII., page 101, of the Junior Constitution in the Discipline this note be inserted: "This constitution, with the proper changes, may also serve as a model constitution for the intermediate societies.

5. That Section 3, Article VI., page 97, be changed so as to read: "It shall be the duty of the conference Branch to have a complete list of the societies in the conference, to report them to the corresponding secretary of the General Union, and to collect from each senior society an annual due of one dollar, half of which shall be paid over to

the General Union, and to collect from each intermediate and junior society annual due of fifty cents, half of which shall also be forwarded to the treasurer of the General Union.

6. We recommend that the General Conference ask the next Biennial convention of the Y. P. C. U. to make the editor of the *Watch-word* the corresponding secretary of the General Y. P. C. U.

DR. R. J. WHITE. Does that sixth item refer to this General Conference?

THE PRESIDING BISHOP. I decide that it does.

DR. W. O. FRIES, of Sandusky Conference. I move that we adopt the report.

Seconded.

The report was adopted.

THE PRESIDING BISHOP. The report of the tellers is ready on Church-Erection Secretary.

REPORT OF THE BOARD OF TELLERS FOR CHURCH-ERECTION SECRETARY.

SECRETARY SNYDER. The report of the tellers on Church-Erection Secretary is as follows: Total vote, 197, making necessary to a choice, 99.

H. S. Gabel.....	37	M. R. Drury.....	2
A. W. Ballinger.....	21	J. Simons.....	2
George Miller.....	20	I. H. Albright.....	1
F. P. Rosselot.....	19	L. S. Cornell.....	1
W. H. Washinger.....	18	A. W. Arford.....	1
S. C. Coblentz.....	11	P. M. Camp.....	1
H. W. Trueblood.....	11	G. P. Macklin.....	1
S. W. Keister.....	11	J. R. Harner.....	1
W. H. Wright.....	10	L. O. Burtner.....	1
R. M. Zuck.....	7	J. B. Connett.....	1
S. E. Long.....	6	D. W. Sprinkle.....	1
A. M. Cummins.....	5	A. B. Statton.....	1
J. A. Groves.....	3	J. T. Roberts.....	1
J. R. King.....	3		

There was no election.

THE PRESIDING BISHOP. There being no election, you will prepare your ballots for another vote.

THE PRESIDING BISHOP. The president of the Union Biblical Seminary wants to make a statement.

DR. GEORGE A. FUNKHOUSER. I think you members of the General Conference know that during the year we issued a bulletin. We have issued two numbers. The purpose is to get in close touch with all

the young persons who are looking towards the ministry or missionary work, and through the courtesy of the bishops and the secretaries of the conferences we have secured the names of a great many young men who are in colleges. Now, you can be of a great deal of help in getting the names of these young men, or if you will write me the names, I will send them bulletins regularly. What I would rather you would do, if you have men in your quarterly conferences who are preparing for the missionary work or the ministry, if you will write their names, or send them to me, I will be very glad to send them this bulletin. I have a number of bulletins I would be glad to send you, or out on your field. This publication has already been of great service in getting the attention of the young men to the importance of preparing for the ministry and for meeting the demands of the Church.

At this point the secretary read the report of the Committee on Devotion.

REPORT OF THE COMMITTEE ON DEVOTION.

We recommend that this body endorse a resolution that the service arranged for Eva Marshall Schontz, of Chicago, President of the Y. P. C. T. U., to be held on Sunday morning at eight o'clock, in the Auditorium, be made a part of the General Conference program.

Also we recommend for endorsement the following resolution:

Resolved, That we recommend to our churches everywhere that they observe the time-honored United Brethren custom of the kneeling posture in prayer, and that our churches arrange their sittings so as to make it practicable.

E. R. BABER,
MRS. N. A. HENKLE,
W. R. BERRY, *Acting Secretary,*
Committee.

REV. C. J. BURKERT, of Miami Conference. I have a matter relative to the Central District and the West Bishop's District. The West has thirteen conferences and the Central ten; so I move that Minnesota Conference be taken from the West District and attached to the Central District, making it eleven for the Central and twelve for the West.

Seconded.

THE PRESIDING BISHOP. Strictly considered, you would have to reconsider that report.

DR. W. O. FRIES. I move that we reconsider the report.

VOICES. Consent, consent.

THE PRESIDING BISHOP. There is a general expression of consent. If there is general consent, it will save time.

It was so ordered.

REV. S. W. PAUL. There is a resolution attached to the report of the Committee on Devotion that has not been considered. I move that it be adopted—Mr. Lorenz's kneeling-posture resolution.

Seconded.

DR. D. R. MILLER. It strikes me at this period in the world's history, when the customs of men, women, and children have largely changed, that we do not want to adopt such a resolution as that. We want to leave the people in the communities free. If I have my preference, it is the standing posture, because you can have uniformity in the congregation, and I therefore move to strike the resolution from the paper.

Seconded.

REV. E. R. BABER, of Northwest Kansas. The paper is only a resolution. The resolution does not ask the individual to kneel down on a filthy, uncarpeted room. It simply means that we believe in the kneeling posture. We believe with the Scriptures, "Come, let us kneel before the Lord our Maker." I am a little surprised, Mr. Chairman and brethren of this Conference, at our attitude on this question. How many times has this Conference knelt? If our fathers and mothers could kneel in their humble homes and rude schoolhouses and churches in prayer, surely we can kneel occasionally on this clean carpet before the Lord. I do not think, as a Church, we are ready to say in this General Conference that we do not believe in the kneeling posture, or any recommendation on that point. I think it might be well for us to brush the dust from our banners and see whether we are United Brethren or not.

THE PRESIDING BISHOP. The order of the day is before us, and the report of the tellers is ready.

REPORT OF BOARD OF TELLERS FOR CHURCH-ERECTION SECRETARY.

SECRETARY SNYDER. The second ballot for Church-Erection Secretary is as follows:

Votes cast, 215. Necessary to a choice, 108.

UNITED BRETHREN IN CHRIST

H. S. Gabel.....	81	S. C. Coblentz.....	6
A. W. Ballinger.....	35	S. W. Keister.....	4
George Miller.....	27	D. W. Sprinkle.....	3
F. P. Rosselot.....	17	A. M. Cummins.....	2
H. W. Trueblood.....	13	W. H. Wright.....	2
W. H. Washinger.....	12	J. R. King.....	1
R. M. Zuck.....	11	J. T. Roberts.....	1

There was no election.

THE PRESIDING BISHOP. Prepare your ballots for another election for Church-Erection Secretary.

The ballots were collected and the tellers retired to make the count.

THE PRESIDING BISHOP. The report on devotions is still before you.

REV. F. P. ROSSELOT. I hope, brethren, that you will vote this down. I do not want to be judged as a United Brethren by my posture in prayer, and I do not think any one else does. Even this body has not done much kneeling, and I do hope that we will not pass any such resolution through this General Conference. Let every man do as he pleases. The man that prays standing and the man that prays kneeling are equal before God if they are both sincere. The virtue of prayer is not in the posture of the individual, whether he kneel or stand. Our fathers did a great many things we do not try to do. I hope we will not pass this resolution.

PROF. E. S. LORENZ. As the original mover I would like to say a word. I am absolutely indifferent as to whether we should kneel or stand, but we have so many postures in prayer that I do not know where we are at. Preachers come into our pulpits and some of them kneel, and some of them stand; and some of them ask the preacher before they get down, "Which shall we do?" and everything is at sixes and sevens. If the contention of this Church is for the standing posture, I am ready to vote for it, but I would like to feel that we have some posture that we recognize as our own, and if Dr. Miller, who opposes the motion for the kneeling posture, will offer a motion to make it standing, I will second it. I do not care personally, but I want uniformity. I think we ought to have it.

REV. J. L. GRIMM. As a member of that devotional committee, I would like to be put on record as being absolutely opposed to that recommendation, and I will be ready to move as an amendment that we recommend that the attitude of prayer be left to the judgment of every local congregation.

TWENTY-FOURTH GENERAL CONFERENCE

This resolution was ordered stricken from the report.

DR. W. O. FRIES. I have a resolution.

Resolved, That W. R. Funk and J. L. Senseny be appointed a committee to edit and print the proceedings of this General Conference, and that Dr. W. R. Funk and the editor of the *Religious Telescope* be authorized to edit the Discipline.

W. O. FRIES.

W. Z. ROBERTS.

This was adopted.

DR. R. J. WHITE, of Erie Conference. I move you that we take up the report of the Committee on Church Erection.

Seconded.

It was so ordered.

REV. W. W. VINE, of Minnesota Conference. I move that we dispense with the reading and proceed at once to consider the report item by item.

Seconded.

It was so ordered.

REPORT OF COMMITTEE ON CHURCH ERECTION.

We, your Committee on Church Erection, do hereby submit the following report:

We view with pleasure the splendid work which has been accomplished during the last quadrennium in this department of our Church, whereby God's kingdom has been enlarged, and his name glorified. It is our prayer that there may be an enlarged spirit of beneficence come upon the Church, and the wonderful possibilities of this field be seen as they have never been in all the past. We ask the divine oversight in all the work of the years before us.

We have carefully and thoughtfully analyzed the constitution of the Society, as found in the Book of Discipline, Chapter XXI., page 118, and recommend the following:

Article I., no change.

That Article II. be Article III., and that a new article be inserted as Article II., as follows:

ARTICLE II.

MEMBERSHIP.

All members of the United Brethren Church shall be members of this Society. Provided, further, that any person paying one thousand dollars at one time, or in four annual payments of \$250 each, shall be a life director, entitled to the privileges of a director in the Board of Managers. The Secretary shall prepare and furnish to such life director a certificate as evidence of such directorship, signed by president and secretary.

ARTICLE III.

OBJECT.

This article as Article II. is changed to Article III. No change in words.

ARTICLE IV.

OFFICERS.

That Article III. be called Article IV.

In Article III., line 2, change the word "three" to "four." In line 3 omit "a," and change the word "treasurer" to read "and General Church Treasurer." In line 3, after the word "treasurer," strike out the words "the directors and secretary to," and insert "who shall," so as to read, "who shall be elected by the General Conference."

In line 8, after the word "Conference," there be added, "on the call of the corresponding secretary," making the article read as follows:

ARTICLE IV.

OFFICERS.

SECTION 1. The officers of this Society shall consist of nine directors, four of whom shall be laymen, a Corresponding Secretary, and the General Church Treasurer, all of whom shall be elected by the General Conference. The bishops shall be directors of the Society, *ex officio*.

SEC. 2. These officers and directors shall constitute a Board of Managers, who shall meet immediately on the adjournment of the General Conference, on the call of the Corresponding Secretary, and organize by electing a President and Vice-President.

SEC. 3. The Corresponding Secretary shall be the reading secretary of the Board of Managers.

4th. That a new article be inserted as follows:

ARTICLE V.

MEETINGS.

The annual meeting of the Board of Managers shall be held at such time and place as the Board itself may decide. Other meetings may be held at such time and place as may be designated by the President and the Corresponding Secretary. Five members shall constitute a quorum.

5th. That Article IV. be called Article VI. In this Article, Section 1, lines 2 and 3, after the word "board," strike out, "and shall have power, in conjunction with the Secretary and two directors, to call special meetings," and insert, "and perform all duties usual to the office," making it to read:

SECTION I. The President shall preside at all meetings of the Board, and perform all duties usual to the office. In the absence of the President, the Vice-President shall preside.

Also, in Section 2, line 5, strike out "publish annual quadrennial reports of the work of the society," and insert, "submit an annual report to the Board of Managers and a quadrennial report to the General Conference," making the section as follows:

SECTION 2. The Corresponding Secretary shall keep a record of the proceedings of the Board of Managers, conduct its correspondence, and devote himself to the work of securing funds, and otherwise attending to the interests of the Society as the Board may direct. He shall submit an annual report to the Board of Managers and a quadrennial report to the General Conference. The salary of such Secretary shall be fixed by the General Conference.

In Section 4, line 2, after the word "committee," insert, "of not less than five"; and in line 3, change the word "lend" to "loan," leaving the item as follows:

SECTION 4. The Board of Managers shall hold annual meetings, appoint an executive committee of not less than five, make by-laws to regulate its business, loan money to churches, appropriate money to defray incidental expenses, and publish such matter from time to time as the cause may require. It shall be the duty of the Board of Managers, in case of a vacancy in the office of secretary, from death, resignation, or otherwise, to appoint his successor as soon as practicable, who shall serve till the following General Conference.

6th. That Article V. be stricken out, and the following be placed in its stead:

ARTICLE VII.

BRANCH SOCIETIES.

SECTION 1. Each annual conference in the Church is hereby constituted a branch of this society, and shall elect a board of directors of not less than five of its members, in such manner as may meet the requirements of the conference. This board shall organize by electing a president, secretary, and treasurer, and may adopt such rules and regulations for their government, not conflicting herewith, as they may determine. The branch secretary and treasurer shall report annually to the board of directors, the annual conference, and the corresponding secretary.

SEC. 2. The board of directors, in conjunction with the presiding elder, may, in cases of special emergency, declare property of the church vacant, and dispose of it as seems suited to the circumstances, reporting the same to the succeeding annual conference.

7th. That Article VI. be changed to Article VIII.

Also, that "General Church" be inserted before the word "Treasurer" in line 4, making it read:

It shall be the duty of each annual conference to make a judicious apportionment to the several fields of labor within its bounds for this interest, one-half of which fund, when collected, shall be transmitted to the General Church Treasurer of the Parent Board of Church

Erection, located at Dayton, Ohio, the branch treasurer retaining one-half for the conference; provided, however, that special donations and bequests shall go to the parent society, unless the donor direct otherwise.

8th. That Article VII. be called Article IX.

Also, that the words "General Church" be placed before the word "Treasurer," in line 1, and that the last sentence be stricken out, leaving the article as follows:

ARTICLE IX.

RECEIPTS OF TREASURER.

The General Church Treasurer shall receipt for all money sent him by the various conference treasurers.

9th. That Article VIII. become Article X.

Also, that the word "aid," in line 1, be changed to "loans"; and that the word "help," in line 5, be changed to "aid"; the whole article as thus changed to be as follows:

ARTICLE X.

APPLICATIONS FOR LOANS.

SECTION 1. Applications for loans from this society shall be made to the Board of Managers through the officers of the branch society; provided, however, that in the locating and erection of houses of worship no board of trustees applying for aid from the Parent Board shall receive a loan from said Board until the location has received the approval of the conference board.

We also recommend a new section, as follows:

SECTION 2. No loans shall be granted to churches which are to cost more than \$10,000, exclusive of lot, except where the interests of a conference of the Church make it necessary to build a church at some strategic point overreaching this limit in cost, in which case the Board of Managers may make a call upon the Church, or such part of the Church as it may deem wise, for special contributions. Such funds as may be received by this appeal may be used for that purpose.

10th. That Article X. become Article XI.

Also, that the word "church" be inserted before the word "membership," in line 4, Section 1.

Also, in section 2, line 2, after the word "times," there be inserted, "and in such amounts as the Board may direct"; the remainder of the section to be stricken out. As revised, the article is as follows:

ARTICLE XI.

GRANTING OF LOANS.

SECTION 1. The Board shall make no appropriations where there is reasonable prospect that the church asking aid can succeed without it, or where there is no prospect of gathering a good church membership.

SEC. 2. All aid rendered shall be only as a loan, the principal to be refunded without interest at such times and in such amounts as the Board may direct.

Section 3 to remain unchanged.

11th. That Article IX. become Article XII., and otherwise remain unchanged.

12th. That Article XI. become Article XIII., Section 1 to remain unchanged. Section 2: Strike out the word "parent," in the first line; and after the word "board," in the first line, insert "of managers." The section will then read:

SEC. 2. The Board of Managers shall have authority to constitute, by special act of incorporation, a plan to insure churches and parsonages within the denomination.

13th. That Article XII. become Article XIV., and that Sections 1 and 2 remain unchanged, except that the word "Section" be placed before each of the figures by which the article is divided.

In Section 3, line 2, after the word "board," insert, "of managers." The section thus amended is as follows:

SEC. 3. It shall be the duty of the Church-Erection Secretary to include in his annual report to the Board of Managers a full statement of new funds received and of loans returned, together with the number of parsonages added during the year.

14th. That Article XIII. become Article XV.; and that the word "Section" be placed before each of the figures by which the Article is divided. Also, all after the word "as," in line 3, Section 1, be omitted, and insert, "may be furnished by the Secretary and Board of Managers," making it to read:

SECTION 1. Each pastor shall present the interests of church erection to his people during the year, and distribute such literature as may be furnished by the Corresponding Secretary and the Board of Managers.

Section 2 to remain unchanged.

15th. That a new article be added, as follows:

ARTICLE XVI.

PARSONAGE DAY.

Easter Day, or the Sabbath preceding or following, of each year, shall be set apart for special offerings in all our churches, the proceeds of which shall be applied on parsonage fund. The pastor shall be required to coöperate with the Corresponding Secretary in securing the best possible results.

S. W. KEISTER, *Chairman*.

W. M. BUSWELL.

EUGENE SCHAEFFER.

J. C. HECKERT.

V. A. CARLTON, *Secretary*.

J. W. LILLY.

E. S. NEUDING.

E. H. REESE.

HENRY WEBER.

A. E. WILSON.

JOHN SHAMBAUGH.

J. B. SHATZER.

J. C. PECK.

The assistant secretary then read the report as far as Article III., as follows:

We, your Committee on Church Erection, do hereby submit the following report:

We view with pleasure the splendid work which has been accomplished during the last quadrennium in this department of our Church, whereby God's kingdom has been enlarged, and his name glorified. It is our prayer that there may be an enlarged spirit of beneficence come upon the Church, and the wonderful possibilities of this field be seen as they have never been in all the past. We ask the divine oversight in all the work of the years before us.

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ARTICLE II.

MEMBERSHIP.

All members of the United Brethren Church shall be members of this Society. Provided, further, that any person paying one thousand dollars at one time, or in four annual payments of \$250 each, shall be a life director, entitled to the privileges of a director in the Board of Managers. The Secretary shall prepare and furnish to such life director a certificate as evidence of such directorship, signed by president and secretary.

REV. GEO. P. HOTT. I rise to ask a question. What is the meaning of the first statement in Article II., "All members of the United Brethren Church shall be members of this Society"?

REV. S. W. KEISTER, chairman of the committee. I want to say that it was in the mind of the committee that all members of the United Brethren Church are considered members of this society.

THE PRESIDING BISHOP. The tellers have returned with the vote on Church-Erection Secretary.

REPORT OF BOARD OF TELLERS FOR CHURCH-ERECTION SECRETARY.

SECRETARY SNYDER. The third ballot on Church-Erection Secretary is as follows:

Votes cast, 221. Necessary to a choice, 111.

TWENTY-FOURTH GENERAL CONFERENCE

H. S. Gabel.....	126	H. W. Trueblood.....	3
A. W. Ballinger.....	31	D. W. Sprinkle.....	3
George Miller.....	27	S. C. Coblentz.....	2
F. P. Rosselot.....	12	I. H. Albright.....	1
W. H. Washinger.....	7	J. T. Roberts.....	1
R. M. Zuck.....	7	W. E. Stanley.....	1

Rev. H. S. Gabel was elected.

THE PRESIDING BISHOP. You will now proceed to prepare your ballots for the General Secretary of the Sunday-School Board.

REV. ELI GOOD, of Michigan Conference. I move that we suspend the rules and the secretary be instructed to cast the ballot for Robert Cowden for Secretary of the Sunday-School Board.

THE PRESIDING BISHOP. It is out of order. We are balloting, and you will have to proceed with the order.

The ballots were collected and the tellers retired to make the count.

The consideration of the report on church erection was resumed.

R. H. BENNETT, of Neosho Conference. I would like to inquire whether or not this Church-Erection Society is a corporation or not. If so, how many directors are elected.

THE PRESIDING BISHOP. The Church-Erection Board is incorporated. Will Bishop Weekley state how it is done?

BISHOP WEEKLEY. It is incorporated under the laws of the State of Ohio.

R. H. BENNETT. I would like to ask the committee whether or not their intention was to increase that Board indefinitely and to run the chances of throwing the control of the corporation into the hands of persons who were not elected in any way.

THE PRESIDING BISHOP. It is understood that the names of those contributing are honorary members and not active members of the Board.

BISHOP WEEKLEY. The honorary members have no power.

THE PRESIDING BISHOP. They have no power in the control of the Board.

REV. S. W. KEISTER. That was not the view of the committee. The committee had this under advisement and decided that these persons had all the rights and privileges of the directors so elected.

REV. L. W. STAHL. If that is the idea of that, I think it is illegal and is not in accordance with the law in any State under which we

could have this society incorporated, because it must be specifically stated in the articles of incorporation how many directors and how elected, and to put that indefinitely, as in this way, it would certainly jeopardize all the business. I move you that they be advisory members.

Seconded.

It was so ordered.

REV. GEO. GEIGER. Does that statement take out the words that are in this article that they shall be directors?

THE PRESIDING BISHOP. It makes them advisory directors.

REV. S. W. KEISTER. I suppose it would read, then, "Provided, further, that any person paying one thousand dollars at one time, or in four annual payments of \$250 each, shall be an advisory life director." Is that the understanding?

THE PRESIDING BISHOP. That is so understood.

The assistant secretary then read Articles III. to V. inclusive, as follows:

ARTICLE III.

OBJECT.

This article as Article II. is changed to Article III. No change in words.

ARTICLE IV.

OFFICERS.

That Article III. be called Article IV.

In Article III., line 2, change the word "three" to "four." In line 3 omit "a," and change the word "treasurer" to read "and General Church Treasurer." In line 3, after the word "treasurer," strike out the words, "the directors and secretary to," and inset "who shall," so as to read, "who shall be elected by the General Conference."

In line 8, after the word "Conference," there be added, "on the call of the corresponding secretary," making the article read as follows:

ARTICLE IV.

OFFICERS.

SECTION 1. The officers of this Society shall consist of nine directors, four of whom shall be laymen, a Corresponding Secretary, and the General Church Treasurer, all of whom shall be elected by the General Conference. The bishops shall be directors of the Society, *ex officio*.

SEC. 2. These officers and directors shall constitute a Board of Managers, who shall meet immediately on the adjournment of the

General Conference, on the call of the Corresponding Secretary, and organize by electing a President and Vice-President.

SEC. 3. The Corresponding Secretary shall be the recording secretary of the Board of Managers.

4th. That a new article be inserted as follows:

ARTICLE V.

MEETINGS.

The annual meeting of the Board of Managers shall be held at such time and place as the Board may decide. Other meetings may be held at such time and place as may be designated by the President and the Corresponding Secretary. Five members shall constitute a quorum.

5th. That Article IV. be called Article VI. In this Article, Section 1, lines 2 and 3, after the word "board," strike out, "and shall have power, in conjunction with the Secretary and two directors, to call special meetings," and insert, "and perform all duties usual to the office," making it to read:

SECTION I. The President shall preside at all meetings of the Board, and perform all duties usual to the office. In the absence of the President, the Vice-President shall preside.

Also, in Section 2, line 5, strike out "publish annual quadrennial reports of the work of the society," and insert, "submit an annual report to the Board of Managers and a quadrennial report to the General Conference," making the section as follows:

SECTION 2. The Corresponding Secretary shall keep a record of the proceedings of the Board of Managers, conduct its correspondence, and devote himself to the work of securing funds, and otherwise attending to the interests of the Society as the Board may direct. He shall submit an annual report to the Board of Managers and a quadrennial report to the General Conference. The salary of such Secretary shall be fixed by the General Conference.

In Section 4, line 2, after the word "committee," insert, "of not less than five"; and in line 3, change the word "lend" to "loan," leaving the item as follows:

SECTION 4. The Board of Managers shall hold annual meetings, appoint an executive committee of not less than five, make by-laws to regulate its business, loan money to churches, appropriate money to defray incidental expenses, and publish such matter from time to time as the cause may require. It shall be the duty of the Board of Managers, in case of a vacancy in the office of secretary, from death, resignation, or otherwise, to appoint his successor as soon as practicable, who shall serve till the following General Conference.

6th. That Article V. be stricken out, and the following be placed in its stead:

THE PRESIDING BISHOP. The report of the tellers is on the table. Will you hear it?

UNITED BRETHREN IN CHRIST

REPORT OF THE BOARD OF TELLERS FOR SECRETARY OF THE SUNDAY SCHOOL.

SECRETARY SNYDER. Votes cast for General Sunday-School Secretary, 217. Necessary to a choice, 109.

Robert Cowden	173	W. H. Washinger.....	1
W. W. Williamson.....	14	H. W. Trueblood.....	1
J. G. Huber.....	12	W. F. Cronk.....	1
G. D. Gossard.....	8	R. J. White.....	1
Eli Good.....	2	M. F. Dawson.....	1
A. W. Ballinger.....	1	C. H. Cox.....	1
A. B. Statton.....	1		

Colonel Robert Cowden was elected.

THE PRESIDING BISHOP. Prepare your ballots for the General Manager of the Union Biblical Seminary.

The ballots were collected and the tellers retired to make the count.

REV. H. R. HESS. I would just like to ask for information. What time are we to adjourn for this trip, excursion to Holton?

THE PRESIDING BISHOP. Senator Edmonds will answer.

SENATOR EDMONDS. I move we adjourn on the announcement of the result of the ballot just pending.

Seconded.

REV. H. C. SHAFFER, of Oregon Conference. Does that mean when we get the result of this ballot or when the election is complete?

SENATOR EDMONDS. This present ballot.

DR. D. R. MILLER. The ballot has been taken, and while that is being counted I should like to call up this matter.

THE PRESIDING BISHOP. There is a report under consideration.

DR. D. R. MILLER. This is miscellaneous matter.

THE PRESIDING BISHOP. There was a motion concerning the matter of adjournment that has not been settled. Will you finish this matter of the election of the General Manager of the Union Biblical Seminary before your adjournment? Will you do this by consent, if it can be done in time for the proposed trip?

VOICES. Agreed, agreed.

The assistant secretary then read, beginning at Article VII. to Section 15, as follows:

ARTICLE VII.

BRANCH SOCIETIES.

SECTION 1. Each annual conference in the Church is hereby constituted a branch of this society, and shall elect a board of directors of not less than five of its members, in such manner as may meet the requirements of the conference. This board shall organize by electing a president, secretary, and treasurer, and may adopt such rules and regulations for their government, not conflicting herewith, as they may determine. The branch secretary and treasurer shall report annually to the board of directors, the annual conference, and the corresponding secretary.

SEC. 2. The board of directors, in conjunction with the presiding elder, may, in cases of special emergency, declare property of the church vacant, and dispose of it as seems suited to the circumstances, reporting the same to the succeeding annual conference.

7th. That Article VI. be changed to Article VIII.

Also, that "General Church" be inserted before the word "Treasurer" in line 4, making it read:

It shall be the duty of each annual conference to make a judicious apportionment to the several fields of labor within its bounds for this interest, one-half of which fund, when collected, shall be transmitted to the General Church Treasurer of the Parent Board of Church Erection, located at Dayton, Ohio, the branch treasurer retaining one-half for the conference; provided, however, that special donations and bequests shall go to the parent society, unless the donor direct otherwise.

8th. That Article VII. be called Article IX.

Also, that the words "General Church" be placed before the word "Treasurer," in line 1, and that the last sentence be stricken out, leaving the article as follows:

ARTICLE IX.

RECEIPTS OF TREASURER.

The General Church Treasurer shall receipt for all money sent him by the various conference treasurers.

9th. That Article VIII. become Article X.

Also, that the word "aid," in line 1, be changed to "loans"; and that the word "help," in line 5, be changed to "aid"; the whole article as thus changed to be as follows:

ARTICLE X.

APPLICATIONS FOR LOANS.

SECTION 1. Applications for loans from this society shall be made to the Board of Managers through the officers of the branch society; provided, however, that in the locating and erection of houses of worship no board of trustees applying for aid from the Parent Board

shall receive a loan from said Board until the location has received the approval of the conference board.

We also recommend a new section, as follows:

SECTION 2. No loans shall be granted to churches which are to cost more than \$10,000, exclusive of lot, except where the interests of a conference or the Church make it necessary to build a church at some strategic point overreaching this limit in cost, in which case the Board of Managers may make a call upon the Church, or such part of the Church as it may deem wise, for special contributions. Such funds as may be received by this appeal may be used for that purpose.

10th. That Article X. become Article XI.

Also, that the word "church" be inserted before the word "membership," in line 4, Section 1.

Also, in section 2, line 2, after the word "times," there be inserted, "and in such amounts as the Board may direct"; the remainder of the section to be stricken out. As revised, the article is as follows:

ARTICLE XI.

GRANTING OF LOANS.

SECTION 1. The Board shall make no appropriations where there is reasonable prospect that the church asking aid can succeed without it, or where there is no prospect of gathering a good church membership.

SEC. 2. All aid rendered shall be only as a loan, the principal to be refunded without interest at such times and in such amounts as the Board may direct.

Section 3 to remain unchanged.

11th. That Article IX. become Article XII., and otherwise remain unchanged.

12th. That Article XI. become Article XIII., Section 1 to remain unchanged. Section 2: Strike out the word "parent," in the first line; and after the word "board," in the first line, insert "of managers." The section will then read:

SEC. 2. The Board of Managers shall have authority to constitute, by special act of incorporation, a plan to insure churches and parsonages within the denomination.

13th. That Article XII. become Article XIV., and that Sections 1 and 2 remain unchanged, except that the word "Section" be placed before each of the figures by which the article is divided.

In Section 3, line 2, after the word "board," insert, "of managers." The section thus amended is as follows:

SEC. 3. It shall be the duty of the Church-Erection Secretary to include in his annual report to the Board of Managers a full statement of new funds received and of loans returned, together with the number of parsonages added during the year.

14th. That Article XIII. become Article XV.; and that the word

"Section" be placed before each of the figures by which the Article is divided. Also, all after the word "as," in line 3, Section 1, be omitted, and insert, "may be furnished by the Secretary and Board of Managers," making it read:

SECTION 1. Each pastor shall present the interests of church erection to his people during the year, and distribute such literature as may be furnished by the Corresponding Secretary and the Board of Managers.

Section 2 to remain unchanged.

SENATOR EDMONDS. I move we adjourn now.

Seconded.

THE PRESIDING BISHOP. Those who favor adjournment will show the hand. Opposed, like sign. The chair is in doubt.

REV. S. S. HOUGH. We can finish balloting in ten minutes.

PROF. E. S. LORENZ. I would like to know whether any announcement has been made of the meeting of the committee to station the bishops.

THE PRESIDING BISHOP. It has not been made.

DR. D. R. MILLER. That is the point I wished to call up.

THE PRESIDING BISHOP. The names of the committee were read this morning.

At this point the assistant secretary finished reading the report on church erection, on parsonages, etc., as follows:

15th. That a new article be added, as follows:

ARTICLE XVI.

PARSONAGE DAY.

Easter Day, or the Sabbath preceding or following, of each year, shall be set apart for special offerings in all our churches, the proceeds of which shall be applied on parsonage fund. The pastor shall be required to coöperate with the Corresponding Secretary in securing the best possible results.

REV. R. J. WHITE, of Erie Conference. I move that instead of the word "section" we use "item" before the numbers.

This was agreed to.

THE PRESIDING BISHOP. The report of the tellers on the ballot for Manager of the Seminary is here.

REPORT OF BOARD OF TELLERS FOR MANAGER OF THE SEMINARY.

SECRETARY SNYDER. The result of the ballot for Manager of the Union Biblical Seminary is as follows:

UNITED BRETHREN IN CHRIST

Votes cast, 216. Necessary to a choice, 109.

C. M. Brooke.....	101	A. W. Ballinger.....	1
M. R. Drury.....	59	A. M. Cummins.....	1
D. R. Miller.....	14	G. W. Miller.....	1
S. C. Coblenz.....	7	J. W. Lake.....	1
H. W. Trueblood.....	7	A. P. Funkhouser.....	1
A. W. Arford.....	6	A. B. Bierman.....	1
J. G. Huber.....	3	A. B. Statton.....	1
P. O. Bonebrake.....	3	F. P. Rosselot.....	1
W. H. Washinger.....	3	J. A. Hawkins.....	1
J. A. Groves.....	2	S. W. Keister.....	1
C. A. Thorn.....	1		

No election.

REV. S. L. TODD, of Indiana Conference. I move we now adjourn.

Seconded.

REV. V. A. CARLTON. This one thought: In the first part of this report there are two or three places where it says directors. It should say managers.

This change was agreed to.

DR. D. R. MILLER. A point of order. We already decided we would adjourn when the ballot was reported.

REV. A. P. FUNKHOUSER. When the ballot was decided.

PROFESSOR KEPPEL, of California Conference. I hope the Conference will do justice to these men and hold that motion until this election is complete.

THE PRESIDING BISHOP. The vote on adjournment has not been put.

The motion to adjourn did not prevail. A division was called for.

THE PRESIDING BISHOP. Will you prepare your ballot while you are deciding, then, for Manager of the Seminary? Proceed with the ballots.

The ballots were collected and the tellers retired to make the count.

DR. D. R. MILLER. I wish to announce, so that all can hear, especially those who have been elected to station the bishops, that we will have a meeting of that committee immediately after the adjournment of the entertainment this evening in the Auditorium, on the platform.

The secretary again read the names of this committee.

DR. D. R. MILLER. I would like to have the approved report of the committee as adopted, showing the districts just as they are, from the secretary.

REV. C. A. THORN. I move that Article XI., Section 2, be changed

to read, after the word "Board," in the third line, "and church aided may agree," and it will read, "All aid rendered shall be only as a loan, the principal to be refunded without interest at such times and in such amounts as the Board and church aided may agree."

Seconded.

REV. S. W. KEISTER. I would like to add to that motion; if we vote this amendment, the probabilities are that you will have harder work to have the money returned than in the past. I think the report ought to stand just as it is, and give more leverage to the secretary.

BISHOP WEEKLEY. By all means leave the report as it is. The Board makes a contract with the local church. They make their obligations, sign the notes and the mortgages, and that is understood between the parent Board and the local church board. Please leave it as it is.

R. H. BENNETT, of Neosho Conference. In Article VII., Section 2, it provides, "The Board of Directors, in conjunction with the presiding elder, may in cases of special emergency declare property of the church vacant, and dispose of it as seems suited to the circumstances, reporting the same to the succeeding annual conference." In view of the fact that we are liable to get a church committee to do something it has no legal right to do, I move that Section 2 of Article VII. be stricken out.

Seconded.

The point of order was raised that another motion was pending.

THE PRESIDING BISHOP. The tellers have their report ready.

REPORT OF BOARD OF TELLERS FOR MANAGER OF THE SEMINARY.

SECRETARY SNYDER. The second ballot for Manager of the Union Biblical Seminary is as follows:

Ballots cast, 195. Necessary to a choice, 98.

C. M. Brooke.....	108	S. C. Coblentz.....	2
M. R. Drury.....	72	A. W. Arford.....	1
J. G. Huber.....	4	D. R. Miller.....	4
W. H. Washinger.....	1	J. G. McDonald.....	1
W. E. Schell.....	1	H. W. Trueblood.....	1

Dr. C. M. Brooke was elected.

The motion to adjourn prevailed.

TENTH DAY—MORNING SESSION.

Bishop Castle presiding. MONDAY, MAY 22, 1905, 8:00 A. M.

Rev. C. U. McKee conducted the devotional services and S. E. Kumler led the singing. Songs No. 233, "Stand Up for Jesus," and No. 191, "No, Not One," were followed with prayer by Rev. J. W. Lilly, of Sandusky Conference. Hymn No. 175, "Fill Me Now," was followed by the reading of the One Hundred and Third Psalm. Conference arose and sang No. 175, "Blessed Assurance," and Rev. S. W. Keister, of Allegheny Conference, led in prayer. Song No. 162, "Christ the Rock Stands Fast," was followed with prayer by Rev. J. I. L. Ressler, and the devotional services closed with song No. 178, "I Need Thee Every Hour."

THE PRESIDING BISHOP. The Conference will be in order for business. The first will be the reading of the journal of Saturday.

DR. FUNK. I move you that, in view of the shortness of time, that we dispense with the reading of the report of the journal until the time of adjournment.

This was agreed to.

REV. A. P. FUNKHOUSER, of Virginia Conference. I move we proceed at once to the completion of the election of the boards.

This was agreed to.

REV. S. W. KEISTER. I would like to ask when miscellaneous business will come in.

THE PRESIDING BISHOP. I was going to state that just now. Will you hold a moment for that?

REV. J. R. CHAMBERS, of Neosho Conference. I would ask the unanimous consent to present to the Boundary Committee a restatement of the boundary of Neosho, leaving the boundary as it is by rewording. There is no town designated on the northwest. I would like to restate it.

THE PRESIDING BISHOP. We will save time if you will allow it.

REV. J. R. CHAMBERS. I wish a restatement of the boundary of Neosho, so it will describe it.

THE PRESIDING BISHOP. You will present that to the secretary and it will be all right.

This was agreed to.

Beginning at the northeast corner of Lynn County, Kansas; thence west to a point in Chase County as far west as the west line of Chau-

TWENTY-FOURTH GENERAL CONFERENCE

tauqua, Kansas; thence south to the Arkansas River; thence down said river to the east line of Indian Territory; thence north to the place of beginning. The above instead of the printed report.

N. L. VEZIE.

G. H. HINTON.

J. R. CHAMBERS.

R. H. BENNETT,

MRS. ELLA KIRKPATRICK.

REV. S. W. KEISTER, of Allegheny Conference. I have a resolution that I would like to present to the Conference.

Resolved, That the bishops shall, from the official list of delegates, published in the *Religious Telescope* after January 1, 1909, prepare and publish in the *Telescope*, not later than April 1 of said year, the usual committees announced at the opening of the General Conference.

S. W. KEISTER.

D. R. MILLER.

D. W. SPRINKLE.

D. D. LOWERY.

REV. A. P. FUNKHOUSER, of Virginia Conference. Would it not be better to limit these committees to those actually having to do with the Discipline, those that have work that is to be brought before the Conference.

REV. S. W. KEISTER. I mean the standing committees usually appointed at the opening session of every General Conference.

The resolution prevailed.

REV. J. T. ROBERTS, of White River Conference. I want to present a resolution.

WHEREAS, Indiana has about one-fifth of the membership of the entire denomination, and has never had the privilege of entertaining General Conference, therefore,

Resolved, That the next session of the General Conference be held at Indianapolis.

J. T. ROBERTS, of White River.

J. H. WALLS, of Indiana.

J. B. CONNETT, of Lower Wabash.

DR. FUNK. I want to make this simple statement: I am not opposed to Indianapolis, but if you want to get the best results for the General Conference, put this matter in competition. It is high time we did this; then we will get better results from the railroad companies,

and we will get better accommodations from the cities. That is all I want to say.

DR. M. R. DRURY. I move as suggested, that the whole matter be left with the Trustees of the Publishing House.

Seconded.

The motion did not prevail.

S. E. KUMLER. I move that further opportunity be given for presentations of places like the one of Brother Roberts.

Seconded.

DR. D. W. SPRINKLE, of East Ohio Conference. I had the pleasure to sit as presiding elder last year when Canton, Stark County, Ohio, memorialized the East Ohio Conference that that conference memorialize this General Conference that the next session of our General Conference be brought to Canton, Stark County, Ohio—named for Molly Stark—golden-sheaf honored, rich in minerals, rich in everything that makes a county and State great; in the center of the East Ohio Conference, Bishop Weaver's old home, in the midst of fertile valleys, beautiful hillsides, the home of our lamented and much-beloved President, William McKinley; his grave is found in the bounds of that mighty city, and I am instructed by the delegation, instructed, by every means that I can possibly use, to invite this great body four years hence to come to Canton, Ohio, where the church is sufficiently large, with substantial rooms for committee meetings; it will be in first-class condition—railroad facilities and interurban lines in every direction. You can go to Cleveland, and you can come southward and eastward and northward—in every direction. It is an ideal place for entertaining a body of this kind.

Not wishing to detain you any further, I beg you to come to Canton, Ohio.

BISHOP MILLS. Can you fix the district in which you will locate it and then leave open the place, for this reason: You determine the place, and then you destroy all the advantages of the Conference; that is to say, if you fix it there, you can get no bid from the citizens to help to take care of the Conference. Other bodies put their meeting places in competition and cities are willing to make terms to get the meetings, and we ought to be as wise as these other bodies

are. I move, if there is no motion before us, that the location be in the East District and leave the Publishing House Board to put in competition the matter and select a place.

REV. J. SIMONS, of St. Joseph Conference. I would like to move a substitute, if I can, to the whole business, that we locate the next General Conference in the State of Indiana, and that we have competition between Indianapolis and Winona, and it does seem to me that we ought to have a General Conference, at least this time, in the great State of Indiana.

BISHOP MILLS. We will accept that. We simply want to get it fixed in the district without a definite place. We will accept Indiana.

REV. J. SIMONS. I would like to state simply this, Mr. Chairman. We have never had a General Conference in the State of Indiana. Ohio has had it half a dozen times or more, and I think the time has come when we ought to come to the great State of Indiana, where we have a great governor and a great many people. Almost all of the members of the General Conference have been born in the State of Indiana, and we have a splendid territory, and the meeting should either go to Indianapolis or Winona and get splendid accommodations for everybody that comes.

REV. H. H. FOUT, of Miami Conference. I only want to read a little communication addressed to us from the general manager of the Winona Lake Association. It is very brief, and by your permission I would like to read it. Will you hear it?

VOICES. Hear, Hear.

Dr. Fout then read the invitation from the Winona Lake Association to the General Conference to hold its next quadrennial session at Winona Lake.

REV. C. W. RECARD, of East Ohio Conference. I represent Canton. I simply want to say, brethren, that while we appreciate this invitation from Winona Lake—I know it is a grand, good place for recuperation—but I am opposed to placing our conference in a Presbyterian community and giving them the advantage accruing from it. I represent Canton, and for the last two General Conferences this city has asked for the General Conference. Eight years ago, we deferred to the sentiment to go East for our centennial anniversary, and four years ago, when we came with our memorial we took the easy side of the Kansas cyclone, and we are here to-day on that account. I feel that we have the privilege this day of representing to you a city and

a church that will compete in any respect with any other corner of God's green earth. We have a church that represents the life; we have a county in which we have twenty-six United Brethren churches. The church from which I come has struggled up through the last decade of years, and it is one that stands at the forefront of our denominational life to-day. I do not want to take the time to say anything to you about the personality of that church; it is one of the best in the denomination. We have trunk lines from that point north, south, east, and west. We have an auditorium that is as splendid and capacious as anything lying between New York City and Salt Lake City, and as far as accommodations and competition, a hearty invitation and everything is concerned, I believe that Canton, Ohio, is the place for the next General Conference. And I am willing to enter into competition with any other city in the East District, and can assure this General Conference that we will bring the next General Conference to Canton.

THE PRESIDING BISHOP. I think, if I understand the status of affairs, that the amendment offered by Bishop Mills was a substitute for all the other motions, that is, that the Conference be located in Indiana, and that the place finally to be designated shall be in the hands of the Trustees of the Publishing House.

REV. J. T. ROBERTS. There have been two speeches made for Canton, and can I have the privilege of speaking for Indiana? We called a meeting of the delegates from Indiana and four-fifths of them voted to invite the Conference to Indianapolis. Winona was also mentioned. I think that the General Conference is a good thing for the State in which it is held, and I think a good thing ought to be passed around, and I believe that our State is worthy of recognition and we deserve a little sympathy. It is known to many of you that for many years the State of Indiana was under Radical control, and when the division came, the Conference of which I was a member was about equally divided between the ministry and laity. By the work of the Radicals our college was taken from us in the State, and it was also known that when this matter went to the courts, Indiana was the first State that got a verdict that gave the property of our State to our Church. I was present at Indianapolis when our two great lawyers pleaded the case before the judges of our court, and I remember how glad I was when the decision was handed down, and the whole Church was made glad because of this

first decision. Now we have gone through the fire and been tested, and I think proven ourselves true; although we have about one-fifth of the membership of the entire denomination, we have never had a General Conference in the State of Indiana. You have gone all around us; you have been in Ohio several times; you have been in Pennsylvania and in Maryland and in Iowa, and had it not been for the Kansas cyclone four years ago, we would have secured the General Conference then. Our vote was second; we waited until now.

Just a moment concerning Indianapolis. It is now about the center of population of the United States. It is the best railroad center of any inland town in the United States, seventeen railroads entering there, fourteen interurban roads, and should we want to take a little excursion and go out to some of the small places, such as an excursion to Dayton or Chicago, we can go on the interurban lines, right to the center of that city. And the Government Circle has one of the best soldiers' monuments in the United States, next to the monument in Washington City. From the top of that monument you can see the entire city for miles around. One square west of that monument is the best interurban depot in the United States; one square west of that is the best capitol building, possibly, in the United States—better than this. Governor Hanly would be glad to let us have the privilege of going into that building. Just west of that is a hall that will seat six thousand people. If we want to go to the college, we have an assembly room that will seat five hundred and a little addition seating eight hundred. We have two churches and will build a splendid church this year, and I believe, brethren, that at least once in a hundred years the State of Indiana ought to have the General Conference. Let us go to Indianapolis!

DR. D. R. MILLER. If we intend to put this matter in competition, I should think we should have more than Indianapolis and the other place referred to, Winona, and I therefore move to amend the motion by saying the Central District instead of Indiana.

Seconded.

DR. FUNK. I rise to this question, brethren, and I want to state just two points. If you want the best results both as to railroad facilities and accommodations and rates, put it in competition. If you want the best accommodations during the session, as to printing and boarding and having a place for holding meetings for the General Conference, put it in competition. Then we ought to remember,

brethren, that at this General Conference there have been over five hundred certificates besides the ministerial orders used, so that we can now go to the railroad companies with more power and influence than ever before if you put it in competition; but if you fix the place, they will laugh in your face. I know what I am talking about, for I have gone through with it for three long months this year before I could get anything accomplished with the railroad company. So I plead to-day for competition. I am in favor of anything you do, as to location, but I want competition.

REV. J. T. ROBERTS. I would like to make a word of explanation. I believe we ought to go to Indianapolis. I am perfectly willing to let the matter rest with the Trustees of the Publishing House, and if anywhere in this Union they can find a place that will do better, I am willing it should be changed.

VOICES. Good. Good.

DR. GEORGE MILLER. What I wish to say is what Dr. Funk has already emphasized. If you want low rates and good entertainment, leave the place in competition; and with the railroads in competition you will get better rates every way.

REV. J. SIMONS. I would like to say just this as to the matter of competition. I think you will have all the competition you want if you meet in the great State of Indiana. And I would like to say in addition to that that to Winona the railroad rates are fixed all over the United States, and I presume almost over the whole world. I would also like to say in reference to the speech that was made by the brother from Canton that we have at least thirty, if not thirty-five United Brethren churches in Kosciusko County. I am not pleading especially for Winona, but for the State of Indiana, and I think we will have all the competition in the State between Indianapolis and Winona, that we want.

The question was called for.

THE PRESIDING BISHOP. The question is called for, and I think I will have to put it to a vote. This amendment of Brother Miller's, that instead of being confined to Indiana the location should be confined to the Central District, is before you.

REV. J. S. KENDALL, of East Ohio Conference. If we accept what Bishop Mills says, it puts Canton out entirely. Now, we do not consent to that at all—that we say Central District instead of East District. We do not consent to that.

REV. S. S. HOUGH, of Allegheny Conference. I move a substitute for what we have.

THE PRESIDING BISHOP. We have a substitute already. We would have to amend the substitute now.

REV. S. S. HOUGH. I move to amend it.

THE PRESIDING BISHOP. You cannot do that. We have an amendment to the substitute.

DR. D. W. SPRINKLE. I believe it would be better to correct a little misunderstanding between the East District and the Central District. We understand that Bishop Mills's motion embraced the East District, and we heartily said yes to that. That embraces Canton.

THE PRESIDING BISHOP. The motion is on the amendment that it be confined to the Central District. All favoring this amendment will show your hand. All opposed, like sign. It does not prevail.

THE PRESIDING BISHOP. The substitute of Bishop Mills that it be confined to the State of Indiana is now before you. Are you ready for that?

SENATOR EDMUNDS. What is the question before the house?

THE PRESIDING BISHOP. It is the substitute by Bishop Mills that instead of going to Indianapolis, which was the original motion, and after the presentation of the request from Canton, that it be confined to Indiana, and that the special location be submitted to the Trustees of the Publishing House.

REV. S. S. HOUGH. I move to amend the substitute by answering that we leave it to the Central and Eastern Districts to be determined by the Publishing House by competition.

Seconded.

DR. G. P. MACKLIN, of Miami Conference. I move as a substitute that we put Ohio and Indiana in competition.

Seconded.

THE PRESIDING BISHOP. The motion is, then, that the next Conference be confined to Ohio and Indiana.

This prevailed and the Trustees of the Publishing House are to determine the place by competition.

REV. A. W. BALLINGER, of Sandusky Conference. I want to serve notice on the Conference now that Toledo, Ohio, is in competition for the next General Conference.

THE PRESIDING BISHOP. I want a certain courtesy given to a

brother of this Conference. When the question of the work in Germany was under discussion, Brother Barkemeyer, who is a friend of mine, did not have the opportunity to assert his rights, and will you hear a word from him?

VOICES. Hear, hear.

Rev. H. Barkemeyer then addressed the Conference in reference to the work in Germany, and expressed his sorrow that the Conference did not feel justified in continuing the work there, and also expressed the desire under this situation of the United Brethren Church in Germany to unite with the Methodist Episcopal or the Evangelical Association, their preference being for the Methodist Episcopal Church, except that that church wished a payment of money, something like ten thousand dollars, in order to effect the union, whereas that would not be required by the Evangelical Association.

Following this, Miss Eva Marshall Shontz, the president of the Young People's Christian Temperance Union, addressed the Conference as follows:

DEAR FRIENDS: You are just rushed for time. I merely came over to say good-by. I thank you more than I can say, and I love you all very, very much. I do not know why, but I simply go away from the city of Topeka, and from this marvelous, wonderful State of Kansas with more faith, with more courage, with more determination. God helping me, I will do the best I can to fight in the front of this battle for God and for our homes and for that flag and for the Christ against the saloon; I will stand there—God helping me, I will fight. God helping me—he has been—listen where I am saying this, in the capitol building of the great State of Kansas; Kansas which has led the world in times gone by in great crises in American history. It is inspiring to me to say these words, so God bless you and God help us.

REV. J. I. L. RESSLER. I want to offer the following:

Resolved, That the matter of transportation, program, press committee, etc., of the next General Conference be under the care of the Agent of the Publishing House and Local Committee.

Seconded.

This was agreed to.

BISHOP CARTER. I have a short resolution:

Resolved, That we highly appreciate the services of Dr. George Miller as railway secretary of the General Conference, and hereby ex-

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press to him our sincere thanks for his painstaking and courteous work in connection with our transportation to and from the city of Topeka.

T. C. CARTER.
A. M. SNYDER.
D. D. LOWERY.

Seconded.

This was adopted by a standing vote.

REV. A. P. FUNKHOUSER, of Virginia Conference. I desire to offer this resolution:

Appreciating the thoughtfulness of our brother, Dr. Trueblood, in bringing to us the opportunity of hearing the pathetic and eloquent appeals of the devoted president of the Young People's Christian Temperance Union, Miss Eva Marshall Shontz, of Chicago, in behalf of the sobriety and integrity of the young manhood and young womanhood of America, the members of this Conference take pleasure in bearing testimony to the inspiration of her touching appeals and her power as a public speaker, and assure her of loyalty and coöperation in the great work to which she is devoted, and pray God's blessing upon the united efforts of all lovers of temperance, to the end that the blighting curse of the liquor traffic may be swept from off the face of the earth, and the kingdom of peace and good will be established everywhere.

A. P. FUNKHOUSER.
A. M. SNYDER.

The resolution was adopted.

THE PRESIDING BISHOP. You will prepare your ballots for the Board of Foreign Missionary Society.

BISHOP CARTER. Will you please let me include our dear Brother Funk in the motion in reference to Brother George Miller?

This was agreed to.

REPORT OF COMMITTEE ON NOMINATION OF CHURCH BOARDS.

We, your Committee on Nominations of Church Boards, would report the following nominations for the various Boards mentioned:

Directors of Union Biblical Seminary.

Twenty-seven nominated. Nine to be elected, a majority of whom shall be *bona fide* residents of Ohio.

J. A. Lyter, J. H. Ruebush, N. J. McIntyre, A. Keister, J. C. Heckert, J. I. L. Ressler, A. P. Funkhouser, J. W. Lilly, E. S. Lorenz, G. W. Deaver, A. C. Siddall, F. H. Rike, A. B. Shauck, W. D. Stratton, J. T. Roberts, J. Simons, H. A. Thompson, J. B. Shatzer, J. H. Harris, J. H. Roberts, J. Simons, H. A. Thompson, J. B. Shatzer, J. H. Beatty, Mark Keppel, T. D. Crites, W. O. Harper.

Members of Sunday-School Board.

Fifteen nominated. Five to be elected, three of whom shall be residents of Ohio.

A. B. Statton, G. W. Sherrick, Mrs. Chas. Kumler, J. G. Stehman, W. Z. Roberts, J. C. Myers, L. M. Mittendorf, Chas. R. Gatten, J. L. Goshard, W. A. Smith, Ella Niswonger, R. E. Williams, W. F. Cronk, J. L. Parks, J. H. Patterson.

Directors of the Board of Church Erection.

Twenty-seven nominated. Nine to be elected, four of whom must be laymen.

C. Whitney, G. L. Bender, J. A. Michaels, H. F. Shupe, O. C. Wright, H. J. Roop, I. H. Albright, A. E. Davis, Mrs. Sue Richer, Mrs. Celina Richards, Mrs. E. E. Mauk, M. L. Weekley, Mahlon Miller, L. C. Summers, S. C. Coblentz, J. N. Cogan, E. W. Curtis, J. W. Lower, W. F. Parker, C. H. Crowell, G. D. Gossard, S. W. Paul, F. Neff, R. A. Hitt, J. W. Ruth, J. A. Weinland, W. M. Vansickle.

Board of Control—Home Missions.

Twenty-seven nominated. Nine to be elected, four of whom must be laymen.

D. R. Miller, A. W. Ash, Geo. Geiger, L. O. Miller, H. H. Fout, J. D. Wyandt, J. W. Willis, N. W. Bright, E. B. Bierman, J. A. F. King, J. A. Cummins, E. R. Baber, A. A. Garner, J. Shambaugh, S. W. Paul, S. C. Caldwell, A. W. Robins, J. S. Kirkpatrick, Frank Miller, A. L. Pace, Alex. Anderson, A. S. Hammack, W. H. Washington, H. S. Gabel, H. R. Hess, W. A. Dickson, F. H. Neff.

Directors of the Foreign Missionary Society.

Twenty-one nominated. Seven to be elected.

S. S. Hough, E. M. Gross, B. H. Engle, L. O. Burtner, S. W. Keister, E. S. Bowman, J. S. Kendall, A. W. Ballinger, W. R. Funk, J. G. Huber, Wm. McKee, M. R. Drury, C. W. Sage, G. A. Lambert, H. H. Flory, J. E. Fout, M. B. Spayd, J. C. Bremer, W. S. Sage, R. W. Bolenbaugh, C. A. Funkhouser.

Executive Council of the Young People's Christian Union.

Nine nominated. Three to be elected.

G. P. Hott, G. W. Miller, D. A. Peters, C. W. Recard, W. G. Stivers, W. L. Bunger, J. E. Shannon, W. C. Shupp, D. E. Donley.

W. F. GRUVER, *Chairman.*

GEO. GEIGER, *Secretary.*

DR. FUNK. I move that a board of six tellers be appointed to count this ballot.

This was agreed to.

THE PRESIDING BISHOP. I will appoint Brothers Ballinger, Fries,

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W. C. Geyer, Rigney, Simons and Rosselot to collect the ballots and count the vote.

The ballots were collected and the tellers retired to make the count.

DR. FUNK. We are ready to give out the ballots for the Church-Erection Board.

The ballots were distributed.

DR. FUNK. We will have to have another board of tellers.

THE PRESIDING BISHOP. I will appoint M. R. Drury, Brother Beatty, Brother Shaffer of Oregon, Brother Patterson, Brother Zeigler and Brother McIntyre to collect and count these ballots.

The ballots were collected and the board of tellers retired to make the count.

BISHOP MATHEWS. I have a paper in my hand—some resolutions relative to the Society for the Friendless. I would like to refer this to the Committee on Home Missions.

This was done by general consent. The ballots for the members of the Sunday-School Board were then distributed.

THE PRESIDING BISHOP. I will appoint the following tellers to collect and count the ballots for Sunday-School Board: Brothers J. W. Lilly, A. Orr, W. O. Mills, J. C. Myers, S. W. Keister and N. L. Vezie.

The ballots were collected and the tellers retired to count the vote.

The ballots were then distributed for the Union Biblical Seminary Board.

THE PRESIDING BISHOP. I will appoint as the board of tellers to collect and count this vote, A. C. Wilmore, J. R. Chambers, A. M. Snyder, R. M. Zuck, I. H. Albright and J. B. Connett.

The ballots were then distributed for the Executive Council for the Young People's Christian Union.

THE PRESIDING BISHOP. You will now prepare your ballots for the Executive Council for the Young People's Christian Union. The original board of tellers will please take up the ballots.

[At this point Rev. H. F. Shupe, editor of the *Watchword*, took pictures of different portions of the Conference.]

REV. W. A. SMITH, of Southeast Ohio Conference: I wish to offer the following:

Resolved, That our church choirs be under the control of each local official board, who may elect a music committee of three or five, of which the pastor in charge shall be the chairman.

W. A. SMITH.

A. P. FUNKHOUSER.

REV. J. E. SHANNON, of White River Conference. I am opposed to the resolution for several reasons. I think it should be left as it is now—in the hands of the pastor, to select his own music committee, if he needs one, or to select his own choir, and not have it obligatory on the Board. Many a time the preacher has been handicapped. I oppose taking the matter of the music out of the hands of the preacher.

The resolution was not adopted.

THE PRESIDING BISHOP. The question before the Conference is on the amendment offered by Brother Thorn on church erection.

REV. J. T. ROBERTS, of White River Conference. I rise to a question of privilege. I gave the invitation to the General Conference a while ago, because the members from our State met and asked me to do this. I desire simply to make this statement and then leave it to your judgement as to whether we have done the right thing. We have left in competition the States of Indiana and Ohio, and we have left this matter to be decided by the trustees of the Publishing House, and out of the nine trustees, six of them live in the State of Ohio; one has already expressed his preference for Canton, and of the three who live outside of the State, one has made his speech for Canton. Now, I leave it to your judgement as to whether we have done the right thing in leaving it as it is. There is sentiment enough to take this to Indianapolis if we have a vote. We were willing to leave it to Indianapolis, and if you could find any better place than Indianapolis, we were satisfied to have it so.

Secretary Snyder read the amendment by C. A. Thorn, as follows:

That Article II., Section 2, be amended by inserting after the word "board," in the third line, the words, "and church aided may agree upon," and strike out the remainder of Section 2. Section 2 will then read: "And aid rendered shall be only as a loan, the principal to be refunded without interest at such times and in such amounts as the Board and church aided may agree upon."

The motion prevailed.

R. H. BENNETT, of Neosho Conference. I don't know how we got past Article VII in that report; I had offered a substitute for the second section of that article, on account of the peculiar wording of it, and I now move to substitute for Section 2, Article VII, of this report, the following:

This board of directors, in conjunction with the presiding elder, may take charge of the property of the church which becomes vacant

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and control the same, so as to subserve the best interests of the conference.

I had offered this amendment, and there happened to be a motion pending before the house and the Chair said it was out of order.

Seconded.

REV. L. W. STAHL, of Allegheny Conference. May I ask a question? Will that interfere with Conferences that are chartered, as it provides that the Trustees of the Conference shall take charge of the properties?

R. H. BENNETT. That is the reason I made this so as to get out of entanglements. The Board does not have to dispose of it if it is not legal; but where there is no such arrangement, it can take charge and dispose of the property.

REV. D. D. LOWERY. Do I understand this amendment to mean that the general board shall have control of all the property in the Conference?

PROF. E. S. LORENZ, of Miami Conference. I think the annual conferences are able to take care of their own property.

R. H. BENNETT. This has reference to conference boards.

DR. E. B. BIERMAN. May I ask the gentleman who offered this amendment why he uses the word "may" and not "shall?"

R. H. BENNETT. The purpose of it was that the Conference may direct what they pleased about it; if it pleased the Conference, they may instruct the board.

The amendment was adopted.

REPORT OF THE BOARD OF TELLERS FOR DIRECTORS OF THE FOREIGN MISSION-ARY SOCIETY.

SECRETARY SNYDER. The ballot for Directors of the Foreign Missionary Society is as follows:

S. S. Hough.....	24	M. R. Drury.....	84
E. M. Gross.....	12	C. W. Sage.....	29
B. H. Engle.....	65	G. A. Lambert.....	85
L. O. Burtner.....	89	H. H. Flory.....	16
S. W. Keister.....	86	J. E. Fout.....	85
E. S. Bowman.....	32	M. B. Spayd.....	44
J. S. Kendall.....	93	J. C. Bremer.....	17
A. W. Ballinger.....	61	W. S. Sage.....	7
W. R. Funk.....	117	R. W. Bolenbaugh.....	25
J. G. Huber.....	105	C. A. Funkhouser.....	76
William McKee.....	88		

The following were elected: W. R. Funk, J. G. Huber, J. S. Kendall, L. O. Burtner, William McKee, S. W. Keister.

G. A. Lambert and J. E. Fout were a tie, and the Committee cast lots and J. E. Fout was chosen.

At this point the report of the Committee on Church Erection, as amended, was adopted.

REV. J. E. SHANNON, of White River Conference. I have a resolution to offer:

Inasmuch as there is no statement in our Discipline in regard to church choirs,

Resolved, That the music in our local churches be under the control of the pastors of the same.

J. E. SHANNON.

W. E. SMITH.

A. S. HAMMACK, of Virginia Conference. I offer the following resolution:

That the officers of the past quadrennium retain their offices until the 1st of July next, 1905.

Seconded.

DR. FUNK. That will upset everything.

R. H. BENNETT, of Neosho Conference. Would it not be better for the brother to say that all acts and elections of this General Conference shall take effect on the first of July and in that way right all of it.

VOICES. Agreed, Agreed.

REV. H. S. GABEL. I move that it be August first.

BISHOP MILLS. Can you have the Discipline ready to go into operation by July first? I would second the motion of Brother Gabel to say August first.

DR. FUNK. Does Bishop Mills mean for the officers to take their offices at that time?

BISHOP MILLS. All but the Bishops, who have already assumed their duties. There is a difficulty in some of these officers adjusting their matters and getting ready to take up their new work by the first of July. Some of them have large responsibility on their hands, which they will have to adjust before they can take up their new burdens.

THE PRESIDING BISHOP. The amendment is before you that we substitute August first in place of July first.

The substitute did not prevail.

The amendment of Rev. A. S. Hammack prevailed.

DR. G. P. MACKLIN, of Miami Conference. I offer the following resolution:

Resolved, That the right to vote in our Church shall be limited to those having attained the age of twelve years.

G. P. MACKLIN.

J. S. KENDALL.

BISHOP KEPHART. It is my judgment that you ought not to do that thing. Whenever you begin to draw lines with reference to citizenship in your church voting, you can rest assured that somebody will draw lines in reference to paying in your church. There are boys and girls that are twelve years old who are just as competent to vote as some men in the Church who are seventy years old, or sixty years old, or fifty years old, or forty years old, or twenty years old, and you know that. We have members in our church that cannot read or write a line, who are twenty, some are forty and some are sixty and some are eighty; but I tell you we have very few boys and girls in our Church to-day that are eleven or nine that cannot both read and write. We ought to be careful what we are doing about that.

DR. G. P. MACKLIN, of Miami Conference. You might just as well say that in this Republic of the United States of America we would let children vote. I think there is a time—we are fixing a time when people come to a right to vote in this Church.

BISHOP KEPHART. Let me say this in reply to that. The constitution of the United States regulates that, but the constitution of the church recognizes every member as a citizen, and you will have to change your constitution.

DR. G. P. MACKLIN. I think we ought to change the constitution then, from some abuses that grew out of elections of delegates to the General Conference. This resolution has been presented on my part and when it comes to the election of officers of our church, they should be old enough to know what they are doing, instead of voting at the dictation of somebody else.

BISHOP KEPHART. May I give a word of explanation? If it be a fact, as the brother has stated, and I suppose it is, remember, it was old heads that did the business and not the boys and girls.

DR. G. P. MACKLIN. The young heads not knowing what to do is the occasion of it.

The resolution did not prevail.

DR. E. B. BIERMAN, of Eastern Pennsylvania Conference. I move that we now proceed to consider the report on judiciary.

Assistant Secretary Schaeffer read the report.

REPORT OF COMMITTEE ON JUDICIARY.

We, your Committee on Judiciary, respectfully submit the following report:

For Chapter XI of Discipline, substitute the following:

CHAPTER XI.

SECEDING AND INSUBORDINATE MEMBERS.

1. Any member who shall deny his allegiance to the Church and refuse further to obey its orders or Discipline, shall be deemed to have seceded; and when such fact shall be found by the official board or class, his membership shall cease.

2. Any member who shall join another denomination without having withdrawn from this church in accordance with the methods prescribed by the Discipline, shall be deemed to have withdrawn irregularly from the Church; and when said fact is so found by the official board or class, his membership shall cease and his name be marked, "Irregularly withdrawn."

3. Any member of a general, annual or quarterly conference who shall refuse to obey the orders of the conference of which he is a member, shall be deemed guilty of insubordination to the rules of the Church, and may, by the action of said conference, be suspended or expelled. Said conferences shall be the exclusive judges of the qualifications of their members, respectively.

4. If a presiding elder shall be expelled from his conference or the Church, or shall irregularly withdraw from the Church, or shall refuse to perform his duties, the Bishop who presides in his district shall appoint a successor to said elder, who shall forthwith take charge of said elder's district.

5. If a pastor shall be expelled from his conference or the Church, or otherwise cease to be a member of either, or shall refuse to perform his duties as pastor, the presiding elder shall appoint a successor to said pastor, to take charge forthwith.

6. If a presiding elder or pastor be suspended, his place shall be filled as hereinbefore provided, during the time he is so suspended.

7. Nothing herein contained shall be construed as limiting or denying the right of appeal provided for in the Discipline.

C. U. MCKEE, *Chairman*,
R. H. BENNETT, *Secretary*,
J. C. MYERS,
G. A. LAMBERT,
S. F. HUBER,
GEO. FREDENBERGER,
Committee.

DR. BIERMAN. I move we consider the report item by item.

This was agreed to.

Assistant Secretary Schaeffer then read Item 1:

1. Any member who shall deny his allegiance to the Church and refuse further to obey its orders or Discipline, shall be deemed to have seceded; and when such fact shall be found by the official board or class, his membership shall cease.

DR. R. J. WHITE. I move that that be stricken out.

Seconded.

DR. R. J. WHITE. It seems to me that is exceedingly dangerous. Suppose an individual should be circumstanced in such a way that there is something in the Discipline of an inferior character which he did not feel under the circumstances he could obey. Some enemy of his might bring to bear that he could be declared out of the Church without any trial by jury or anything else. It seems to me that such laws would be very harmful to the Church; therefore I am opposed to it.

THE PRESIDING BISHOP. I wish to announce the result of the ballot for Executive Council of the Young People's Christian Union.

REPORT OF BOARD OF TELLERS FOR EXECUTIVE COUNCIL OF THE YOUNG
PEOPLE'S CHRISTIAN UNION.

G. P. Hott.....	101	W. L. Bunger.....	34
G. W. Miller.....	43	J. E. Shannon.....	118
D. A. Peters.....	37	W. C. Shupp.....	34
C. W. Recard.....	92	D. E. Donley.....	4
W. G. Stiverson.....	27		

The following were elected: J. E. Shannon, G. P. Hott, C. W. Recard.

R. H. BENNETT, of Neosho Conference. If the brother will take Chapter IV., which is headed, "Seceding Members"—there is not a word as to who a seceding member is. There is a provision as to presiding elders. The purpose of that clause, that item, is to define a seceding member. Why not strike out the whole chapter and get along without it. A seceding member is one who denies his allegiance to the Church. I do not believe a man could be excommunicated from the Church without trial.

The motion to strike out prevailed.

BISHOP KEPHART. I am confident of this, that the most dangerous

thing we can do as a body is constantly changing our rules and regulations respecting our membership. We do not want to set type or put it in any form, so that if a brother gets a little haughty, and says something huffy or something that he is sorry for, somebody who would rather see him out of the Church than in the Church can dump him overboard without any further ceremony about it, and I am afraid that this clause that we are getting here will do that very thing. Let us try and make our legislation to get more into the kingdom of God and not legislate to put them out of the kingdom of God.

R. H. BENNETT. In view of what Bishop Kephart remarked in reference to this chapter, I wish he would define to this body what a seceding member is, and whether we have such a thing as the constitution stands.

BISHOP KEPHART. I think we have in that section all that is needed on that subject, without going to doctoring it up or making it stronger. You know, or I believe this body generally knows that that whole section was put in the Discipline relative to the difficulty that obtained at the time that we had the division in the Church. Now I will tell you what my own judgment is on the subject—I do not criticise anybody, but it would have been better for this Church to-day if it never had been there. We can always see better where the road ought to be after we have passed over it than before we make the road. Is not that true?

REV. H. DEAL, of Minnesota Conference. I move that the whole article, number 11, of the Discipline, be stricken out.

Seconded.

REV. F. H. NEFF, of Oregon Conference. I move we lay the whole report on the table.

Seconded.

The motion to lay on the table prevailed.

REPORT OF BOARD OF TELLERS FOR BOARD OF CONTROL OF HOME MISSIONS.

THE PRESIDING BISHOP. The ballot for Board of Control, home missions, is as follows:

D. R. Miller.....	123	S. W. Paul.....	30
A. W. Ash.....	16	S. C. Caldwell.....	71
George Geiger.....	38	A. W. Robins.....	42
L. O. Miller.....	135	J. S. Kirkpatrick.....	59
H. H. Fout.....	118	Frank Miller.....	59

TWENTY-FOURTH GENERAL CONFERENCE

J. D. Wyandt.....	29	A. L. Pace.....	32
J. W. Willis.....	21	Alexander Anderson.....	79
N. W. Bright.....	74	A. S. Hammack.....	35
E. B. Bierman.....	84	W. H. Washinger.....	96
J. A. F. King.....	94	H. S. Gabel.....	92
J. A. Cummins.....	41	H. R. Hess.....	42
E. R. Baber.....	49	W. A. Dickson.....	55
A. A. Garner.....	18	F. H. Neff.....	36
J. Shambaugh.....	97		

The following were elected: L. O. Miller, D. R. Miller, H. H. Fout, J. Shambaugh, W. H. Washinger, J. A. F. King, H. S. Gabel, E. B. Bierman, Alexander Anderson.

REPORT OF BOARD OF TELLERS FOR MEMBERS OF THE SUNDAY-SCHOOL BOARD.

The ballot for Sunday-School Board was as follows:

A. B. Statton.....	75	J. L. Goshard.....	29
G. W. Sherrick.....	55	W. A. Smith.....	99
Mrs. Charles H. Kumler....	104	Ella Niswonger.....	43
J. G. Stehman.....	23	R. E. Williams.....	56
W. Z. Roberts.....	152	W. F. Cronk.....	39
J. C. Myers.....	72	J. L. Parks.....	39
L. M. Mittendorf.....	100	J. H. Patterson.....	21
Charles R. Gatten.....	8		

The following were elected: W. Z. Roberts, Mrs. Charles H. Kumler, L. M. Mittendorf, W. A. Smith, A. B. Statton.

R. H. BENNETT, of Neosho Conference. I move to strike from the Discipline Chapter XI.

Seconded.

R. H. BENNETT. It is a reflection on the intelligence of this body to pass it over and leave it the way it is in the Discipline. I do not care anything about this report of the Judiciary Committee, if you do not want it, but for goodness' sake do not let us go on record with anything as bad-looking on its face as that legislation is.

BISHOP MILLS. Everybody knows why it was. It is agreed that it should be stricken out; there is no utility about it. I move to strike out that chapter about seceding members.

The motion to strike out Chapter XI. of the Discipline prevailed.

REV. L. W. STAHL, of Allegheny Conference. I have a resolution:

Resolved, That the revised or new Discipline shall go into effect August 1, 1905.

J. I. L. RESSLER.
L. W. STAHL.

REV. W. E. SCHELL, of East Nebraska Conference. Our understanding back here was that we had already passed a motion providing that these officers shall take their positions July 1, and it was suggested that the new Discipline go into effect at the same time.

DR. FUNK. That was changed; that last clause was dropped out.

THE PRESIDING BISHOP. The motion is that the revised Discipline go into effect August 1. All in favor will show their hands. All opposed, like sign. It prevails.

DR. FUNK. May I submit this resolution?

That in case of the vacancy of the office of General Church Treasurer, the Foreign Missionary Board be empowered to fill the vacancy.

Seconded.

BISHOP MILLS. The Treasurer holds the funds of all these boards.

REV. H. DEAL, of Minnesota Conference. I move that all the boards whose money is handled by the Treasurer be interested in his election.

DR. FUNK. The reason I made it one board is—I do not care what board you make it—if you make it all these boards it will cost about six hundred dollars to elect a Treasurer, if we bring them all to Dayton. That is the only reason I have.

S. F. HUBER, of Pennsylvania Conference. I move to amend that by making it the chairmen of all the boards.

Seconded.

The amendment prevailed.

The motion as amended prevailed.

DR. R. J. WHITE, of Erie Conference. Some one has said that the senior bishop will be chairman of these boards. He will suggest the vote, if that is the understanding. I would suggest one member, the chairman of the executive committee of each one of these boards.

REV. L. W. STAHL. I wish to call attention to the fact that the executive committee in the interim conduct the business.

DR. FUNK. I wish to rise to a point of order. The senior bishop, if he holds the position, can cast all this vote.

BISHOP MILLS. I move we reconsider the motion.

Seconded.

The motion to reconsider prevailed.

DR. D. R. MILLER. I move the following:

Resolved, That in the case of a vacancy in General Church Treasurer, the several boards of the Church whose funds are held by the Treasurer, shall jointly fill said vacancy, or the executive committees.

TWENTY-FOURTH GENERAL CONFERENCE

Seconded.

REV. GEORGE P. HOTT. The question, it seems to me, is who shall determine, the board or the executive committee.

DR. D. R. MILLER. That in the absence of the board, the executive committee shall do it.

This motion prevailed.

Bishop Mathews read the following telegram:

DAYTON, OHIO, May 22, 1905.

Bishop G. M. Mathews, United Brethren Conference, Topeka, Kan.
Senator Kemp died suddenly at 8:15 this morning.

THE PRESIDING BISHOP. In view of the fact that Senator Kemp was elected by you as one of the Board of Church Trustees, the tellers ought to meet and determine who is the next highest.

This was agreed to.

THE PRESIDING BISHOP. Now will you hear the report of the Committee on Salaries.

Assistant Secretary Schaeffer read the report, as follows:

REPORT OF THE COMMITTEE ON SALARIES.

We, your Committee on Salaries, after careful consideration, beg leave to report as follows:

Bishops	\$2,000
Publishing Agent	2,000
Editor Telescope	1,800
Associate Editor Telescope	1,500
Editor Watchword	1,600
Editor Sunday-school literature	1,800
Associate Editor Sunday-school literature	1,500
Editor United Brethren Review	1,000
Corresponding Secretary Home Mission Society	1,600
Corresponding Secretary Foreign Mission Society	1,600
Corresponding Secretary Church-Erection Society	1,600
General Church Treasurer	1,600
General Manager Union Biblical Seminary	1,500
General Secretary Sunday-School Board	1,400

Respectfully submitted,

MATT EDMONDS, *Chairman.*

J. T. HOBSON, *Secretary.*

DR. FUNK. We have the question raised that this is not the report of the Committee on Salaries.

J. L. SENSENY. This is the fourth report that has come into my

possession. This is the one that was handed to me this morning by the chairman of the Committee on Salaries.

THE PRESIDING BISHOP. I think you had better hold this until the committee knows what report they wish to bring.

DR. R. J. WHITE. We passed on this resolution, two or three General Conferences ago, that the Committee on Salaries should report prior to the election of all officers. Now from this committee the report came time and again, in such a way that we had to keep putting it off, and while these brethren may be perfectly honest, and their reputation may be all right in the matter, it looks unfavorable, to say the least.

DR. W. E. SCHELL. I would like to know how this report came to be printed.

DR. FUNK. This report came, like the others, to Mr. Senseny, who has charge of all the printing. We have printed what was brought to us. This is the fourth one; the third one was not printed. The first, second, and fourth were printed; and the third, if I may be allowed this explanation, was stopped while it was being printed; and the fourth is now in your hands.

DR. D. R. MILLER. I have a motion. Since we have had so many reports, I move that the report which has been circulated be considered as the report of the committee, and that it be considered and acted upon.

Seconded.

DR. R. J. WHITE. If it is true that the committee have in their hands a report, and that this printed report does not correspond with the third report referred to by the secretary of the committee, cannot that committee make whatever corrections are necessary?

DR. FUNK. Certainly it can.

DR. J. T. HOBSON, of Indiana Conference, Secretary of the Committee. I have a word of explanation. As secretary I made up the third report. That report was made up and sent to the printer. Since that time there has been another meeting of the committee called, which I knew nothing about. That is the reason I called in question this report; another meeting was held that I knew nothing about.

DR. FUNK. So this report is regular?

DR. J. T. HOBSON. I suppose it is. I knew nothing of the meeting.

THE PRESIDING BISHOP. All favoring the motion that this be re-

garded as your report, the one upon which you act, will raise your hands. All opposed, like sign.

It prevailed.

THE PRESIDING BISHOP. The report of the Committee on Salaries is now before you.

PROFESSOR KEPPEL. I am not sure whether this motion is necessary or not, but I would like to bring it before the Conference. I move that we amend it by inserting immediately after "bishops" the following, "bishops emeritus, one thousand per year."

Seconded.

THE PRESIDING BISHOP. On this report as a whole—what are you going to do with it?

S. E. KUMLER, of Miami Conference. I move that twenty-five per cent. be added to all these amounts from the top to the bottom.

REV. W. Z. ROBERTS. I move it be adopted item by item.

Seconded.

This motion prevailed.

REV. F. P. ROSSELOT. I second Mr. Kumler's motion.

DR. FUNK. I wish to oppose the motion adding twenty-five per cent. I am not speaking in regard to any other one on the list except myself. The committee asked me, and consulted me and told me that they had added five hundred dollars to my salary. I said I would fight it on the Conference floor. I say now that I am not working for money in this Church. If I were working for money alone, I would be outside of the Church this very day, as some of you know what offers have come to me within the last four months, and hence I say that I could not and would not, from my standpoint, increase my salary one dollar over what it was the last quadrennium. [Applause.]

DR. I. L. KEPHART, Editor of the *Religious Telescope*. Would you grant me the privilege of a statement? I want to state to this General Conference that, so far as I am concerned, I stand on this question exactly where Doctor Funk stands. [Applause.]

BISHOP MILLS. I want to repeat the same thing for myself personally. [Applause.]

The amendment was not adopted.

DR. L. S. CORNELL, of Colorado Conference. I wish to amend the motion before the house to adopt item by item, by moving to adopt the whole thing—by moving as a substitute to adopt the whole thing.

Seconded.

THE PRESIDING BISHOP. It is moved to adopt it as a whole and then amend it item at a time. I do not know how you can go back.

BISHOP MILLS. I would like to amend the first item by saying that the bishops *emeritus* shall receive their salary from the Publishing House fund for that purpose as in the past, so we may know where to distribute these funds.

Seconded.

PROF. E. S. LORENZ, of Miami Conference. I wish to raise the question whether this is the proper thing to do. The Publishing House, as in the past years, has heavy burdens. I hope you will look at the footings of the Publishing House report; you will see why no burdens large or great should be levied on that house at this time.

REV. I. BENNEHOFF, of Erie Conference. I do not know why a discrimination should be made between the bishops. Why not let them take their places in the respective annual conferences, and let the funds from the Publishing House go into their legitimate channel and be divided accordingly. I am utterly opposed to this discrimination.

BISHOP MILLS. The reason for this motion in brief is, we have now made provision for seven salaries for bishops instead of four which were paid last quadrennium. This makes almost double the salaries, and some of these conferences have paid all they wish to pay for this purpose. That is why I have presented this motion. It is provided in the constitution of the Publishing House that the profits of the house shall go toward our old preachers, and we have decided that these men are eligible to that list. Heretofore we have paid such salaries from that source, and the reason is larger now with the increased amount than in the past that we pay it from that source. That is the reason I made the motion.

L. W. STAHL. I want to say this—that I have been associated with the Publishing House for eight years, and to the best of my knowledge the House has never paid a cent of salary to bishops *emeritus*. This fund always has been assessed to the different conferences, and I do hope, brethren, in the midst of the burden the Publishing House now has, that you will not load it down with any more.

DR. R. J. WHITE. I am opposed to this amendment. One reason is this: I do not think we should subject the brethren who have so nobly served us as bishops in the past—that we should subject them to this humiliation, for what does that mean? It means that they

are to have their salaries out of the fund to be distributed to worn-out preachers; that they are to have their share of a certain amount first, and then the rest is to be divided. I know that these brethren would not be pleased with this humiliation. Another reason I am opposed to it is, that these brethren, as we understand it, are still to serve the church as bishops in some capacity, and certainly are worthy of their support because of the work they do.

REV. J. G. HUBER, of Miami Conference. I want to rise to this question. The General Conference made a provision for these bishops; we did it ourselves, and would we not be evading the responsibility if we put the payment of their salaries now in part upon the Publishing House. Let us assume the responsibility we have undertaken, and let the Church pay this as it should. It would be unfair to ourselves, to the Church, to place the responsibility on the Publishing House.

REV. V. A. CARLTON, of Iowa Conference. I move to amend Bishop Mills's motion by saying that one-half of the Pacific District and the Southern District bishops' salaries be paid from the Home Missionary Society.

Seconded by Bishop Weekley.

REV. I. BENNEHOFF. I want to say that I am opposed to the amendment from the fact that these brethren from the South came before the Committee on Boundaries and applied for a Southern District. They stated definitely and emphatically that they would take care of their own bishop, and I propose, as far as I am concerned, that they take care of their bishop.

PROFESSOR KEPPEL. It seems to me that these bishops are the bishops of the Church and of these districts; they are going to serve the Church in these districts, but they are the bishops of the whole Church, and it seems to me the Church ought to pay the salaries, and we ought to quit this trying to get out from under the burdens.

REV. A. ORR. Now, there is just one thing I want to emphasize before the vote is taken, and that is that you will find a tremendous sentiment against the double assessment for this purpose. I appeal to these brethren here to-day who are serving as pastors—we have a good many pastors in this Conference—it is easy for us to become enthusiastic on this Conference floor and say we will do thus and so, but when it comes to money matters and we get down among the people where the money is to come from, it is altogether a different

matter. Our annual-conference Sunday ought to be used to raise money for missionaries or something of that kind, and if this assessment is doubled, we will have to use our annual-conference Sunday to pay the deficiency in this matter. Therefore I want to say in all kindness to everybody concerned, that I stand opposed to this arrangement, for I am down among the people, as many of you are, and I know how the people feel in regard to it. We have local interests of every kind pressing on us on every side, and I tell you we cannot make a specialty of everything. I stand for the people, because I know that every dollar of this money has got to come from our people, and the men who are out around the outside of the wheel are the ones who have to hunt this money up. They are the men who have to struggle with the matter when it comes to the test, and I am opposed to laying this tremendous burden upon them.

Now, brethren, if this be done, in the next twelve years we will have to raise from ten to fifteen thousand dollars more for this purpose than we have ever done; if you double the assessments in the conferences for this, we will have no end to that trouble.

REV. J. SIMONS, of St. Joseph Conference. I would like to speak a word in behalf of St. Joseph Conference. I have been a member of that conference for about thirty years, and in all that time we have never had any trouble in raising the bishop's salary. I think our people are glad to pay it, and I can safely say in behalf of our conference that the assessment, every dollar of it, will be paid. And another point, I think if you figure up correctly you will find that the total salary of the bishops as it now stands, which is about twelve thousand dollars, is only about four thousand dollars more than it has been. I think we are abundantly able to do it, and I think we ought to vote it with a tremendous will power, and do it we can and will, Mr. Chairman. Now, that is all I think I want to say.

REV. A. R. AYERS, of Pennsylvania Conference. I am sure there is nothing going to help us so much as to take these several interests to our people, and place them in the hands of our people, letting them know what we are doing. When we go to collect money for the use of our bishops, let us tell them what it is for, and not lose the confidence of our people. When we collect money for any other interest, let us tell them what it is for. We have these bishops to support, and this Church is able to support them. Let us go to our people and say: We have five bishops to support and two *emeritus* bishops; they must

be supported; we will support them; they are our bishops, and we are taking this collection for the support of our bishops, and not for home missions. We wish to talk with them about home missions when we come to it. If we wish to support our bishops out of our Home-Missionary funds, we will have very little left for the support of the missionary. We do not want to bring the question before our people in this way, as we have been in many instances bringing our missionary collections, taking largely our offering for foreign missions and letting it go to home interests. I am sure that we want to sustain our bishops. We have got them; we have elected them; we mean to do that. Our people will gladly pay them when we come to them in this way. They may object to some little increase of salary, but we must not forget to tell them that we have seven bishops instead of four as heretofore, and it costs more in this Church to support seven bishops instead of four.

REV. J. A. F. KING, of Northern Illinois Conference. I move the previous question.

Seconded.

THE PRESIDING BISHOP. Those favoring this motion raise the hand—

DR. R. J. WHITE. On the whole report?

THE PRESIDING BISHOP. How far does it reach?

REV. J. A. F. KING. As to bishops' salaries and bishops *emeritus*.

THE PRESIDING BISHOP. All lift the hands that are favorable. Those opposed, like sign. It is ordered.

THE PRESIDING BISHOP. Now, we will come to vote upon the amendment to the amendment which was offered by Brother Carlton, that half of the salaries paid to the Pacific Coast District and the Southern District bishops come from the Home Missionary fund.

DR. FUNK. I rise to a question of privilege. We ought to hear from Brother Whitney, the head of the Home Missionary department.

THE PRESIDING BISHOP. It is out of order now; too late now. All in favor of this amendment raise the hand; opposed, like sign.

It was lost.

THE PRESIDING BISHOP. Now the amendment offered by Bishop Mills that the salaries of the bishops *emeritus* come from the Publishing House fund.

BISHOP MILLS. I would like to read a clause from the Discipline.

VOICES. Hear, hear.

BISHOP MILLS. Page 125, Section 14 of the Discipline reads: "The profits of the printing establishment, after a sufficient capital to carry on the business is retained, shall be applied to the benefit of the traveling and worn-out itinerant preachers and their widows and orphans." It was under that provision that I made the motion.

REV. L. W. STAHL. What would we do if there were no profits to pay those.

The vote was taken and a division was called for.

THE PRESIDING BISHOP. Those favorable to this motion will stand and be counted. You are voting upon the proposition that the salaries of the bishops *emeritus* be paid out of the Publishing House in common with the worn-out preachers. Ninety-five arose.

THE PRESIDING BISHOP. Those opposed will stand. Seventy arose.

THE PRESIDING BISHOP. It prevails.

PROFESSOR KEPPEL. I would like to make a motion pertaining to this same subject, or taking up the points which we did not consider. I move that in assessing the bishops' salaries to the Church they be assessed at the level rate, the same proportionate amount for every charge to pay.

Seconded.

REV. H. DEAL, of Minnesota Conference. I think we had a motion that was pretty nearly that the other day, that it be assessed to the conference in proportion to the membership.

BISHOP MILLS. I wish to present the difficulties in the way of doing that. Now, it costs a bishop to get out to California and hold conferences as much as in this region, which has from ten to twenty thousand members, and I suspect the conferences will want the proportion of the bishop's services; if you go to ratioing the assessment for the salary, while it has not been in proportion to the membership it was on a basis that was thought to be equitable to all concerned; a church conference in Eastern Pennsylvania pays some six hundred and some odd dollars; California pays one hundred dollars, and that is in proportion to the membership; but you cannot make it in proportion to the membership unless you allow the bishops to give a large amount of their time and services to the large conferences, and that should not be, because they are needed in these small fields. I think you ought to have a distribution that is not per capita, but on some other basis that would be entirely equitable to all concerned.

MRS. HELEN GOULD, of Minnesota Conference. The Bible says "Ye

are to give according as ye are blest," and some can give five dollars and some five hundred, and the ones that give the five hundred possibly feel it no more than the poor, and that is what the Bible teaches us, to give according as we are blest.

REV. D. P. BAKER, of East Tennessee Conference. As I understand, we are adopting this report on salaries. Now, the motion does not pertain to the adoption of the report, but to something else.

THE PRESIDING BISHOP. The point is well taken. I think the professor will have to introduce that some other time. The motion is now upon the adoption of the report of the Committee on Salaries with the amendment.

REV. J. S. KENDALL, of East Ohio Conference. I do not feel that we should pass this without noticing the salary of the editor of the *Review*. That periodical is to be issued every two months, and by this report we will pay \$166 and more for each issue of that journal. I hardly think that this is an equitable apportionment. I move that item be made to read six hundred dollars in place of one thousand.

DR. D. R. SENEFF. Are we adopting this report item by item?

A. H. LAUGHBAUM. I understand the motion is now on Dr. Cornell's motion to adopt it as a whole.

DR. R. J. WHITE. As I understand the *Review*, there is a loss to the Publishing House now, and I rise to ask this question: How much was the loss on this publication during the last quadrennium?

DR. FUNK. There has been no loss on the *Review* this quadrennium; it has just about paid its way, perhaps fifty dollars a year to its credit.

DR. R. J. WHITE. I would like to ask another question. I would like to ask if this report—if we pay the editor all this amount named, will it add to the cost?

DR. FUNK. We paid the editor of the *Review* \$350 during the past quadrennium, but, remember, he worked on the Sunday-school literature. His salary was \$350 for editing the *Review* and an additional \$700 for his work on the Sunday-school literature.

DR. R. J. WHITE. In view of the answers that we have just heard, I am in favor of this amendment. Certainly if this *Review* just barely paid its way at the salary that was given, this will add \$700 or \$650 to the cost of the *Review*, and of course there will be that much loss to the Publishing House. I am in favor of the amendment.

PROF. E. S. LORENZ. Now that this matter has been referred to,

I wish to call attention to the fact that the editor of the *Review* writes original matter for about ten pages. He receives ten dollars a page for the editorial work besides the correspondence. I submit that this is the most handsome salary paid for work done in this Church; I wish I could make that much out of the publication that I handle.

REV. A. S. HAMMACK, of Virginia Conference. This salary matter was held up in the committee until after this Conference decided to publish the *Review*. After this Conference said that we will have the *Review* edited separate from any other periodical of the Publishing House and an editor was elected, I think it is not just, certainly not fair dealing, to ask that man to take up this work for the next four years at the small compensation of six hundred dollars. If we propose to have a *Review* and have an editor of the *Review*, certainly we ought to be willing to pay him for it. He has got to stay there just as much as if he were going to help to edit the Sunday-school literature. I thought it was a mistake of the Conference and the committee thought so, that the *Review* was not combined with the *Telescope* or some other periodical; but still we could do no better than to make a salary and one that was certainly reasonable, to say the least. There are some other things in connection with it that might be referred to just now. I understand that Dr. Thompson will do other work in the Publishing House in addition to the work that will be required on the *Review*, thereby the Publishing House will be saved from paying for that work. I do not think this amendment is in justice to Dr. Thompson; it is not fair to any man to require him to do the work at that salary after he has been first elected.

DR. R. J. WHITE. That is the question; it is understood that he will do additional work for the Publishing House? If that is understood, and this thousand dollars is to pay for that, why, let us vote understandingly.

DR. FUNK. I do not know where the committee got that statement; that is all I have to say.

REV. A. S. HAMMACK. I should be glad to hear from the chairman of the committee if that was not the understanding.

DR. FUNK. Where did you get it?

REV. A. S. HAMMACK. I do not know.

THE PRESIDING BISHOP. It was in the Kansas air.

TWENTY-FOURTH GENERAL CONFERENCE

REV. J. E. SHANNON, of White River Conference. A point of order. We are not employing workmen for the Publishing House; we are fixing the salary of the editor of the *Review*.

At this point Secretary Snyder read the result of the ballot for the directors of the Union Biblical Seminary board.

REPORT OF THE BOARD OF TELLERS FOR DIRECTORS OF UNION BIBLICAL SEMINARY.

J. A. Lyter.....	14	J. T. Roberts.....	67
J. H. Ruebush.....	64	J. Simons	35
N. J. McIntyre.....	13	H. A. Thompson.....	118
A. Keister	53	J. B. Shatzer.....	38
J. C. Heckert.....	19	J. H. Harris.....	71
J. I. L. Ressler.....	66	J. H. Snyder.....	76
A. P. Funkhouser.....	74	D. Cresswell.....	1
J. W. Lilly.....	148	V. A. Carlton.....	55
E. S. Lorenz.....	101	Jos. Nipe	3
G. W. Deaver.....	107	W. I. Beatty.....	50
A. C. Siddall.....	41	Mark Keppel	43
F. H. Rike.....	127	T. D. Crites.....	89
A. B. Schauck.....	126	W. O. Harper.....	25
W. D. Stratton.....	91		

The following were elected: J. W. Lilly, F. H. Rike, A. B. Schauck, H. A. Thompson, G. W. Deaver, E. S. Lorenz, W. D. Stratton, T. D. Crites, J. H. Snyder.

The result of the ballot on directors of the Board of Church Erection is as follows:

REPORT OF THE BOARD OF TELLERS FOR MEMBERS OF THE CHURCH-ERECTION BOARD.

The following were elected: C. Whitney, J. W. Ruth, H. J. Roop, H. F. Shupe, S. C. Coblentz, J. A. Michaels, J. A. Weinland, J. M. Cogan, W. F. Parker.

Later on, it being stated that this board required just four laymen to be named, the board of tellers were instructed to drop the name of the layman having the lowest vote, and substitute therefor a minister having the next highest vote, and said board of tellers reported back to the Conference that I. H. Albright was elected in place of J. A. Michaels.

SENATOR EDMONDS. Now, Mr. Chairman and members of the General Conference, the report of the Committee on Publishing Interests

came up before the General Conference, and we decided that we would continue this *Review*, even at a loss, and we elected the eminent Dr. Thompson to edit this periodical. Now, I submit that a thousand dollars is a small salary for a man to work on in a city as large as Dayton. Dr. Thompson is not responsible for the work; the General Conference has selected the work and elected him to it. I think it is beneath the dignity of this Conference to cut his salary below one thousand dollars. You will remember this *Review* was edited before in connection with the assistant editorship of the Sunday-school literature, but now it is an independent review and not attached to anything. You were to select an editor and decided upon Dr. Thompson, and we have put his salary at one thousand dollars. He will be under the same living expenses as the other editors, and I think this amount is small enough.

DR. L. S. CORNELL. I made a motion for the adoption of this report as a whole, believing that the committee covered all the ground in their consideration of these various salaries. I believe they took these things under consideration coolly and calmly, and for this reason this General Conference ought not to spend the half hours in trying to chip down, but we should adopt it as a whole.

THE PRESIDING BISHOP. Are you ready for the amendment that the salary of the editor of the *United Brethren Review* be six hundred dollars instead of one thousand. Those favoring will lift the hand; those opposed, like sign.

It does not prevail.

Division called for.

THE PRESIDING BISHOP. Those favoring this amendment will stand and be counted. Ninety arose.

THE PRESIDING BISHOP. Those opposed will stand and be counted. Fifty-two arose.

THE PRESIDING BISHOP. The amendment prevails so that the salary shall be six hundred dollars instead of one thousand dollars.

DR. A. C. WILMORE. I move that we amend the report by saying that the salary of the Church Treasurer shall be fourteen hundred instead of sixteen hundred dollars.

Seconded.

THE PRESIDING BISHOP. Are you ready for the report? All favoring, raise the hand. All opposed, like sign.

It was adopted.

HON. J. C. MYERS, of Miami Conference. In connection with the report on salaries I wish to offer the following resolution:

Resolved, That in providing the General Conference expense fund in the future, it be made to cover only railroad fare to and from the Conference.

E. R. BABER.
J. C. MYERS.
W. E. BURGESS.

Bishop Castle returned to the chair.

REV. D. D. LOWERY. What does that resolution mean?

THE PRESIDING BISHOP. It simply eliminates board.

REV. D. D. LOWERY. That the delegates who represent the General Conference shall be paid simply their railroad fare? We are opposed to it.

REV. E. R. BABER, of Northwest Kansas Conference. It is well known that the Church expects that the representation be reduced and also the expenses of this great gathering. We have increased the Board of Bishops. We have increased some of the salaries, if I mistake not, and I feel very sure that there is not a man or woman in all this Church who would not be willing to pay their own expenses during the General Conference as a delegate and save several thousand dollars. When men are dying for the knowledge of Jesus Christ, we ought not to spend all these thousands of dollars in this way. I think it is not right.

The resolution did not prevail.

REV. C. A. THORN, of Northern Illinois Conference. I move we take up the report on Union Biblical Seminary.

THE PRESIDING BISHOP. I would say this, that I think the committee that was appointed to station the bishops ought to report before this Conference adjourns.

VOICES. Hear, hear.

DR. D. R. MILLER. As chairman of the committee, I will say that we are ready to report. Allow me to say for the committee that it was harmonious in all its actions, in making comparisons, and in talking, there was some variety of opinion, but in taking the vote from district to district, the committee was unanimous in every decision it reached. The Secretary, Brother Lowery, will read the report.

Rev. D. D. Lowery read the report as follows:

REPORT OF COMMITTEE TO STATION THE BISHOPS.

Your Committee to Station the Bishops report the following appointments:

East District—Bishop J. S. Mills.

Central District—Bishop G. M. Mathews.

West District—Bishop W. M. Weekley.

Pacific District—W. M. Bell.

Southern District—Bishop T. C. Carter.

It was also the unanimous expressed sense of the committee that the bishops reside within the bounds of the district to which each has been appointed; and therefore we recommend the reaffirmation of the requirement respecting the residence of bishops of the Church, as found in the Discipline, Chapter VI., Section 8, and paragraph 4.

D. R. MILLER.

GEORGE MILLER.

J. R. HARNER.

J. A. F. KING.

GEORGE P. HOTT.

H. DEAL.

J. L. PARKS.

W. R. LLOYD.

D. P. BAKER.

P. M. CAMP.

A. M. SNYDER.

J. H. PATTERSON.

H. C. SHAFFER.

D. D. LOWERY.

The report was approved.

DR. D. R. MILLER. Now, Mr. Chairman, some of us who heard the reading of the telegram a moment ago announcing the death of Senator Kemp of Dayton, Ohio, who has been on boards in the past, an active, earnest member of our Church in Dayton, and who was elected to the Board of Church Trustees at this session, were greatly moved. I wish to offer this resolution:

WHEREAS, We learn with deepest regret of the sudden death of Senator S. E. Kemp, of Dayton, Ohio, who at this session was elected a member of the Board of Church Trustees, we hereby express to his bereft wife and family our sympathy, and pledge to them our prayers that the abounding grace of our Lord Jesus Christ be abundantly imparted to them, and that a copy of this resolution be sent to the widow by the secretary of this Conference.

Seconded.

This resolution was unanimously adopted by a standing vote.

BISHOP MATHEWS. I would like to make a motion that we instruct the secretary to send a telegram of condolence to the family in their night of sorrow.

This was agreed to.

Secretary Snyder sent the following telegram.

Mrs. S. E. Kemp, Dayton, Ohio, Williams Street.

The General Conference sends condolence on account of the death of your honorable and esteemed husband.

J. H. SNYDER, *Secretary.*

REV. C. A. THORN. I move we take up the report of the Committee on Union Biblical Seminary. I move that it be amended as we pass along and not read the whole of the report.

This was agreed to.

Assistant Secretary Schaeffer reads the entire report without interruption.

REPORT OF COMMITTEE ON UNION BIBLICAL SEMINARY.

We, your Committee on Union Biblical Seminary, would report as follows:

The progress of the Seminary during the quadrennium is noted with thankfulness to God, and appreciative recognition of the labors of its officers and faculty. The whole Church, both ministerial and lay, has expressed its approval of the policy of the officers to enlarge the influence of the Seminary by subscribing liberally of its money to liquidate the indebtedness and enlarge the endowment. In the increasing attendance of our young ministers upon its course of study, and their more marked efficiency in the work of the ministry, we recognize the blessing of God, and the approval of the Church. We appreciate the initiative of the faculty in planning the annual gatherings of our people for study of spiritual things under such distinguished teachers as G. Campbell Morgan and F. B. Meyer, bringing to our ministry new inspiration and energy.

With these new blessings and this enlarged vision of our duty and power have come new needs and increased responsibility. These speak very clearly in the reports of our Business Manager and the Board of Directors, who, by their closer contact with the Seminary, are better qualified to tell us its needs.

We concur with the recommendations of the Business Manager: "The conference assessments (aggregating \$8,000) for the current expenses of the Seminary should be continued, and every annual conference should assess the full amount required by the General Conference, and collect in full the assessments. From this source we must continue to look for the larger amount of running expenses.

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This feature of Seminary finances is indispensable to the maintenance of the Seminary."

We concur, also, with the Board of Directors, who, after reciting the growing necessity for additional buildings, additional endowment, and increased teaching force, recommend as a means of making tangible and effective an effort in behalf of the Seminary, recommend:

1. That an effort be made during the first year of the quadrennium to raise \$50,000 of additional endowment.

2. That by the end of the second year of the quadrennium the amount of \$50,000 be raised for new buildings and additional endowment.

AS TO CHANGE IN DISCIPLINE.

Substitute on page 135, paragraph 12, Section 4, Chapter XXIII., for first clause of sentence, which reads, "The faculty shall prepare examination papers for candidates for admission to the Seminary," the following: "The faculty may require candidates for admission to the Seminary to pass any examinations seemed necessary to determine their fitness." The paragraph will then read: "The faculty may require candidates for admission to the Seminary to pass any examinations deemed necessary to determine their fitness, and arrange for examinations in the respective conferences without expense to candidates."

Your committee has referred the reports of our Business Manager and our Treasurer to the Auditing Committee.

W. H. WRIGHT.

S. WERTZ.

J. I. L. RESSLER.

C. A. THORN.

W. O. MILLS.

G. A. HOTTELL.

S. S. HOUGH.

MRS. C. S. RICHARDS.

J. A. HAWKINS.

REV. C. A. THORN. An additional item that the committee has added since this report was printed:

We call attention to the small library of the Seminary, less than 3,500 volumes at the end of thirty-four years, and the need not only of more books, but also of greater security for those now in possession, and that as soon as practicable a library building and gymnasium be built.

MRS. C. S. RICHARDS.

C. A. THORN.

The report was adopted.

At this point there was a motion to adjourn.

Dr. Funk announced a meeting of the Board of Trustees of the

Printing Establishment, immediately after adjournment, in the southwest room, and Dr. George Miller and Bishop Bell also made announcements.

The motion to adjourn prevailed, with benediction by Rev. A. M. Cummins, of St. Joseph Conference.

TENTH DAY—AFTERNOON SESSION.

MONDAY, MAY 22, 1905, 1:30 P. M.

Bishop Kephart presiding.

Rev. I. Bennehoff conducted the devotional service.

Singing conducted without piano, "When I can read my title clear."

REV. A. T. HOWARD, secretary of the Committee on Missions. I have a paper here which was referred to the Missionary Committee. May I read it at this time?

THE PRESIDING BISHOP. You may read it.

Rev. A. T. Howard read the report.

RESOLUTIONS DEFINING THE RELATION OF THE GENERAL CONFERENCE OF THE UNITED BRETHREN IN CHRIST TO THE SOCIETIES FOR THE FRIENDLESS.

WHEREAS, The criminal and friendless classes are among those for whom Christ died, thus bringing them into the field of the missionary activities of the Church; and, whereas, owing to the separation of church and state, all such missionary activities must be interdenominational; and, whereas, the societies for the friendless, by their form of organization and plan of work are recognized by religious bodies, both local and State, by resolutions of confidence and coöperation, therefore be it

Resolved, 1. That we, the General Conference of the United Brethren in Christ, do express our confidence in the societies for the friendless, and pledge them our hearty coöperation in seeking and saving the lost.

2. That we urge our members to obey the command implied in our Lord's words, "I was in prison and ye came unto me" (Matt. 25: 36), by regularly visiting jails and prisons, evangelizing the prisoners, aiding them after release, and doing whatever else shall be needed to reclaim and restore them.

3. That we extend like courtesies to all other missionary agencies doing missionary work similar to that of the societies for the friendless.

MISSIONARY COMMITTEE.

REV. A. T. HOWARD. I move the report be adopted.

Seconded.

The report was adopted.

REV. H. C. SHAFFER, of Oregon Conference. Report of the Committee on Moral Reform is ready.

THE PRESIDING BISHOP. The secretary will read the report.

Assistant Secretary Schaeffer read the report, as follows:

REPORT OF COMMITTEE ON MORAL REFORM.

Your Committee on Moral Reform, to which you referred chapter 12, page 79 of the Discipline, sincerely offers the following report:

The rainbow of promise has appeared in the sky of moral reform. In the dark night of the struggle of the Church against organized evil, there already has flashed from the throne of God the verdict of the ages, and upon the walls of the gilded palaces of the Belshazzars of corporate greed, lawlessness, and the liquor traffic, have appeared the fingers of a man's handwriting: "Thou art weighed in the balances, and found wanting."

Unmistakably the signs of the times are pointing toward better days. We are now entering upon the mightiest swing of God's eternal purpose in moral reform and spiritual conquest that the world has ever witnessed. The man now lives who will sign the emancipation proclamation of labor, and bring the lawless corporations to a strict account. The upheaval which even now is apparent will soon bear upon its crest the man who, by legal methods, will spring the death-trap for the legalized rum traffic. The grim hand of war is slowly, yet surely, being unclasped from its bloody hilt, whose blade soon shall spill only the white blood of flower and shrub, or bathe itself in the fountains of the dew; and then some Cromwell, "guiltless of his country's blood," and inspired by the patriotism of peace, shall cast up a highway for the Prince of Peace.

In view of these and other forward movements, therefore be it

Resolved, By the General Conference of the United Brethren in Christ, assembled in Topeka, Kansas, this 22d day of May, 1905:

1. That we express our satisfaction with the attitude of President Roosevelt against illegal and lawless corporations and mob violence on the one hand and in favor of law enforcement and integrity of official character on the other. And furthermore, that we are highly pleased to know that associated with the chief executive in this most hopeful movement for higher ideals for American citizenship are Governors Folk of Missouri, La Follette of Wisconsin, Hanly of Indiana, and Hoch of Kansas.

2. That we voice our appreciation of the privilege of assembling in General Conference in the State of Kansas, where not only is the

liquor traffic an outlaw, but under the able leadership of Governor Hoch the enforcement of the prohibitory law is now being extended to the larger cities. We also commend the Governor's wisdom and ability in protecting the State against the Standard Oil Company.

3. That we express our gratitude to the Governor and the people of the State of Indiana for their recently enacted law prohibiting the manufacture, possession of and sale of cigarets, and recommend to all our people the adoption of a similar law in their several States.

4. That we record ourselves in favor of the repeal of Utah's Statehood Bill, unless her people cease to violate their compact with the Congress of the United States relative to polygamous marriages.

5. WHEREAS, For seventy-two years the United States Government has prohibited the sale of intoxicating liquors in Indian Territory; and *Whereas*, in recent years treaties were made between the United States and the five civilized tribes of Indian Territory, in which the Indians consented to give up their lands for settlement and to dissolve their tribal governments on condition that they and their country should afterward be protected from the liquor traffic; and the United States agreed to the condition expressly stipulating as follows: "The United States agrees to maintain strict laws . . . against the introduction, sale, barter, or giving away of liquors or intoxicants of any kind or quality"; and *whereas*, The United States Senate, on February 7, 1905, amended the bill providing for statehood for Oklahoma and Indian Territory by inserting a clause prohibiting the liquor traffic for a period of twenty-one years in the entire new State: therefore, be it

Resolved, That we do hereby respectfully ask the Congress of the United States to insert in the new statehood bill the provisions of the Gallinger-Stone Amendment, providing for prohibition of the liquor traffic in the entire new State for a period of twenty-one years; and thus keep faith with the Indians, and at the same time give the people of that new State the protection they so much need.

6. That we declare openly our unending opposition to any and every system devised for the mere regulation of the beverage liquor traffic, and avow ourselves in favor of the total overthrow of such iniquitous traffic. We urge our people not to support any man or party that directly or indirectly favors the liquor interests; and furthermore we declare, by every intuition of the heart, by every fact and law of ethics, by every principle of a representative government, and by every counsel of the Word and Spirit of God, that no Christian has a moral right to affiliate with a political party which is antagonistic to or silent concerning the issue of the liquor traffic.

We recommend the following changes in the Discipline:

1. Sec. 1: Sub-section 1 unchanged.
2. Sub-section 2 be numbered sub-section 3; and that the word "first" be substituted for the word "fourth."

3. That the following be sub-section 2:

"Temperance Commission.—There shall be a permanent temperance commission, consisting of one minister and one layman from each Bishop's district, to be appointed by the board of Bishops. The duties of this commission shall be: To keep in close touch with similar organizations in other churches; to appoint or to authorize the appointment of delegates to local or national bodies; to collect funds for the expenses of correspondence and suitable literature."

4. That sub-section 3 be numbered sub-section 4; and that the word "health" be omitted and the words "body, mind, and moral nature" be inserted.

5. That in section 2 the words "unnecessary labor" be inserted, after the words "excursion trains," in line seven.

6. That sections 3, 4, 5, 6, and 7 remain unchanged.

Respectfully submitted.

H. C. SHAFER, *Chairman*,
C. S. LONG,
MISS KATE BOOKER, *Secretary*,
D. D. WHITE,
MRS. J. H. PATTERSON,
G. A. DAVIS,
A. RIGNEY,

Committee.

DR. D. W. SPRINKLE, of East Ohio Conference. I move its adoption as a whole.

Seconded.

It was adopted.

BISHOP WEEKLEY. I wish to call attention to the fact that five laymen were elected on the Board of Church Erection. It ought to have been four laymen and five ministers, and I move that the matter be referred to the tellers to correct the mistake.

Seconded.

THE PRESIDING BISHOP. If there be no dissent, may it not be corrected?

PROFESSOR KEPPEL, of California Conference. Is there anything in the law that says there shall only be four. Does it not say at least four?

BISHOP KEPHART. If it say "at least," then it may be five.

REV. W. I. BEATTY, of Iowa Conference. The report says four.

REV. J. W. LILLY, of Sandusky Conference. I am one of the committee that brought that report, and it says there shall be four lay-

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men and five ministers. It does not say "at least four and five ministerial."

REV. L. W. STAHL, of Allegheny Conference. The constitution as adopted reads thus:

The officers of the Society shall consist of nine Directors, four of whom shall be laymen, a Corresponding Secretary, and a General Church Treasurer, all of whom shall be elected by the General Conference. The bishops shall be directors of the Society *ex officio*.

THE PRESIDING BISHOP. Then it says positively four, so you will please correct it.

REV. J. S. KENDALL, of East Ohio Conference. I move we take up the report of Committee No. 16, on Course of Ministerial Study.

This was agreed to.

The assistant secretary read the entire report.

REPORT OF COMMITTEE ON COURSES OF MINISTERIAL STUDY.

We, your Committee on Courses of Ministerial Study, to which is referred Chapter IX, of Discipline, report as follows:

I. We recommend that the following changes be made in the Quarterly Conference Course of Study:

BOOKS TO BE ADDED.

"Grammar," by Cody, in first year.

"Word Study," by Cody, in first year.

"Composition," by Cody, in second year.

"Rhetoric," by Cody, in second year.

"Hints to Lay Preachers," by Myer, in first year.

"Quiet Talks on Prayer," by Gordon, to be read first year.

"Christ the Teacher," by Hott, to be read second year.

"Quiet Talks on Power," by Gordon, to be read second year.

BOOKS TO BE OMITTED.

"The Bible," by Holborn.

"Seven Laws of Teaching," by Gregory.

"Outline Bible Studies," by Dunning.

These three omitted, because they are a part of the Bible Normal Course, which is required before entering this course.

"The Family," by Bookwalter.

"Life of Weaver," to be transferred to annual conference course.

2. In chapter IX, section 2, paragraph 2, page 71, line 2, that the word "fails" be stricken out and "is unable" be substituted.

3. In Annual Conference Course of Reading:

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BOOKS TO BE OMITTED.

"Christian Doctrine," Weaver, from first and second year study course.

"New Era" and "Expansion," by Strong, from second year.

"Manual of Christian Evidences," Fisher, from fourth year.

"Church History," Schaff, from fourth year.

"Theological Encyclopedia," Crooks & Hurst, (out of print), from fourth year.

"Encyclopedia of Religious Knowledge," Schaff-Herzog, from fourth year.

BOOKS TO BE ADDED.

The name of author, "White," added after "Exegetical Studies," in second year.

"Life of Weaver," Thompson, to be read second year.

Name of author, "F. R. Weidner," added after "Exegetical Studies," third year.

"Explorations in Bible Lands," Hilprecht, be substituted for "Recent Researches," in third year.

"Systematic Homiletics," by Proudfoot, in books to be read, third year.

4. We would also recommend to pastors, for use in their classes of children, "A Christian Catechism," by Philip Schaff, published by The American Sunday-School Union, No. 1122 Chestnut Street, Philadelphia, Pennsylvania.

M. R. DRURY, *Chairman*,
A. B. STATTON, *Secretary*,
J. E. SHANNON,
D. D. LOWERY,
J. B. DEEVER,
J. H. RUEBUSH,
W. L. ROBERTS,
W. W. VINE,
J. S. DAVIS.

Committee.

DR. W. E. SCHELL, of Eastern Nebraska Conference. I move that we adopt the report as a whole.

Seconded.

REV. C. H. COX, of West Virginia Conference. I move that paragraph three be amended by striking out the word "reading" and insert the word "studies."

Seconded.

The amendment was adopted. The report as amended was adopted.

REV. J. C. BREMER, of Ohio German Conference. The report on church membership has not been adopted.

THE PRESIDING BISHOP. The report on church membership is called for.

Assistant secretary read the report.

REPORT OF COMMITTEE ON CHURCH MEMBERSHIP.

We, your Committee on Church Membership, recommend the following:

On page 20, Chapter IV, section 1, sub-section 3, fourth line, after the words "of our Church," strike out the remainder of said sub-section and insert the following:

"Then the members of the Church will stand, and the minister will repeat this covenant, as follows: 'Do you, the members of the Church of the United Brethren in Christ, enter into a covenant with this applicant [or these applicants] for membership, and promise to watch over, instruct, counsel and cherish him [or them] with all long-suffering, gentleness, and love?' The Church will then answer, 'We will endeavor to do so.' After which the hand of fellowship may be extended. The preacher shall then register the names of the accepted members in the Church record."

On page 20, chapter IV, section 1, immediately following the above sub-section, incorporate a new sub-section, to be numbered 4, as follows:

"Committee on Applicants for Membership.

"4. A local church which deems it advisable for its protection against imposition may appoint a committee on applicants for membership, who, together with the pastor, may make inquiry as to the advisability of admitting such applicants to membership in the Church according to the foregoing requirements."

On page 20, chapter IV, section 1, re-number sub-sections 4, 5, 6 and 7, and constitute numbers 5, 6, 7 and 8.

On page 22, chapter IV, section 2, sub-section 10, after the words "itinerant ministry," strike out "quarterly, or oftener," and substitute "weekly, or quarterly."

On page 23, section 2, sub-section 11, strike out the words "class," and substitute "local church."

On page 23, same section, in second line from the top of the page, after the words "may determine," insert "In case a member is suspended, all his privileges and functions as a member of the Church cease."

On page 23, section 2, sub-section 15, in the first line, strike out "class leaders" and substitute "church deacons." Also, in the same sub-section, line four, strike out "leader" and insert "deacon."

On page 26, section 3, sub-section 3, in lines nine and ten, after the words "local church," strike out "or class," and substitute "official board."

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On page 27, section 3, sub-section 5, line at top of page 27, strike out the word "class" and substitute "local church."

On page 27, section 3, sub-section 7, in the second line, strike out the word "class" and substitute "local church." In same line strike out the words "class leader" and insert "church clerk."

On page 27, chapter IV, section 4, in the heading of the section, strike out the word "Dismissal" and substitute the word "Withdrawal," so as to read, "TRANSFER AND WITHDRAWAL OF MEMBERS."

On pages 27 and 28, section 4, strike out sub-sections 1, 2, 3 and 4, and substitute the following:

"Certificate of Transfer of Members.

"1. When a member of our Church removes from one pastoral charge to another, he shall obtain a certificate of transfer by a majority vote of the membership, or official board of the local church of which he is a member, signed by the pastor, or if there is no pastor, by the class leader. The certificate to be in the form of number 1, section 1, chapter XXVIII, of our Book of Discipline, page 166."

A footnote shall be subjoined to all certificates of transfer, as follows:

"NOTE.—This is not a letter of dismissal from our church, and it does not terminate the connection of the member with the local church which grants the transfer."

"Transfer of Non-Resident Members.

"2. In case that any member of our Church who does not reside in reach of a local church, shall make application to the pastor for a certificate of transfer, the pastor may issue such certificate to said member if his Christian life is known to be good, and he has settled all his church dues, subscriptions, and assessments.

"Notice of Forwarding Certificates.

"3. The pastor who issues a certificate of transfer as provided in either of the preceding sections, shall, if practicable, forward such certificate, with proper notice and explanation in regard to it, to the pastor of the charge to which the member receiving the certificate shall remove.

"Notice of Reception of Members on Certificate.

"When a pastor shall have received a member on a certificate of transfer he shall notify the pastor, or class leader, of the local church from which it was issued, and said pastor, or leader, shall enter on the church record opposite the name of the transferred member, the words 'Removed by certificate of transfer.'

"Certificate of Recommendation.

"5. When a member of our Church shall remove from one of our pastoral charges, to another, and shall make application to the pastor for a letter of recommendation by which he may unite either with

another evangelical church or one of our local churches, said member may be entitled to receive such certificate of recommendation by a majority vote of the membership, or official board of the local church of which he is a member, signed by the pastor, or, if there is no pastor, by the class leader; provided, that the good standing of said member is evidenced by the settlement of all his church dues, subscriptions and assessments, and by his observance of the rules of our church pertaining to the 'Duties of Members' contained in Section 2, Chapter IV, of our Discipline. Said certificate to be in the form of Number 2, Section 1, Chapter XXVIII, of our Discipline, page 166.

"Limitation of Certificates.

"6. A certificate issued to a member of our church as provided in either of the preceding sections must be presented to some local church, or returned to the church by which it was granted, within eighteen months; otherwise it becomes null and void.

"Amenability of Certified Member.

"7. A member receiving a certificate of transfer, or recommendation, is amenable to the local church by which it was granted until said certificate is deposited with some other local church, or until the certificate expires by limitation.

"Disposal of Delinquent Non-Resident Members.

"8. In case a member removes from a pastoral charge and fails to report to the local church of which he is a member, at least once each conference year, he may be marked 'Removed without certificate.'

"Certificate of Withdrawal.

"9. If a member of our church desires to withdraw from the church, and his Christian life has been good, and he has settled all his church dues, subscriptions and assessments, he shall be entitled to a certificate of honorable withdrawal from the church by a majority vote of the membership, or official board of the local church of which he is a member, signed by the pastor, or, if there is no pastor, by the class leader. Said certificate to be in the form of Number 3, Section 1, of Chapter XXVIII, of our Discipline, page 166."

10. Re-number sub-section 5 of section 4 (on page 28), constituting it number 10.

11. Re-number sub-section 6 of section 4 (on page 28), constituting it number 11.

J. C. BREMER, *Chairman,*
A. C. WILMORE, *Secretary,*
E. H. RICHARDS,
JAS. A. BELL,
MARY A. GARBER,
J. A. RICHARDSON,
A. A. GROOM,
J. G. STEHMAN,

Committee.

REV. S. L. TODD, of Indiana Conference. I move that we adopt the report.

Seconded.

DR. R. J. WHITE. I move that we strike out all after "Certificate of Transfer of Members," and leave it just as it is in the Discipline.

Seconded.

DR. R. J. WHITE. My chief objection to it is this, that it changes radically the government of our Church. We have always believed that the laity of our Church has the power. This takes the power out of our hands and leaves it in the hands of the pastor. I repeat it, brethren, that this changes the genus of our Church. It takes the authority away from the laity of our Church and puts it in the hands of the pastor.

REV. D. D. LOWERY, of Eastern Pennsylvania Conference. Of course there are some items proposed in the section given here that may not be so helpful, but there is one thing that this motion will carry along that we certainly ought to retain. We are now losing hundreds of our members every year for want of an effective transfer—hundreds of them; there are hundreds of our members moving out into these Western States that you people of the West are losing because we have no effective transfer. They are moving from one State to another, and before the pastor living in that city knows of their presence there, they are in other churches. Now, this proposition here is that when a member moves from one place to another the pastor of that member sends the transfer of the member to the place in which such member then resides.

THE PRESIDING BISHOP. If there is something in that that you think ought to be retained, why don't you move an amendment making an explanation.

DR. R. J. WHITE. I think I can make a motion so it will be acceptable to the brother, and it is this: Instead of its reading by the pastor, let it be by the official board of the Church, that the transfers and letters are not to be given by the pastor, but to be given by the official board.

REV. D. D. LOWERY. Well that might do, Mr. Chairman, but after all, the certificate of transfer from one of our churches to another of our churches ought to be made by the pastor to the pastor of the other church. If that fails, the whole thing fails. So far as the certificate of dismissal is concerned, that is a different matter entirely. But I am

speaking now upon this one point, the certificate of transfer, and not the certificate of dismissal, and it seems to me that that ought to be in the hands of the pastor—simply transfer it as you would in any other line of business, in any other organization; if a man goes away from one to another, he is transferred by the head of the department, and so in the Church. What I desire by this is simply that a member removing from one place to another, he shall be transferred to the church of that place, so that he shall be cared for and that he may be helped himself and may be a help and a blessing to the church. We have to-day, as I stated a moment ago, hundreds living in cities here and there who are practically of no account financially and less spiritually to the Church, and the pastors have no control over them and can do nothing with them. Now, the difficulty is here: You leave the matter simply to the discretion of the local church from which the brother moves; some pastor may desire to hold these names, so as to have them on the list for his report at annual conference, whereas if he should report, say, twenty-five transferred, he would have a more solid membership to report at annual conference than he otherwise could have, and the church that should have those transferred members would retain to our denomination those members that we are otherwise losing each year. Now, if Brother White's suggestion would meet that particular point, I would readily accede to his wishes in that regard, but I fear that just here there may be a weak point—the official board themselves sometimes want to retain those members moving away.

BISHOP MATHEWS. Brother Lowery, will you let me suggest that the certificate be granted by the authority of the official board?

REV. D. D. LOWERY. So it is made obligatory it will be accepted.

REV. L. W. STAHL. If we are going to say "deacon" in place of "elder" it ought to be made to harmonize. It ought to harmonize all through.

DR. G. P. MACKLIN, of Miami Conference. According to the previous action of this General Conference, we have provided for the office of deacon, and if you change the name here to deacon, it will confuse with elder, and class elder and class deacon are provided for.

THE PRESIDING BISHOP. You will please hold this for the amendment, which is to strike out.

W. A. LUTZ, of Pennsylvania Conference. I do not see how we can afford to throw it aside. This matter has come up before our

official board and we should not throw it out. It has been before our official board time and again, as it ought to be. As Article VIII. provides for there, "In case a brother removes from a pastoral charge and fails to report to the local church of which he is a member at least once each conference year, he may be marked 'removed without certificate.'" We had last year on the revision of our class records forty-one members that were non-residents. What to do with them we did not know. We have no law by which we could remove these members or mark them removed on our books. Again, in the ninth article, "If a brother of our Church desires to withdraw from our Church and his Christian life has been good and he has settled all his church dues, subscriptions, and assessments, he shall be entitled to a certificate of honorable withdrawal by a majority vote of the membership or official board of the local church of which he is a member, signed by the pastor, and if there is no pastor, by the class-leader." This I think should be as it is. Often certificates of membership are given to persons who have not paid one cent; they have subscribed money for parsonages and other funds, and they have not paid them. As one man said, "I will pay you as I please, and you cannot collect it, either." This covers that exactly, and I do not think you ought to strike it out.

DR. A. C. WILMORE, of White River Conference. This is my report, and I would like to have a word to say. I wish to say this to the Conference, that this committee went over its work very carefully, and spent a large part of two nights trying to arrange this to conform to our Discipline. You will notice, brethren, on the one hundred and sixty-sixth page of our Discipline, that we have three formulas. Now this harmonizes with these three formulas. What was in the Discipline was so ambiguous that no church officers could give a proper construction of the law. It was one of the most antiquated things we had in the Discipline. Sixteen years ago you revised your Confession of Faith and the Constitution, but left this old rule of church membership that had been amended and amended again without any form, and we have arranged it in systematic order. We have not put anything in except what we have below, about awarding certificates. That was called for from the Eastern Pennsylvania Conference. We have a certificate of transfer of membership we give to our members in the Discipline, but we have no arrangement to conform with the new certificate whatever; there is

no harmony; you can make anything out of it, and we spent our time to straighten it out. We think the more you will look at it the more you will see it is in harmony. We have endeavored to use better language and the composition is better; it is better in every way, and I wish you would vote it through.

R. H. BENNETT. I want to ask the committee if it is their intention under Paragraph 8 that the membership of the party shall cease if the official board makes that finding and marks them removed without certificate—whether that is the purpose of that clause? It does not say anything about it.

DR. A. C. WILMORE. No, sir. They may be reinstated, and we could have put that in. We arranged it and revised it and put in systematic order. All that is new is found in the items just below—what you suggest striking out—the transfer of non-resident members. In fact, that is not new; it is in the old, but it is not systematic. The third item and the fourth item, (it isn't marked fourth, I notice; figure 4 was left out,) those are two new items, and they are the only new items we have. They only contain the items in the old Discipline, as you will see, and I can show you, if I take the time to look over them; and this note is put in and it is a good thing to have. If that footnote is not there, he thinks by keeping that in his trunk he can get out of the Church; but when he reads that footnote he will find he cannot get out of the Church by keeping that in his trunk. You will find that hundreds will put their membership in that would not do it without that footnote.

The motion to strike out did not prevail.

REV. L. W. STAHL. I move to amend the report by striking out the word "deacon" and leaving it "leader," as it is in the Discipline.

Seconded

DR. A. C. WILMORE. We put that part in there to harmonize with the item you added the other day in the report on ministry of the Church. The deacon is to look after raising the money for the poor.

REV. D. D. LOWERY. I think we had reference to class steward and not to class leader.

THE PRESIDING BISHOP. Yes, you have the terms mixed.

DR. W. E. SCHELL. I move that there be an amendment in Paragraph 3, third line, that the words "or her" be inserted in the parenthesis at the end of the fifth line, third paragraph, first page of the report.

THE PRESIDING BISHOP. There is an amendment pending. All in favor of striking out the word "deacon" and leaving the word "leader" indicate by uplifted hand. All opposed, like sign.

It was stricken out.

The suggestion of Dr. W. E. Schell was agreed to by general consent.

DR. W. O. FRIES, of Sandusky Conference. I would like to offer an amendment on page 19, under "Questions to Applicants," No. 2. "Have you experienced the pardon of your sins, and have you now peace with God? If so, answer, I trust I have." I would like to substitute the following: "Have you accepted the Lord Jesus Christ as your personal Savior and have you now peace with God? If so, answer, I have," and I so move.

Seconded.

DR. R. J. WHITE. I move to substitute this in place of the amendment: That this question shall be, "Do you believe in Jesus Christ as your personal Savior? If so, answer, I so believe."

Seconded.

DR. R. J. WHITE. My reason for asking this question is this: We are then in perfect harmony with the teachings of God's Word. Jesus Christ said, "He that believeth and is baptized shall be saved," and "He that believeth hath everlasting life," and I think we ought to ask biblical questions, the questions that Jesus insisted upon. If people believe in the Lord Jesus Christ, they have eternal life. If they do not believe, they shall not see life, but the wrath of God abideth on them. Therefore I am in favor of the substitute.

REV. J. R. CHAMBERS, of Neosho Conference. I am opposed to this amendment. I am in favor of leaving the Discipline as it is. If we want to put ourselves down exactly on the basis of the Christian or Campbellite Church we will adopt this amendment. We believe in the Holy Ghost conversion by a personal acceptance of Christ. I think we want the Discipline as it is.

THE PRESIDING BISHOP. You will do well to put this Discipline on the Word of God.

The substitute of Dr. White was lost.

REV. J. E. SHANNON, of White River Conference. I am heartily in favor of Brother Fries's amendment. If any man experiences the pardon of his sins, that takes place with God. He experiences the results.

THE PRESIDING BISHOP. They are manifest in his life. There are a great many fellows that say "I have" when they have not.

Amendment of Dr. Fries prevailed.

REV. L. W. STAHL. I suppose we will make the same change in other places.

THE PRESIDING BISHOP. Yes.

THE PRESIDING BISHOP. All in favor of adopting the report raise the hand. Opposed, like sign. It is approved.

REV. C. H. COX, of West Virginia Conference. I move that the formula relating to the acceptance of members given on page 153 be harmonized with the Discipline relating to the same thing on page 20, Chapter IV.

This was done by general consent.

REV. GEORGE P. HOTT. As to the dividends of the Publishing House, I want to offer the following resolution:

WHEREAS, The Publishing House has shown a net balance in profits of about \$100,000 for the past quadrennium, after distributing to the conferences over \$40,000; and, whereas, we believe that by keeping faithfully the obligations laid upon us by the fathers in this matter lies at the foundation of its success, therefore, be it

Resolved, That we deem it equitable that for the coming quadrennium that at least one-third of the net profits of the house should be distributed as dividends to the several annual conferences.

GEO. P. HOTT.

MARK KEPPEL.

Seconded.

REV. L. W. STAHL. I would like to ask this: It is known to this Conference that the house has considerable of a load just now to carry, and I do not think, not knowing how the times may be in the future, what one year with another may bring forth, it would be the best policy for this Conference or the Agent or the trustees to order such things that they do not know that they can do. I think the Agent and trustees are willing to do the very best they can with the profits, and I move you that this matter be referred to the board.

Seconded.

It was so referred.

THE PRESIDING BISHOP. The secretary will read the report of Committee No. 22 on Church-Houses and Parsonages, etc.

Assistant Secretary Schaeffer read as follows:

UNITED BRETHREN IN CHRIST

REPORT OF COMMITTEE ON CHURCH-HOUSES, PARSONAGES, ETC.

We, your Committee on Church-Houses, Parsonages, etc., beg leave to report as follows:

We recommend the following changes for your consideration, and adoption in Chapter XIII. of the Discipline:

1. That the word "Appointing" be changed to the word "Electing," in the title of section 1; also, that the word "appoint" in line five of section 1, be changed to "elect"; and that the word "judicious," in the same line, be omitted; and that all following the words "quarterly conference," in the tenth line, be omitted from the above section.

2. That the word "appoint," in the second line of section 2, be changed to "elect"; and after the word "and," in the third line, the following shall be inserted: "the secretary of the board of trustees shall see"—omitting the word "to," to make sense.

3. In the first line of section 3, omit "or oftener if need be"; and in line two, after the word "shall," add the following: "organize if a new board, or reorganize if an old board, by electing." In line three of the same section, add the word "special" before the word "meetings"; and in line four, change the words "two other" so as to read "a majority of the."

4. In section 6, in line eight, after the words "warranty deed," add the words "the blank form."

5. In section 10, page 84, omit the following from lines one and two: "annual or quarterly conference, or members of any local church."

6. That all parts of Chapter XIII remain unchanged.

7. We further recommend that there be no changes in Chapter XIV, except the following shall be added to section 5: "and shall reorganize thereafter annually."

Signed in behalf of Committee.

WM. D. STRATTON, *Chairman*,
S. E. KUMLER, *Secretary*.

DR. D. W. SPRINKLE, of Eastern Ohio Conference. I move its adoption.

Seconded.

The report was adopted.

THE PRESIDING BISHOP. The secretary will read the report of the Committee on State of the Church.

The assistant secretary read as follows:

REPORT OF THE COMMITTEE ON STATE OF THE CHURCH.

We, your Committee on State of the Church, beg leave to report as follows:

Standing to-day along the mountain range to which the church has ascended under the leadership of Jesus our mighty conquering

King, we rejoice in the midst of the din of battle as we look upward toward the sunlit summit of triumph and victory.

Many have been the conflicts the Church has waged against her mighty foes with which she has had to contend, and her victories have been written in blood and in tears, on many pages of her history. Still the battle is on.

Many dark lines mark the background of the future prosperity of the Church, but the foreground is tinted with the bright rays of the sun of righteousness in his coming majesty and millennial glory.

Many forces confront the Church to-day to retard her in the mighty conquest of the world. Let us look at them at this perilous hour as they appear upon the pages of the past, and from this point take an upward glance of the future and catch a gleam of hope and light until we shall see her moving clear as the sun, fair as the moon, and terrible as an army with banners.

One of the dark forebodings that appear upon the background is the laxness of the church membership to hold fast the principles laid down by our fathers for the quiet hours of prayer and meditation.

The wild, mad rush to-day for greed and gain has become master of the hearts and affections of men and women who are identified with the Church of Jesus Christ. Many are seeking for place more than purity, for pleasure more than a life of perfectness in Jesus.

The Church has had in the recent years a mighty touch of the world, and is molding it much after the material instead of the spiritual; robbing it of its old-time fire and zeal for saving men; and has settled down to cold formalism and speculation.

Again: The Church has in these years to some extent been diverted from the purpose of God in giving her a place in the world, and these passing years have revealed many changes, in the rapid pace set in motion by the world and its aggressive movements, and the tendency of the Church has been to take pattern therefrom. She has lost much of her spiritual power and usefulness. The old-time class and prayer meetings have been left far behind, while fraternal societies of human origin and material purposes only have forged to the front. And these things have had a tendency to rob the Church of its men and women, its money and its power.

The many church members turn away with the ungodly world to the Sunday baseball, the Sunday excursion—parks, festivals, and other places of diversion, to the destruction of Godly piety and fellowship on the Lord's day; and the Sunday school and the services of the sanctuary are left unattended by those who have paid their vows to her constant means of grace. Many who bear the name of Christian, spend their evening hours at cards, at operas, and even at the dance, rather than spend these hours of the early nightfall in the study of God's Word and in prayer.

Many drift along the surging sea of worldly satisfaction and selfish

gratification, until they bring the Church of our Lord into disrepute in the midst of a heartless and gainsaying world.

But in this moment of dearth and darkness and shadows thrown about us, let us look up and hear the voice of our God: "O that thou hadst hearkened to my commandments; then hadst thy peace been like a river and thy righteousness like the waves of the sea."

So let us turn our eyes upward toward a better day, where the hill-tops gleam with a new radiance of splendor and beauty. To-day we are pitching our tents toward the highlands, and are thereby getting a new viewpoint from which we behold the triumphs of our fathers in the past, the marvelous opportunities of the present, and the mighty responsibilities of the future, as we press forward on the upward sunlit way, looking for our coming King. We observe a marvelous spirit of worldwide evangelism stirring the very heart of the Church to-day, until the gospel is not only being preached to enlighten men and women, but is being carried to the four corners of the world. The young life of the Church is being laid upon the altar of consecration and service for the great missionary work of bringing the world to the feet of the Son of God. And alongside these precious lives are being laid the means to prosecute the work, until we are now able to enter more vigorously the golden fields of opportunity, responsibility, and glorious results.

We admire the marvelous achievements of our boards of missions. At the very threshold of this new century, with pressing debts paid, this means wonderful things to the Church in the next quarter of a century, should Jesus delay his coming.

Again: The hearty coöperation and unity of spirit and aggressive movement of all the evangelistic bodies bespeak to our anxious hearts the fulfillment of Christ's prayer to the Father, "That they may all be one as we are." Therefore the field widens and brightens in the glowing sunlight of a better day.

"Thou hast put all things in subjection under his feet, for in that he put all things in subjection under him, he left nothing that is not put under him; but now we see not all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor."

And under him the progress of the Church is shown in the more efficient qualification for the ministry. The Church has realized the burning need of God-called and God-sent men and women to bear the message of a living gospel to a sinful, dying world; and so we have come to see that God is putting his divine seal of approval upon the spirit-filled ministry.

Thus in the onward march of the Church under the Captain of our salvation, and a loyal, consecrated ministry and membership, may we not hear in the not far distance the sound of the chariot-wheels of our God coming to the judgment? Shall we not hear the words of Jesus, "Be ye therefore ready?"

We therefore recommend—

1. To the ministry of the Church the necessity above everything else the emphasizing of the essential fundamentalities of the gospel, namely: The Lordship of Jesus Christ, his vicarious suffering, his death and his resurrection from the dead, and the regeneration of man's nature.

2. That all our people return to the old landmarks of our fathers in the rebuilding of the altars of God in all our homes. The daily reading of the Holy Scriptures and the attendance upon the services of the sanctuary as per Discipline.

GEORGE MILLER,
S. L. TODD,
C. H. COX,
M. P. MILLER,
JASPER GOSHERT,
J. W. SCHOFIELD,
J. L. BRANDENBURG,
GEORGE A. WOLFE,
W. E. STANLEY,
Committee.

REV. J. E. SHANNON, of White River Conference. I move we adopt the report.

Seconded.

S. W. LOTT, of Sandusky Conference. I move to amend by striking out paragraphs 7, 8, 9, and 10 of this report.

Seconded.

S. W. LOTT. My reason for this is that this does not state the true condition of the Church. I want to call your attention to one sentence, "She has lost much of her spiritual power and usefulness." I do not believe that is true. Take these paragraphs all together and it represents a pessimistic view.

The portion stricken out begins with "The Church has had in recent years a mighty touch of the world," and ends with "many drift along the surging sea of worldly satisfaction and selfish gratification until they bring the church of our Lord into disrepute in the midst of a heartless and gainsaying world."

This was stricken out.

COL. ROBERT COWDEN. I move to further amend by striking out the last three lines on the second page and the first two lines on the next page as being irrelevant.

The portion moved to be stricken out: "Thou hast put all things in

subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honor."

This was stricken out.

The report as amended was then adopted.

BISHOP KEPHART. Now, let me call your attention to one thing, brethren, and that is this: As I understand the situation, you want all the acts relative to the general Church boards to go into effect at once, so those boards have authority to act.

DR. FUNK. I so move, Mr. Chairman.

Seconded.

THE PRESIDING BISHOP. It is moved and seconded that the church boards elect hereby have authority to take charge of the work assigned them. All in favor raise the hand. Opposed, like sign. It was so voted.

Professor Keppel, chairman of the board of tellers, reported that the name of Dr. I. H. Albright was substituted in place of J. A. Michaels, a layman, on the Church-Erection Board, and this will now leave the board stand five ministers and four laymen.

DR. BIERMAN, of Eastern Pennsylvania Conference. I move that we consider the report on itinerancy.

THE PRESIDING BISHOP. If there be no objection, the secretary will read at once.

Assistant Secretary Schaeffer read the report.

REPORT OF COMMITTEE ON ITINERANCY.

We, your Committee on Itinerancy—chapters 7 and 8, pages 60-68; Discipline—beg leave to report as follows:

On page 60, paragraphs 1 and 2 unchanged.

Paragraph 3, which now reads as follows: "Should a pastor desire to leave the work assigned him, etc.," we recommend that it shall read: "Should a pastor after duly entering upon the work assigned him desire to leave the same for any reason, he shall inform the presiding elder of his intentions, in writing, at least thirty days before his resignation is to take effect, and satisfy him that all his obligations to the charge have been satisfactorily adjusted; and should said minister leave or neglect his charge, except it be through sickness or other unavoidable circumstances, he shall be accountable to the next annual conference."

TWENTY-FOURTH GENERAL CONFERENCE

Page 61, fourth line from top, strike out the words "another elder," and substitute "one or more elders."

Page 68, chapter VIII, section 2. We recommend to prefix and make read as follows: "The Board of Bishops shall constitute a Board of Management of Deaconess homes, and when a majority of the pastors of our church in a city or conference wish to establish such a home, they must first submit their plans to the Board of Bishops at one of their annual meetings, and if the matter is approved by the Board it shall prepare rules and regulations by which such Deaconess home shall be founded and managed."

There was submitted to us a course of study, as follows, for Deaconesses, in the German language, desiring it placed in the Discipline. All other rules unchanged.

*BUECHER FUER GEMEINDE-DIAKONNISSEN STUDIEN-KURSES.
(ERSTES JAHR.)

1. Die Deutsche Bibel.
 - a. Altes Testament, 1 Mose—2-ten Chronika.
 - b. Neues Testament, Die Evangelien.
2. "Life of Christ," by Stalker.
3. "Geschichte der weiblichen Diakonie," Golder.
4. "Manual of Bible Study," Blakie.
5. "Deaconesses," Wheeler.
6. "In der Schule des Gebets," Murray.

BUECHER ANGERATEN ZU LESEN.

"Des Christen Geheimniss eines verborgenen Lebens," H. W. Smith.
"Life of Christ," Eddersheim.
"How to Bring Men to Christ," Torrey.

(ZWEITES JAHR.)

1. "Die Deutsche Bibel,"
 - a. Altes Testament, Esra—Malaachi.
 - b. Neues Testament, Apostelgeschichte bis Offb., Johannes.
2. "Binney's Compend."
3. "Heilige Geschichte," Sulzberger.
4. "Calwer Kirchengeschichte."
5. "Life of St. Paul," Stalker.
6. "Social Law of Service," Ely.
7. "Die Krankenpflege," Duemling.

BUECHER ANGERATEN ZU LESEN.

"Manual of Nursing," Weeks.
"Tongue of Fire," Arthur.

"Vereinigte Brueder Kirchengeschichte," Berger.
"Groesserer Katechismus," Nast.

J. D. WYANDT, *Chairman*,
W. L. HINSHAW, *Secretary*,
J. W. LAKE,
I. H. ALBRIGHT,
G. C. WILLIAMS,
A. A. MOORE,
W. E. BURGESS,
HENRY WRIGHT,
MISS GRACE WARNER,
Committee.

The report was adopted as a whole.

SECRETARY SNYDER. Now, I believe this exhausts our reports unless something is supplemental. I present the following:

Resolved, That all the acts and all the rules of Discipline that are out of accord with the acts passed by this General Conference are hereby repealed.

E. B. BIERMAN.
J. H. SNYDER.

REV. L. W. STAHL. I believe we had that the other day.

THE PRESIDING BISHOP. Then if you have something on that, that will be withdrawn.

REV. J. R. CHAMBERS, of Neosho Conference. There was a resolution offered by Brother Drury and Brother Carlton on general church assessments and referred to some committee. What has been done with it?

THE PRESIDING BISHOP. I do not know anything about it. I have been requested to state ~~that~~ immediately upon adjournment there will be a meeting of the Church-Erection Board.

PROF. E. S. LORENZ. I rise to a question of privilege. I desire to state that last week I was in opposition to certain matters pending in the Conference, and some remarks I made on that day were construed as a personal attack on the bishops now bishops *emeritus*. I did not think that such an impression had been made on the Conference, and I had no idea that such an impression had been made upon the bishops themselves until to-day, or I would have called it up before. I will say that such an impression was absolutely without foundation, as I made no such an attack on the bishops, intended none; that my words, I am sure, could not be construed into such an attack. The words found in the public print never came from my lips—that the Church

was dissatisfied. What I did say was that the bishops had risen to the full expectation of the Church; that some of us regretted that they had not exceeded the expectation of the Church, which was a very different proposition from that in the public prints. I want to say further that, so far as Bishops Castle and Kephart are concerned, such a thought as an attack on them did not enter my mind, and I am sorry that the dear brother who thought it necessary to reply to it left the impression that such was the intention or bearing of my remarks; and I think it due the bishops and I think it more due to myself that I make these remarks.

BISHOP KEPHART. I will tell you, Brother Lorenz, that so far as myself personally was concerned, I was too much obtuse to consider your remarks in the way in which some people did. My wife always told me that I was too obtuse to take an insult when one was offered. [Laughter.] But I assure you, Brother Lorenz, I never dreamed that you were intimating or insinuating at all. I never thought so.

BISHOP CARTER. I would be glad to make this request of the members of this Conference, that if you know of members of our Church going South, ministers or other members, will you kindly write me at Chattanooga, Tenn. I have just learned of ten members that went to Florida with a preacher; that will lead to an organization in that part, and we have formed several congregations of people moving South, and if you will let us know about these members, we will be glad to look after them.

REV. W. A. SMITH, of Southeast Ohio Conference. I do not know whether to ask for a question of privilege or not, but I will say something—you determine what it is. Four years ago I think there was some action taken in this General Conference with reference to a committee to arrange for a general Church hymnal, and in some parts of the Church we feel the need very much of a general Church hymnal. This is suggested for you to take action, if you may feel disposed, as a body.

DR. FUNK. I move that we do now adjourn *sine die*.

THE PRESIDING BISHOP. The minutes will be read before I put that motion.

DR. FUNK. Nearly all the brethren are getting ready to leave within a quarter or half hour, and I move that we dispense with the reading of the minutes. The secretary has been careful. Only a few

UNITED BRETHREN IN CHRIST

changes have been made during this General Conference, and I move to approve them without reading.

Seconded.

The minutes were approved.

DR. BIERMAN, of Eastern Pennsylvania Conference. I would like to offer the following:

Resolved, That we hereby express our high appreciation of the royal entertainment and many courtesies shown the officers and members of this Conference by the press, the entertainment Committee, and the citizens of Topeka.

E. BENJ. BIERMAN.

A. H. LAUGHBAUM.

This was unanimously adopted.

The motion to adjourn prevailed.

Bishop Kephart pronounced the benediction, as follows:

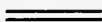
"And now unto Him who hath redeemed us and washed us in his own blood, to him be the glory, the power, and the honor, now and evermore. Amen."

With one stroke of the gavel the twenty-fourth General Conference of the United Brethren in Christ closed.

We hereby certify that the foregoing record of the acts done and passed by the General Conference of the United Brethren in Christ, held in Topeka, Kansas, from May 11 to May 22 inclusive, 1905, is correct.

*J. H. Snyder, Recording Secretary,
Eugene Schaeffer, Assistant Secretary,
Chas. J. Hall, Stenographic Secretary.*

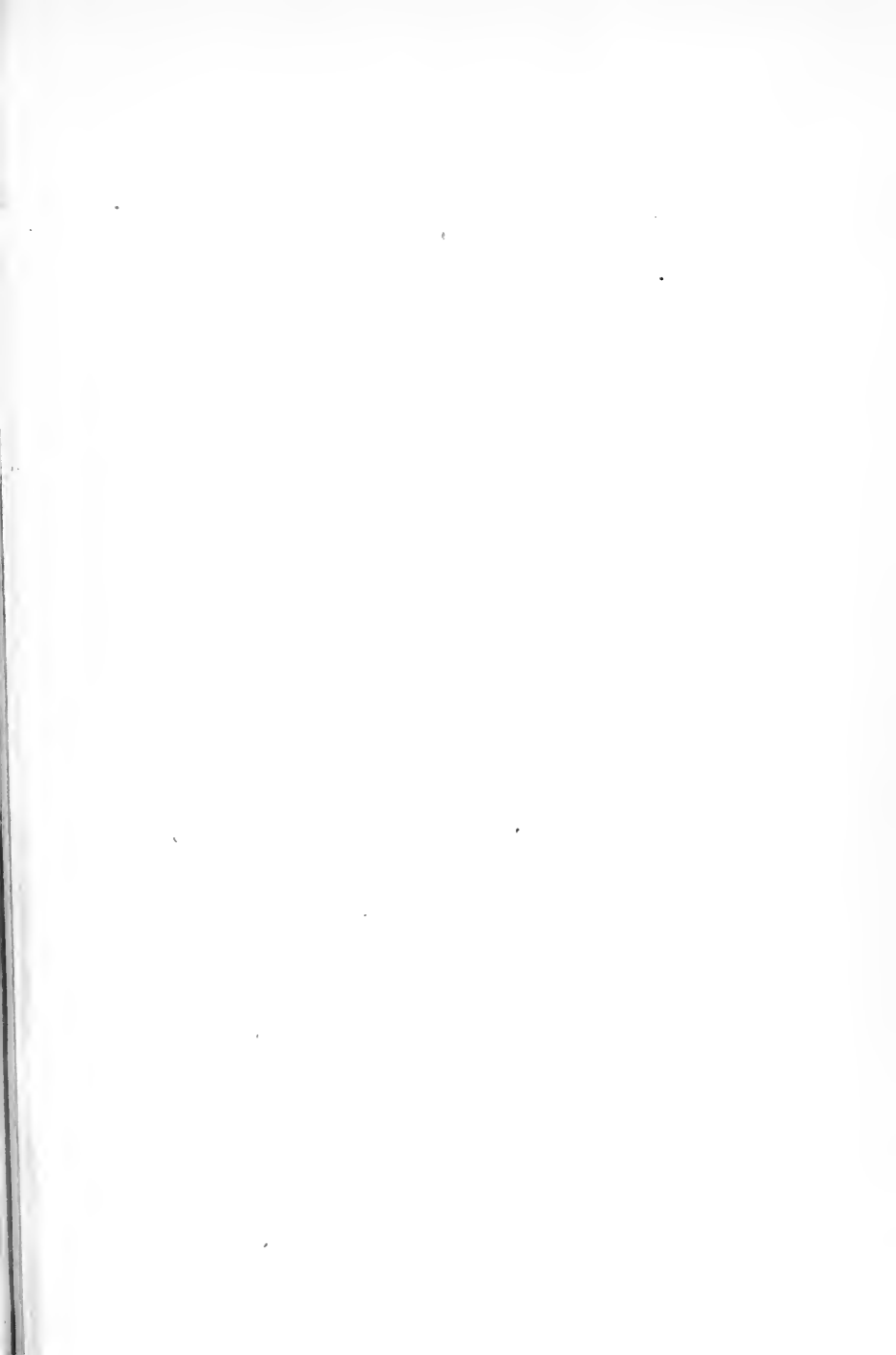
Dayton, Ohio, July 24, 1905.

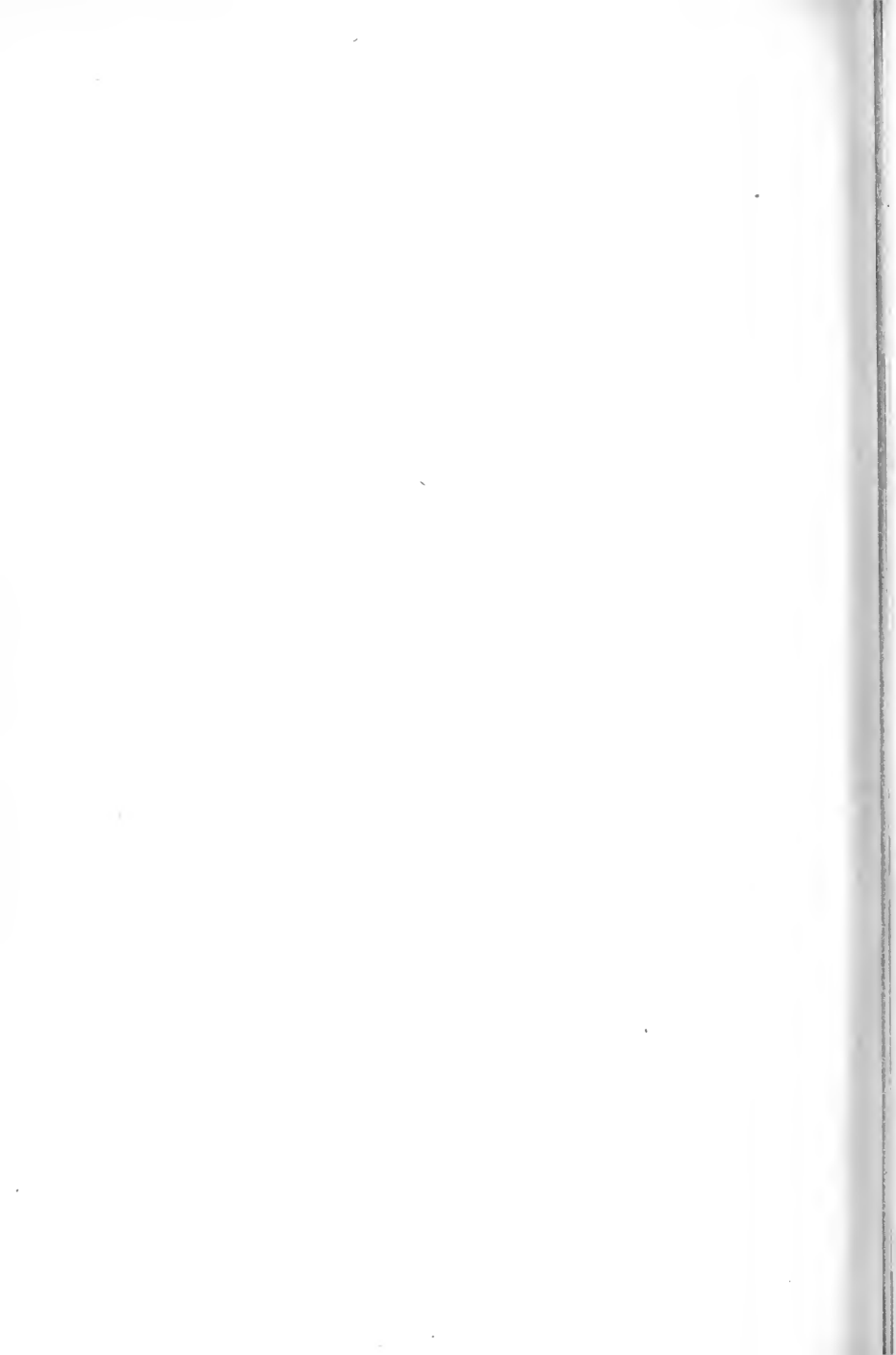


The undersigned, being the committee to edit the proceedings of the Twenty-fourth General Conference of the Church of the United Brethren in Christ, hereby certify that the foregoing pages contain all the proceedings verbatim, excepting that ordered from the minutes by action of the Conference.

*W. R. Funk, }
J. L. Senseny, } Committee.*

Dayton, Ohio, July 31, 1905.





Portraits of Delegates

Who were present at the

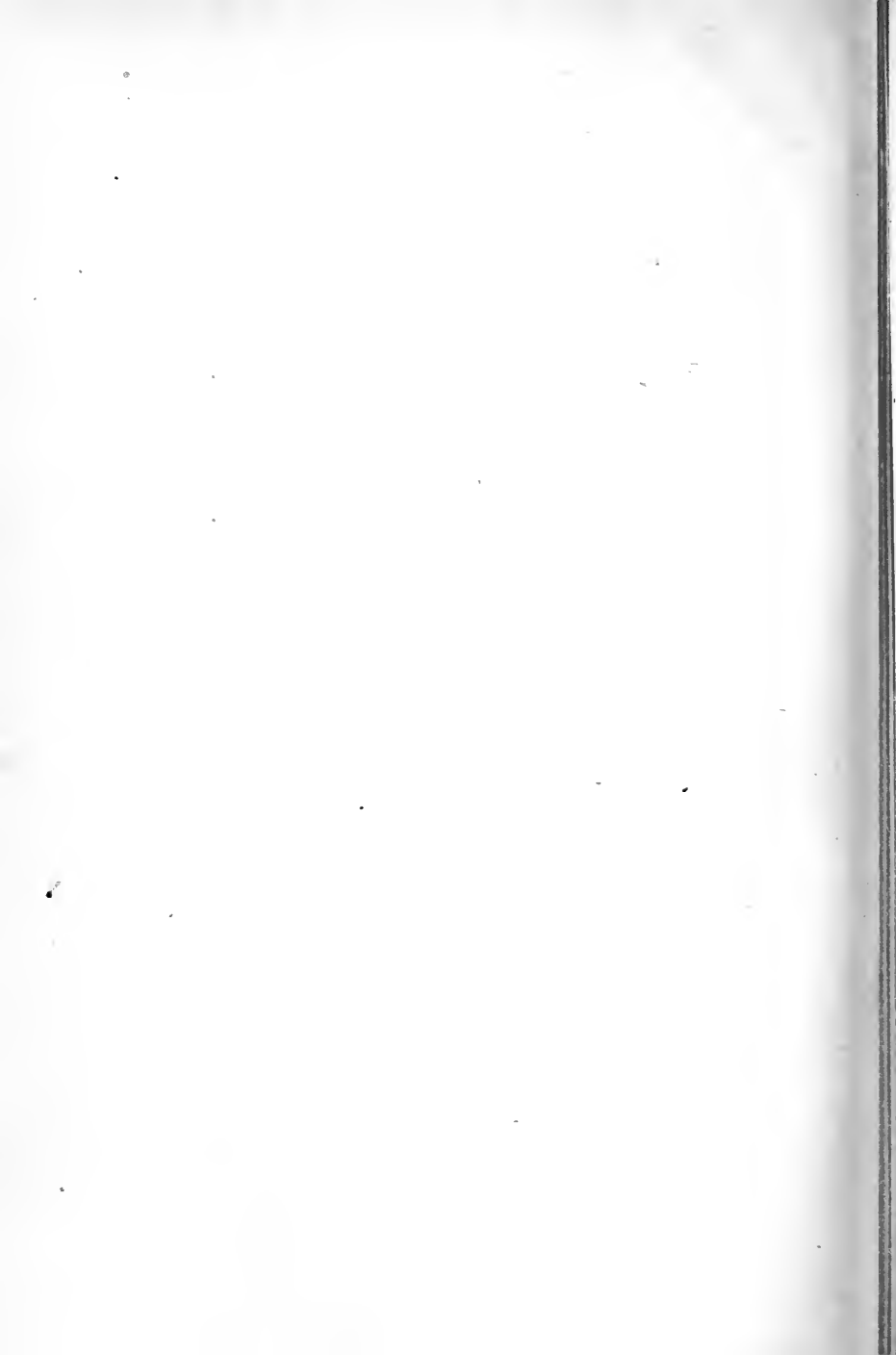
Twenty-Fourth General Conference

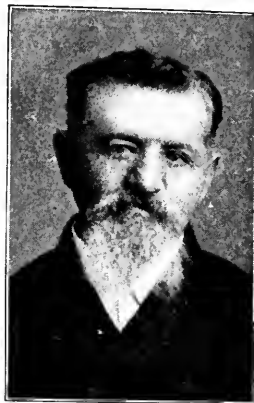
of the

United Brethren in Christ

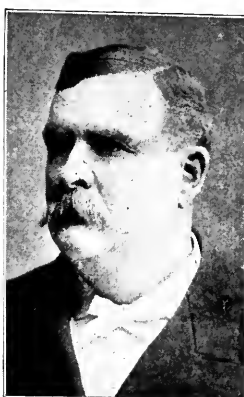
at

Topeka, Kansas, May 11-22, 1905

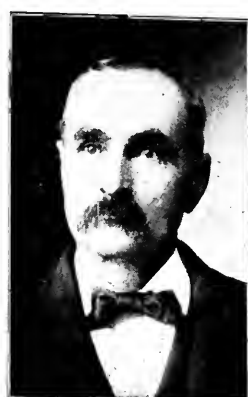




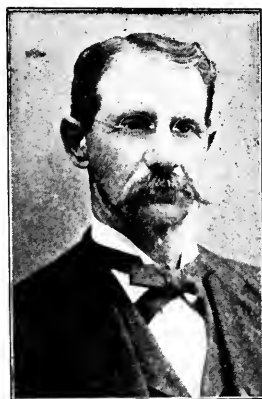
REV. W. L. HINSHAW,
Arkansas Valley.



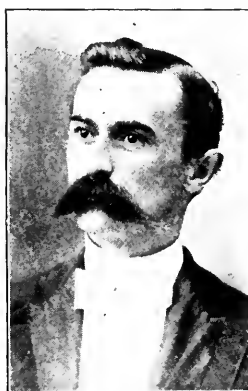
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Arkansas Valley.



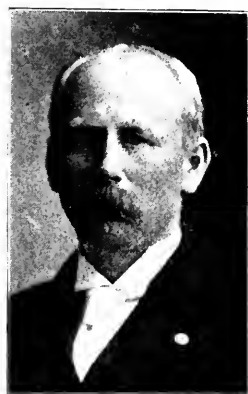
W. C. GUYER,
Arkansas Valley.



D. D. WHITE,
Arkansas Valley.



REV. J. L. PARKS,
California.



M. KEPPEL,
California.



REV. W. B. LLOYD



CHAS. JOHNSON.



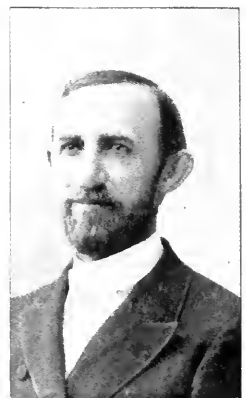
REV. L. S. CORNELL.



REV. G. W. SHERRICK,
Allegheny.



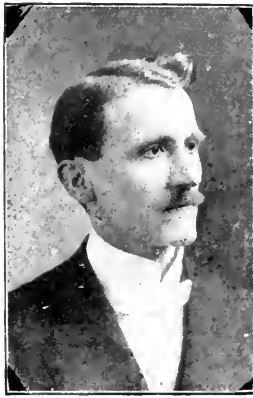
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Allegheny.



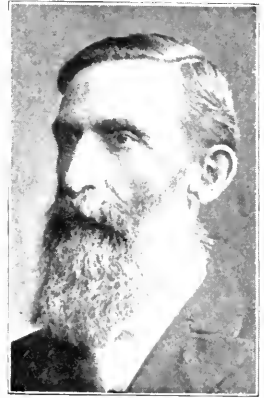
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Allegheny.



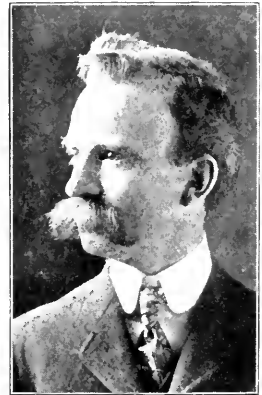
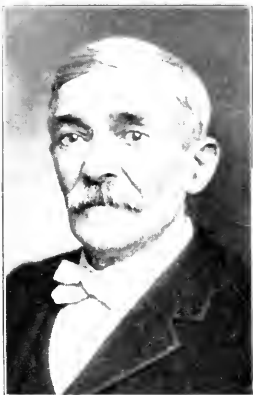
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Allegheny.

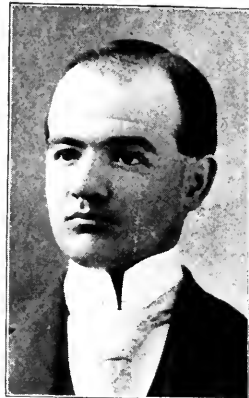


REV. S. S. HOUGH,
Allegheny.



REV. L. W. STAHL,
Allegheny.





H. BAISH.
Allegheny.



A. E. ROOSE,
Allegheny.



E. D. MILLER.
Allegheny.



REV. R. J. WHITE,
Eric.



REV. N. J. MCINTYRE,
Eric.



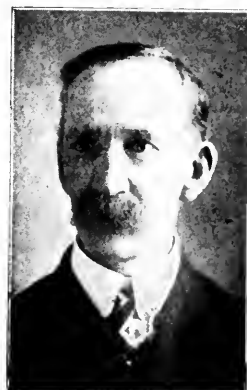
REV. I. BENNEHOFF,
Eric.



D. SHAFFER



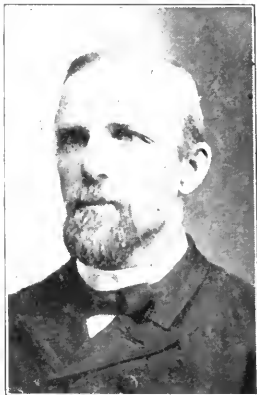
MRS. O. I. GAGE



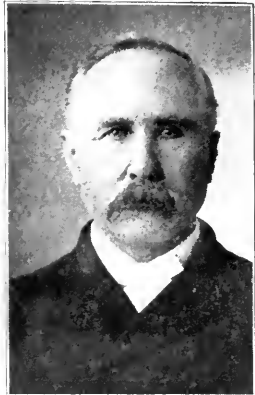
S. M. LOVE.



REV. W. F. CRONK,
Des Moines.



REV. E. W. CURTIS,
Des Moines.



REV. G. O. PORTER,
Des Moines.



REV. GEORGE MILLER,
Des Moines.



MRS. A. M. RHINEHART,
Des Moines.



ED. VANCELEVE,
Des Moines.



W. F. BURDETTE



JOHN STEARNS



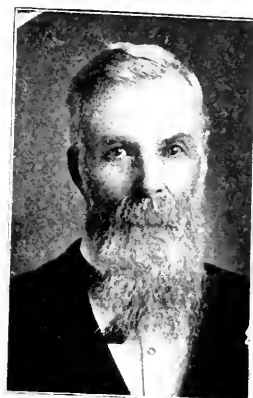
REV. H. BARNUM



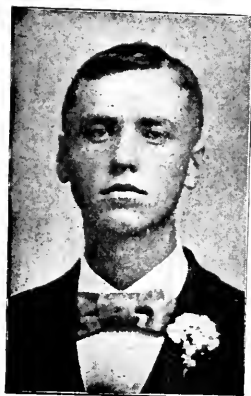
REV. S. W. PAUL,
East Tennessee.



W. C. KEEZEL,
East Tennessee.



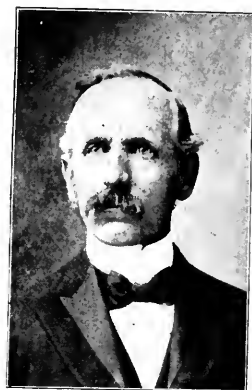
REV. D. P. BAKER,
East Tennessee.



O. S. MONEY,
East Tennessee.



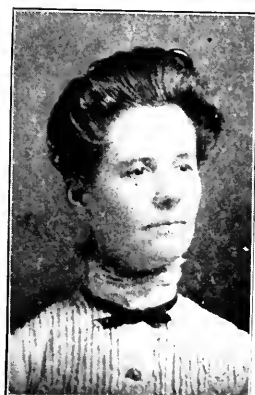
REV. C. S. LONG,
East Nebraska.



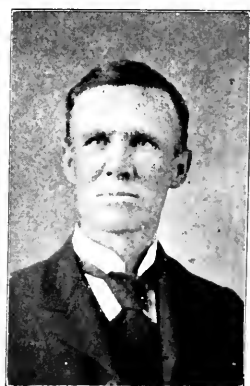
REV. W. M. BUSWELL,
East Nebraska.



REV. W. E. SCHELL.



MRS. W. E. SCHELL.



S. C. CALDWELL.



REV. H. S. GABEL,
East Pennsylvania.



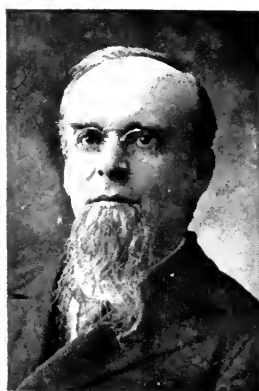
REV. M. J. MUMMA,
East Pennsylvania.



REV. D. D. LOWERY,
East Pennsylvania.



REV. H. V. ROOP,
East Pennsylvania.



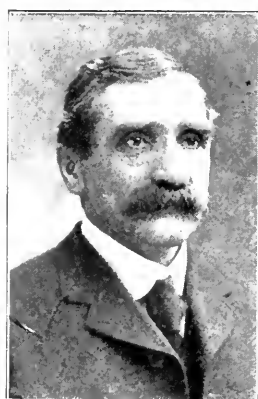
REV. I. H. ALBRIGHT,
East Pennsylvania.



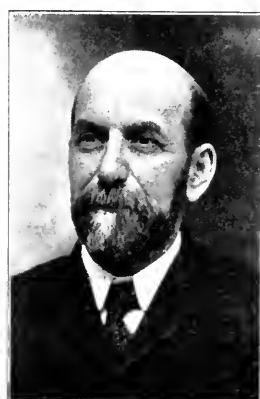
REV. C. I. B. BRANE,
East Pennsylvania.



T. G. SPANGLER



J. G. STEHMAN



R. H. ENGLE



H. J. ROOP,
East Pennsylvania.



D. A. PETERS,
East Pennsylvania.



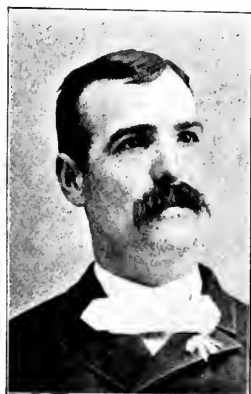
E. B. BIERMEN,
East Pennsylvania.



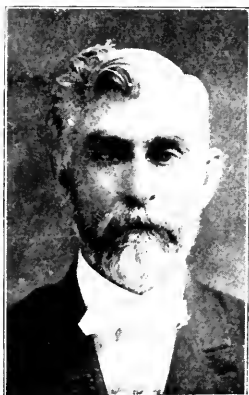
REV. I. W. BEARSS,
Georgia.



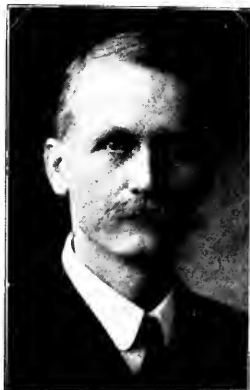
KATE BOOKER,
Georgia.



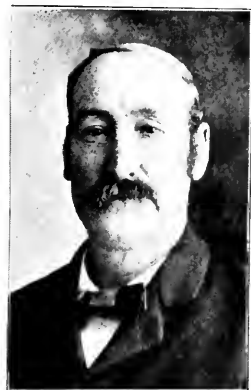
REV. V. W. OVERTON,
Illinois.



REV. A. RIGNEY,
Illinois.



D. E. DONLY,
Illinois.



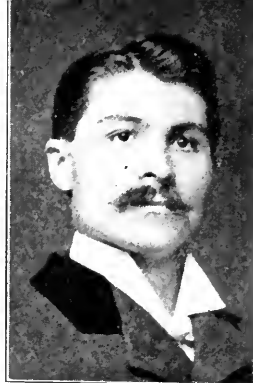
W. F. HAFFNER,
Illinois.



REV. J. D. WYANDT,
East Ohio.



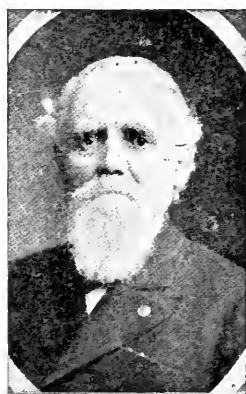
REV. J. S. KENDALL,
East Ohio.



REV. C. W. RECARD,
East Ohio.



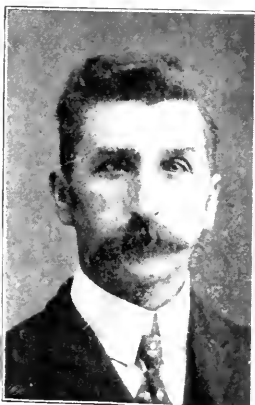
REV. D. W. SPRINKLE,
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REV. W. O. SIEFERT,
East Ohio.



A. A. MOORE,
East Ohio.



W. G. LOWE.



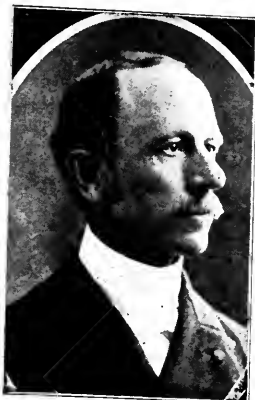
J. U. BAIR,



F. HECKMAN,



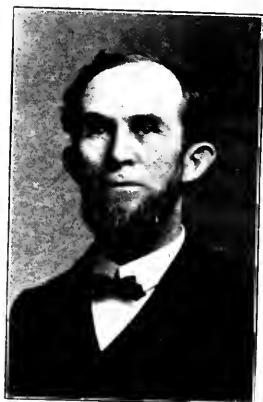
W. E. AIRHART,
East Ohio.



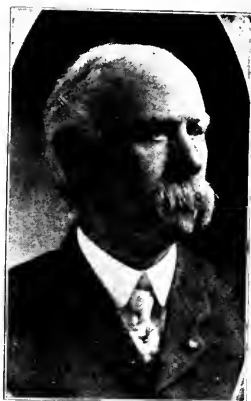
REV. M. R. DRURY,
Iowa.



REV. V. A. CARLTON,
Iowa.



REV. W. I. BEATTY,
Iowa.



E. R. SMITH,
Iowa.



J. L. DRURY,
Iowa.



Mrs. DORA CHAPMAN



REV. J. H. PATTERSON



Mrs. J. H. PATTERSON



REV. A. W. ARFORD,
Indiana.



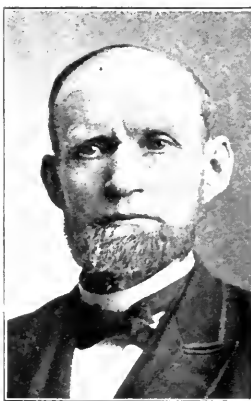
REV. S. L. TODD,
Indiana.



REV. J. H. WALLS,
Indiana.



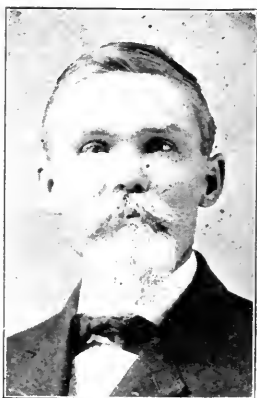
REV. L. L. SCHOONOVER,
Indiana.



REV. J. T. HOBSON,
Indiana.



G. A. HOTTEHL,
Indiana.

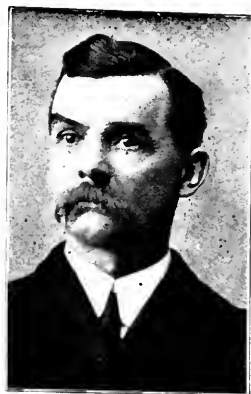




E. W. MYERS,
Indiana.



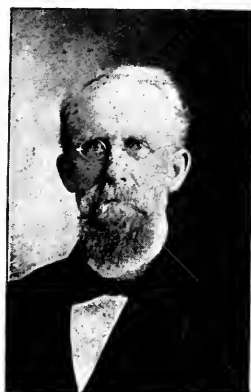
REV. J. L. BRANDENBURG,
Lower Wabash.



REV. J. A. HAWKINS,
Lower Wabash.



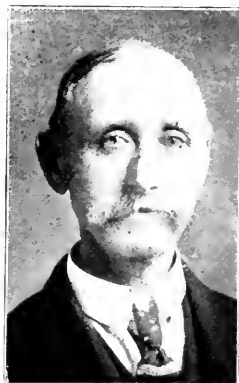
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Lower Wabash.

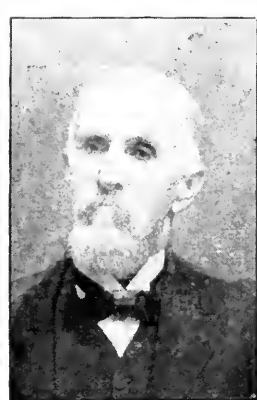


REV. D. R. SENEFF,
Lower Wabash.



REV. J. B. CONNETT,
Lower Wabash.





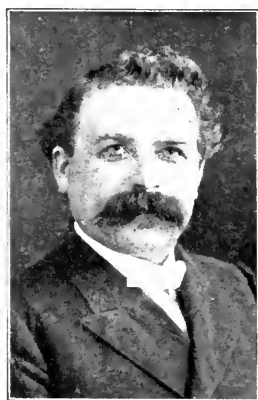
A. J. COWDEN,
Lower Wabash.



H. F. BRUBAKER,
Lower Wabash.



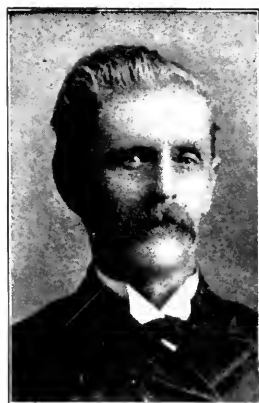
REV. A. T. HOWARD,
Japan.



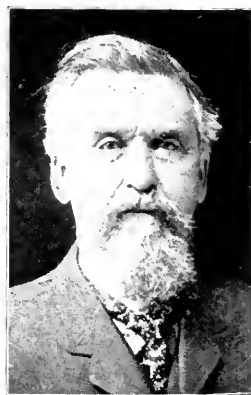
REV. ELI GOOD,
Michigan.



REV. W. D. STRATTON,
Michigan.



REV. H. H. FLORY,
Michigan.

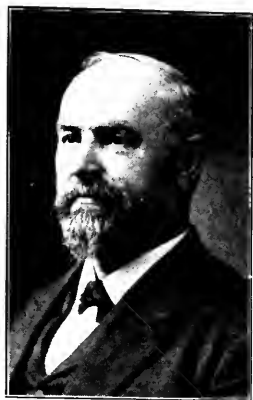




REV. C. J. BURKERT,
Miami.



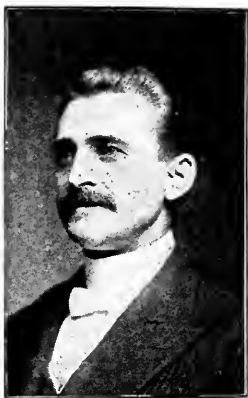
REV. P. M. CAMP,
Miami.



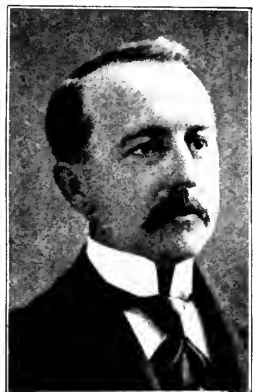
REV. G. P. MACKLIN,
Miami.



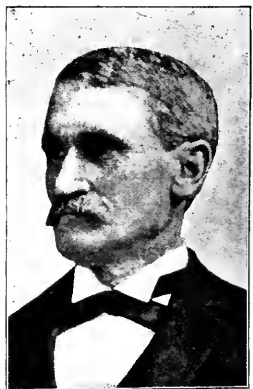
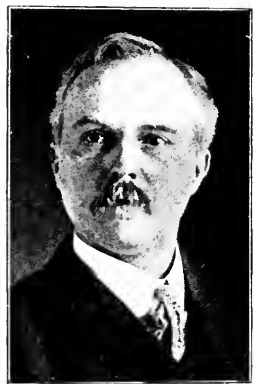
REV. J. G. HUBER,
Miami.



REV. H. H. FOUT,
Miami.



J. C. MYERS,
Miami.

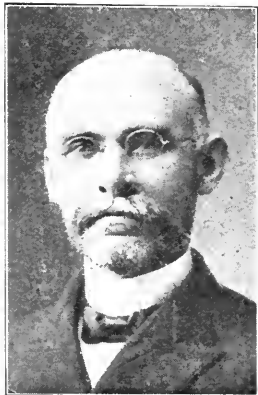




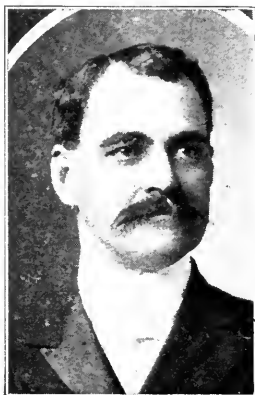
ROBERT COWDEN,
Miami.



REV. J. A. F. KING,
Northern Illinois.



REV. C. A. THORS,
Northern Illinois.



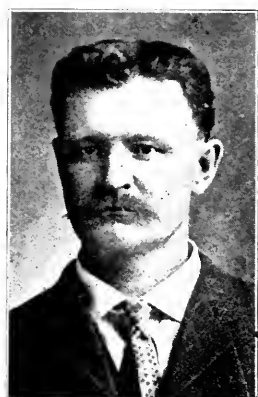
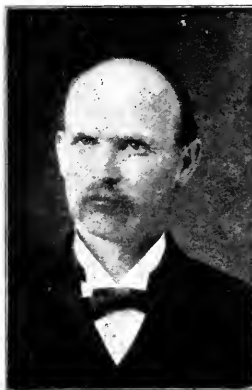
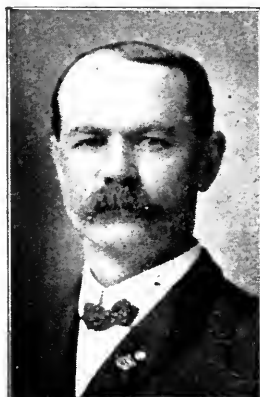
REV. H. W. TRUEBLOOD,
Northern Illinois.

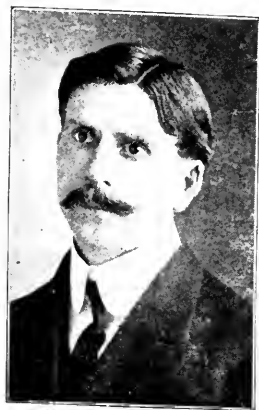


A. ANDERSON,
Northern Illinois.



J. C. PECK,
Northern Illinois.





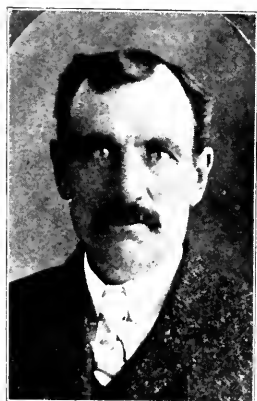
REV. W. W. VINE,
Minnesota.



REV. H. DEAL,
Minnesota.



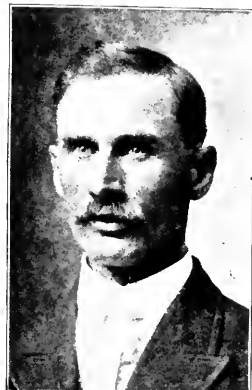
MRS. HELEN GOULD,
Minnesota.



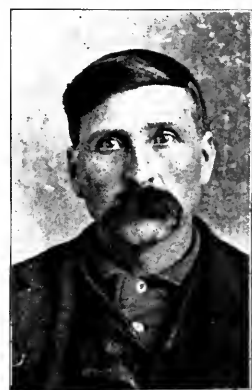
F. N. HENRY,
Minnesota.

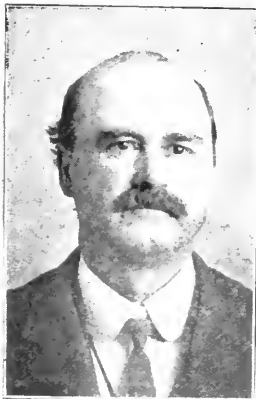


REV. D. L. BURGER,
Missouri.

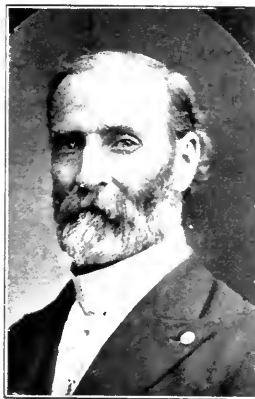


REV. H. J. GUNNELS,
Missouri.

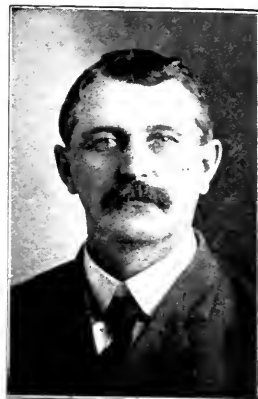




REV. J. B. DEEVER,
Northeast Kansas.



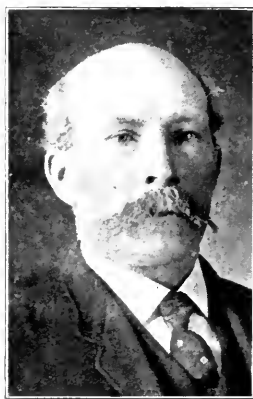
REV. J. H. SNYDER,
Northeast Kansas.



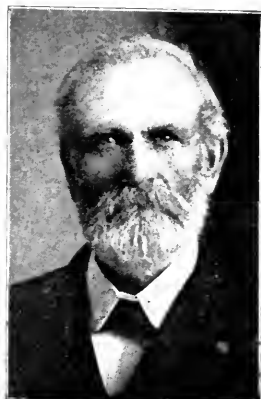
REV. F. M. TESTERMAN,
Northeast Kansas.



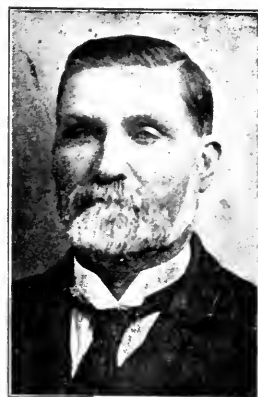
MATT. EDMONDS,
Northeast Kansas.

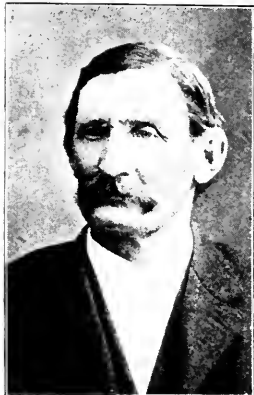


A. E. WILSON,
Northeast Kansas.



J. G. PORTERFIELD,
Northeast Kansas.

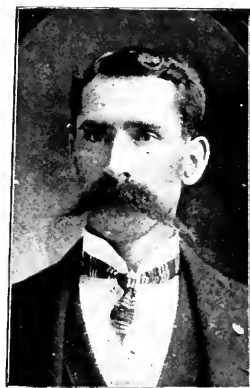




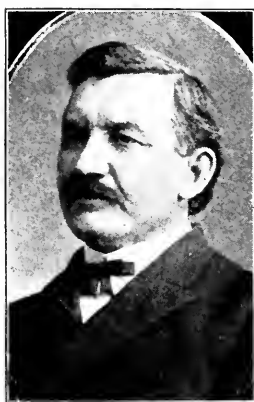
J. M. ALTAFFER,
Neosho.



MRS. E. J. KIRKPATRICK,
Neosho.



R. H. BENNETT,
Neosho.



REV. E. R. BABER,
Northwest Kansas.



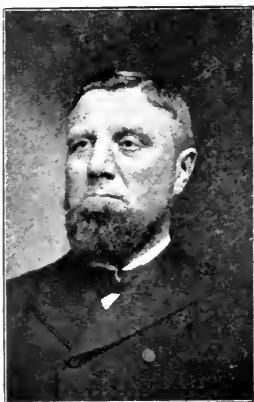
REV. C. U. MCKEE,
Northwest Kansas.



REV. W. H. TASKER,
Northwest Kansas.



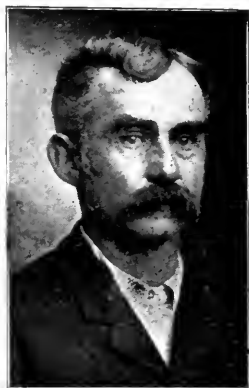
Mrs. Mary Mead



REV. J. C. BREMER,
Ohio German.



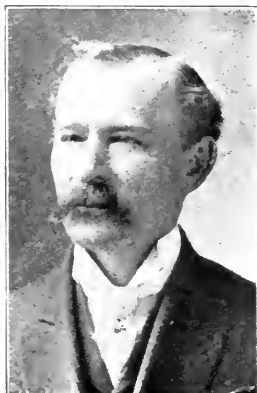
REV. G. FRITZ,
Ohio German.



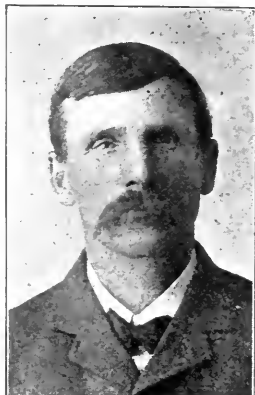
CHARLES KOCH,
Ohio German.



E. SCHAEFFER,
Ohio German.

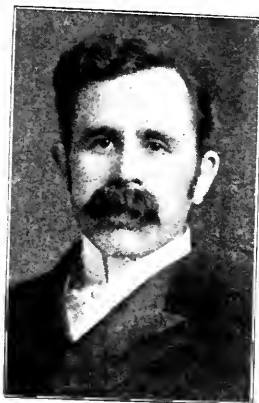


REV. D. L. DOUB,
Oklahoma.





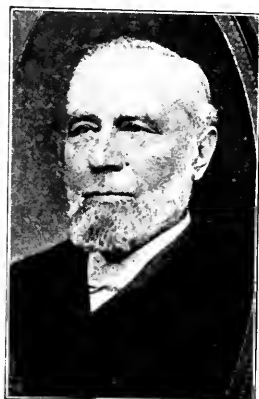
REV. W. H. WASHINGTON,
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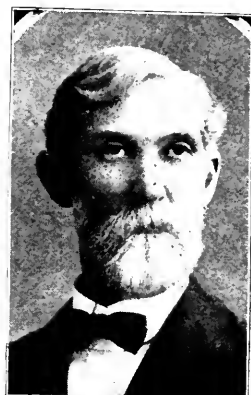
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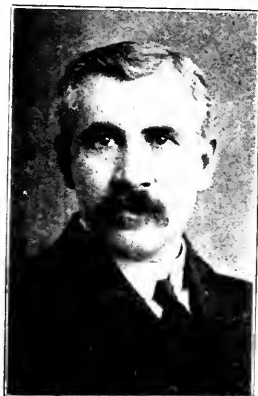
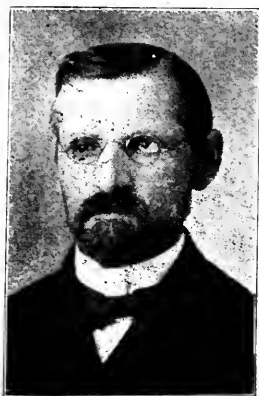
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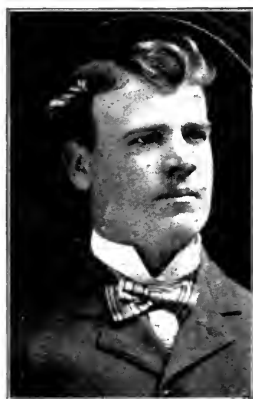
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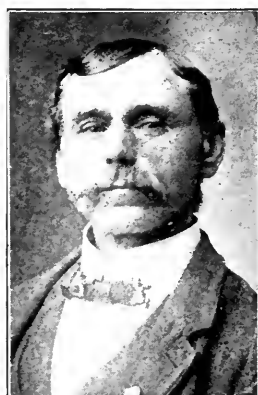
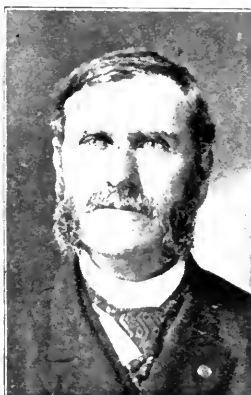
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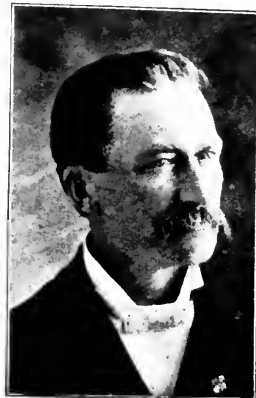


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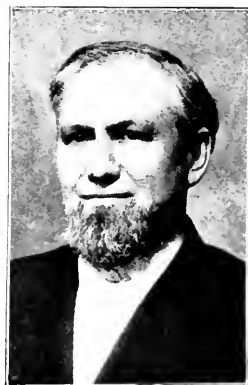
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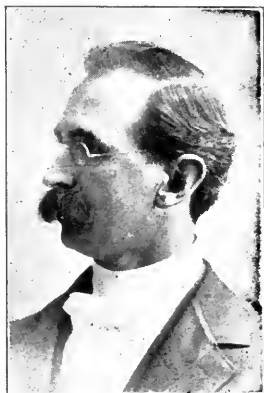


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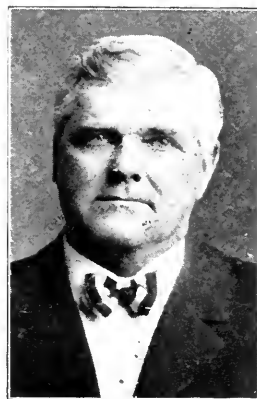
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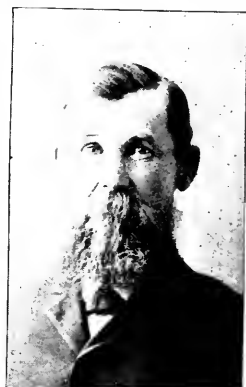
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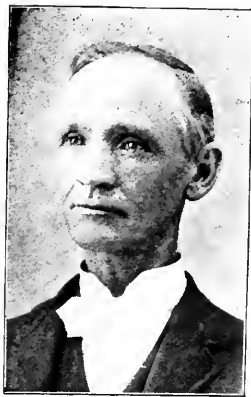
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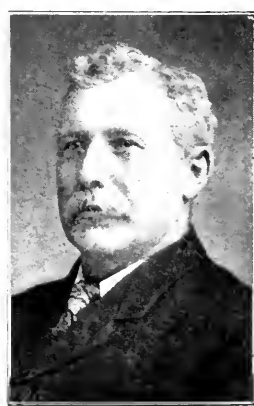
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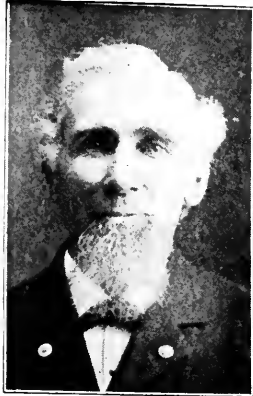
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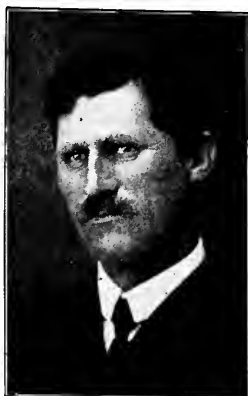
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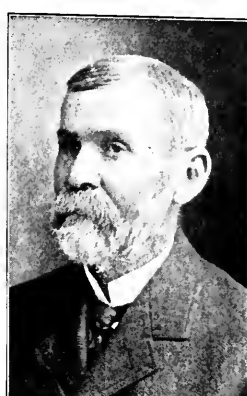
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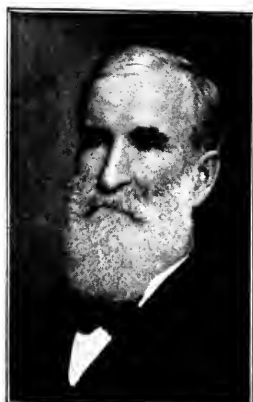
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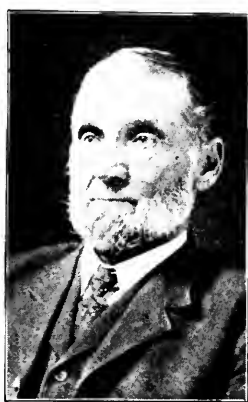
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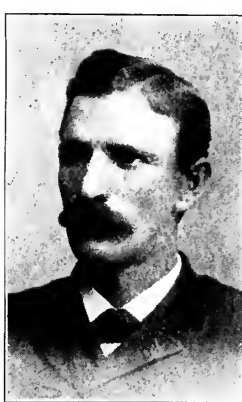
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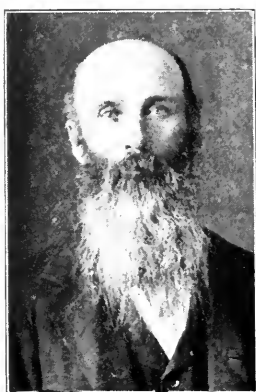
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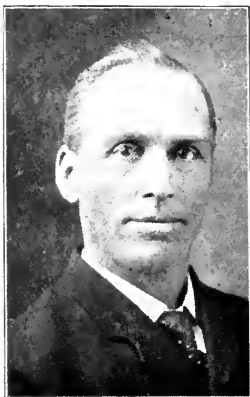
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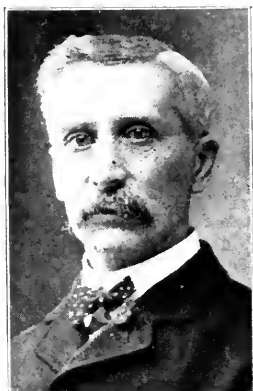
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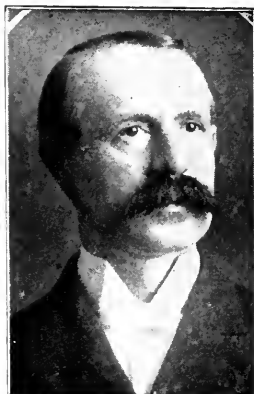
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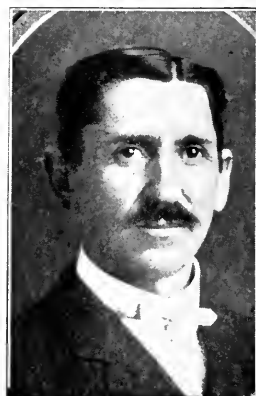
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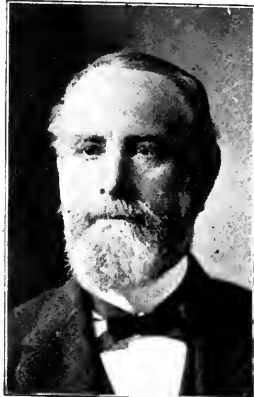
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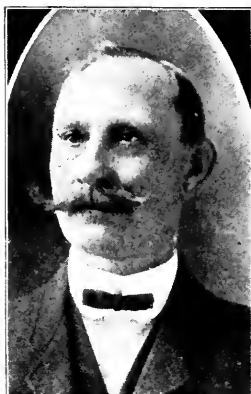
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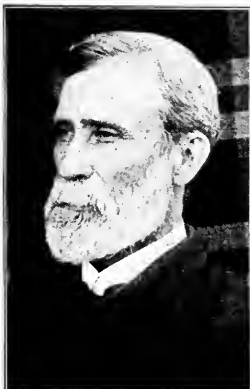
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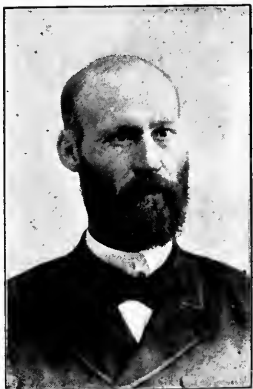
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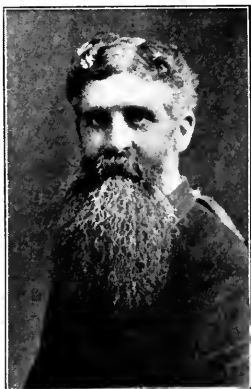
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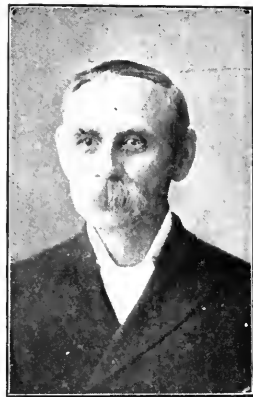
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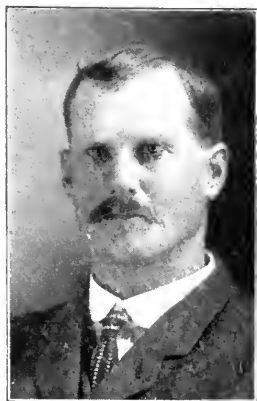
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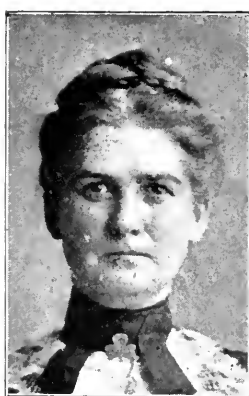
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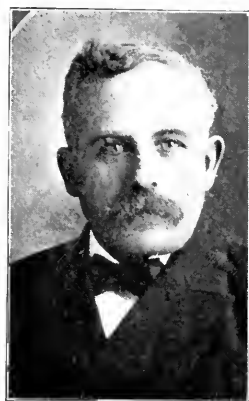
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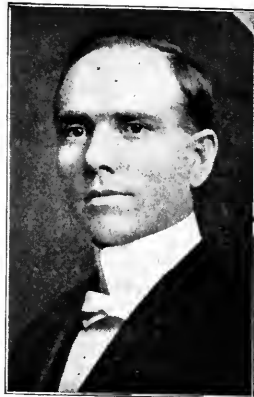
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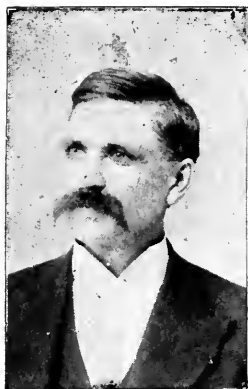
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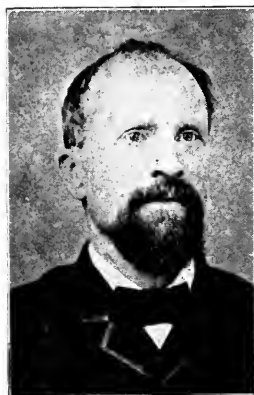
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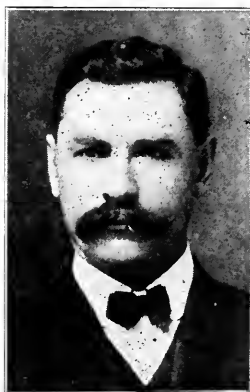
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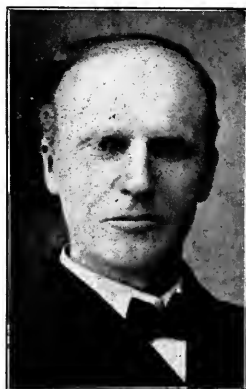
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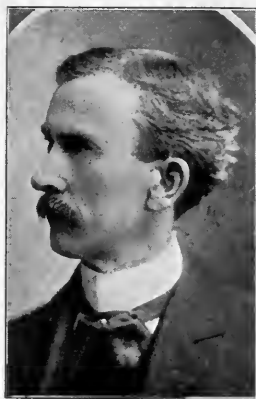
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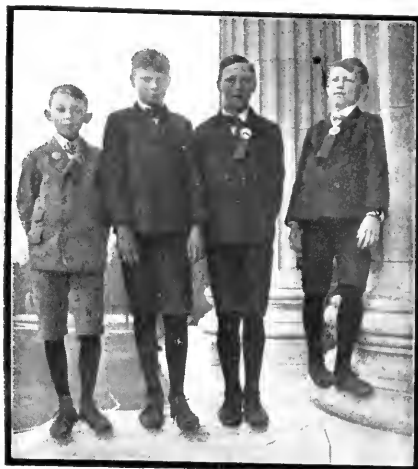
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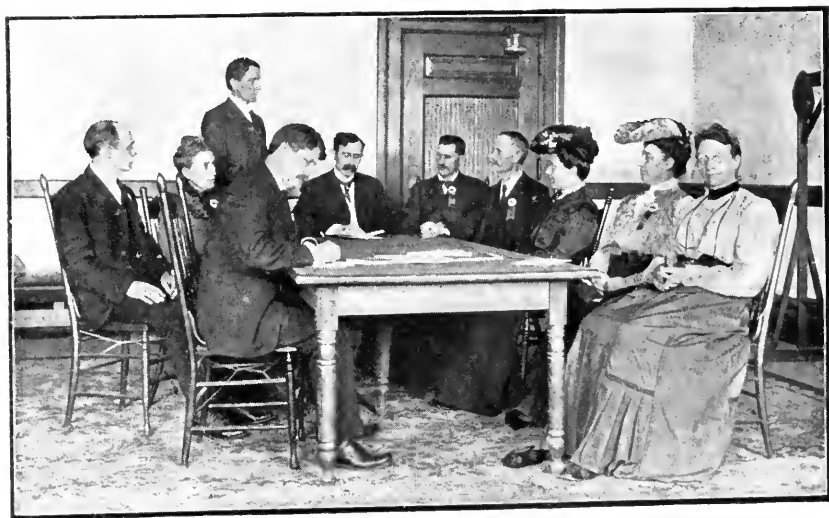
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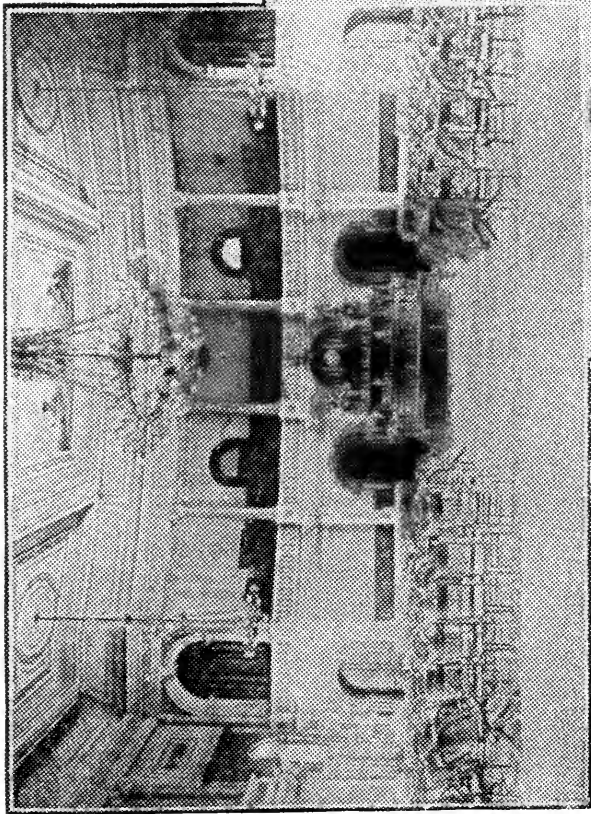
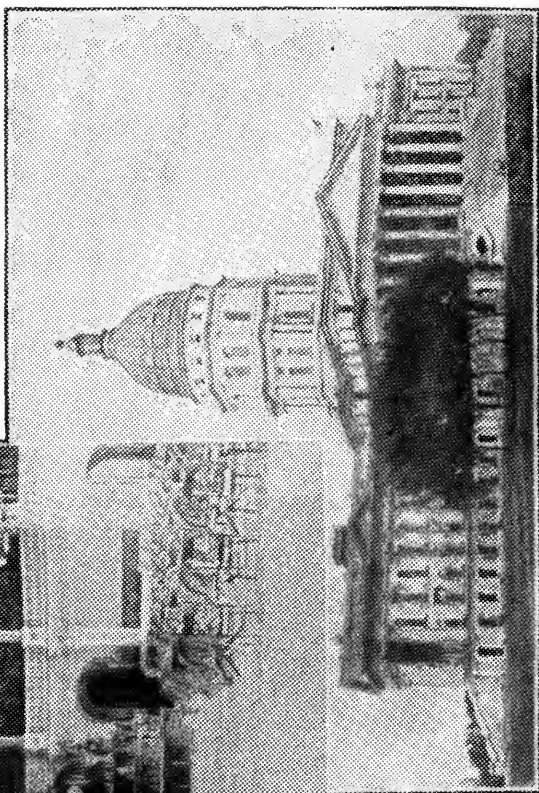


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THE CAPITOL BUILDING,
Topeka, Kansas.



*Interior View of the Hall in which the
Sessions of the Conference
were held.*

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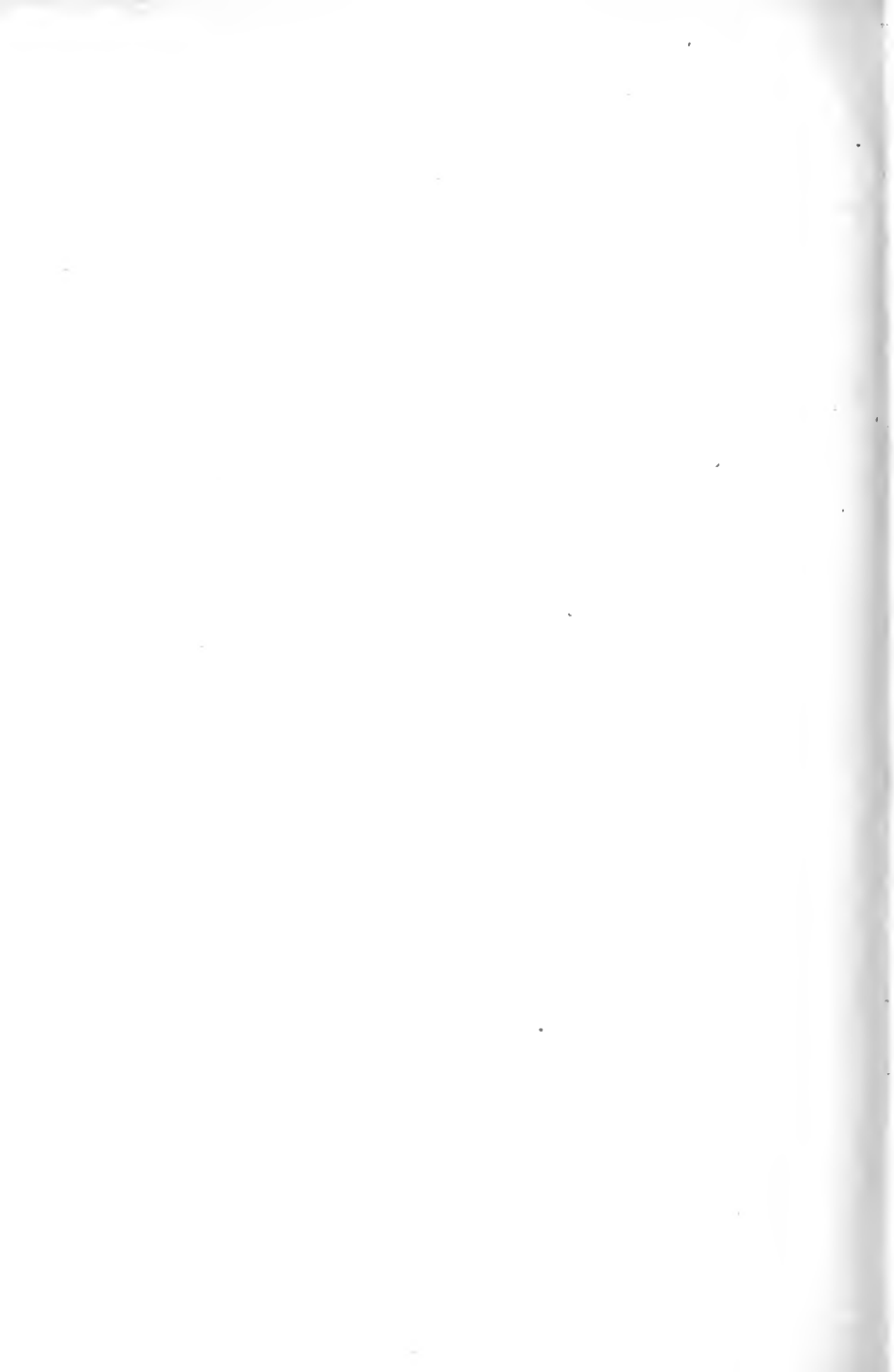
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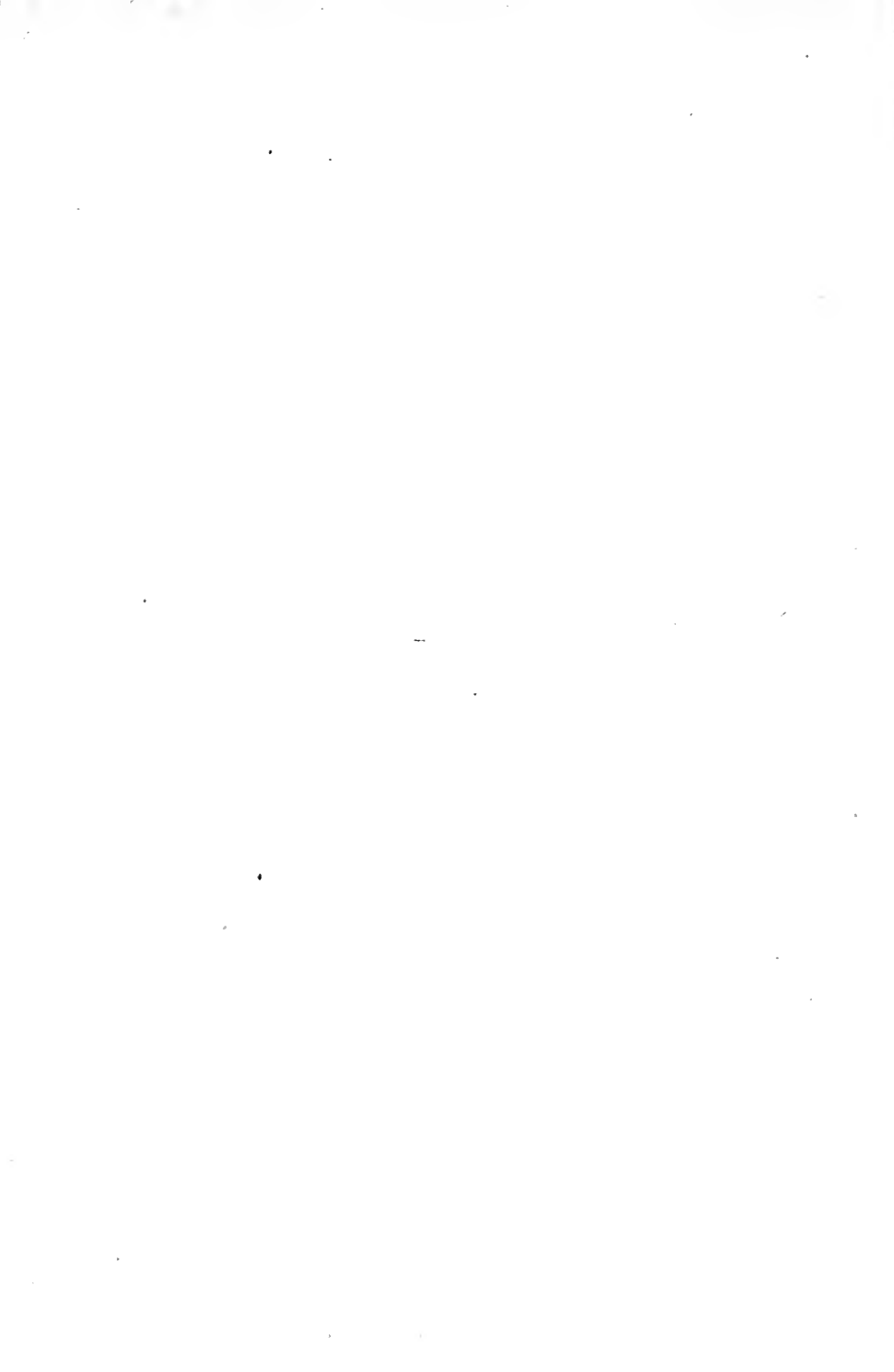
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